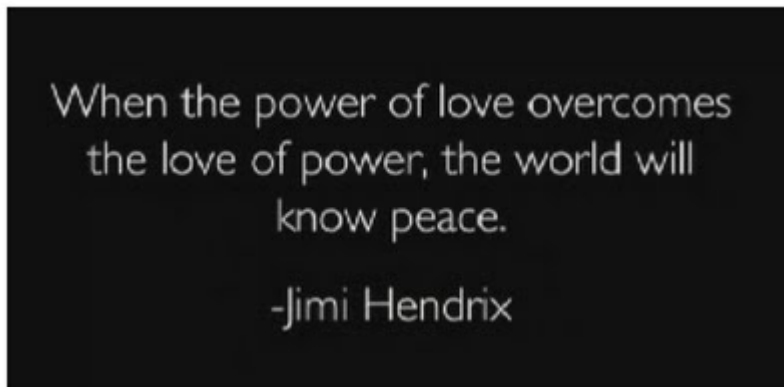



Mammon or Messiah meta

Metaphysics (Ontology, Society): Being and Knowing

Friday, July 22, 2011

[The Power of Love](#)



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[Jay Michaelson: The Trouble With Harry \(Potter\)](#)

The Trouble With Harry (Potter): Religious Conservatives Do Have Something to Fear

By Jay Michaelson [article link](#)

July 14, 2011 | Religion Dispatches

Most progressives clucked their tongues when some Christian conservatives condemned (and tried to censor) the phenomenally successful Harry Potter franchise, which comes to its provisional conclusion this week with the release of the eighth film in the series. There they go again, we thought. Yet while many specific critiques of the series are simply phobic reactions to the presence of witches, wizards, and magic, I think many anti-Potterites may be onto something interesting—even if they’re not aware of it themselves. (Warning: this article contains spoilers galore.)

The final film, Harry Potter and the Deathly Hallows, Part 2, is, like most of its predecessors, quite faithful to the books. This last film, among the best in the series, is more action-packed and thus less reflective than some of the other installments, but the basic arc of the story remains consistent. Harry Potter, boy wizard, is actually the Chosen One who will, prophecies say, defeat Lord Voldemort, or die trying, or both. As readers of the books have known for some time now, “both” turns out to be the answer. Harry is killed by Voldemort, but, Christ-like, returns from the dead to ultimately vanquish his foe.

Except Harry isn’t Christ. He returns from death not because of divinity or grace, but because he possesses the “Resurrection Stone,” one of the three ‘deathly hallows.’ The hallows are all magical objects: the invisibility cloak, the elder wand (which ultimately undoes Lord Voldemort), and the resurrection stone. Once again, they are not blessed, divine, or even holy. They are magical technology: things that have powers.

Weirdly, the last few Potter books are chock-a-block with these totemic magical items. Lord Voldemort is able to be semi-immortal himself because he has bound up his soul in seven physical objects, called horcruxes. The discovery of this magical technology was the main revelation of HP6, and the slow elimination of the horcruxes (including Harry himself) is the main task of the heroes of HP7. Here again, Potter is rigorously materialistic in nature. Magic may be mysterious, but the strongest forms of it are bound to physical objects which have or are imbued with magical power. The closest the series ever comes to something like providential grace is in the case of Gryffindor’s Sword, which twice

appears out of thin air to aid heroes in distress. Yet, we are told, this too is the result, not of any superhuman force, but of Gryffindor's own power. Indeed, author J.K. Rowling does a remarkable job of humanizing and deflating the one godlike figure in the series of books, headmaster Albus Dumbledore. Early on, Dumbledore appears infallible, wise, and invulnerable. But particularly in the last volume, he is revealed to be human and full of faults. Thus even the stand-in for a beneficent father-deity is relentlessly demystified, brought down to Earth. Every time grace seems to creep in, it's revealed to be all-too-human.

Harry Potter's world is one of materialist magic, and while its ethical teachings are basically "Judeo-Christian" (love is important, trust in your friends, be brave no matter what people say, etc.), these teachings are played out against an ontological/theological background that is thoroughly devoid of a monotheistic deity. Oddly enough, Harry Potter's world would be more familiar to a scientist than to a mystic. Yes, the world includes goblins, charms, and curses; but these are all basically explicable according to their own internal logic. What's missing is anything like the numinous, or any supernatural power—by which I mean anything that transcends human knowledge.

I should be clear that, for me, none of this is problematic. As a non-dualist with pantheistic leanings, I'm only too happy for the sacred/Sacred to be represented as a concatenation of this-worldly forces, many of which are capable of inspiring wonder. Harry, Ron, and Hermione's escape from Gringott's Bank on the back of a dragon is an exhilarating spiritual moment (even if it closely resembles Harry's hippogriff ride from HP3), and I don't really care if their wonder is the result of a this-worldly or other-worldly miracle.

But that's me. For a conventional theist, surely it is problematic that Harry's drama of good versus evil plays out in an entirely this-worldly context. God (by which I mean here the unreconstructed monotheistic God) has no role whatsoever. The best man wins the duel—or rather, the man with the best wand.

Now, one could, of course, make the same claims about comic-book sagas like Superman or Batman. Why should Harry Potter have to take any more refuge in the numinous than Kal-El or Bruce Wayne?

Well, because there is something intrinsically religious about the Potter series; and I don't just mean the rabid devotion of its fans. Potter raises Ultimate Questions, much to Rowling's credit. It is a meditation on the nature of good and evil, what it means to become an adult, and of course it takes place in a world filled with magic and wonder. Harry Potter is less a comic-book hero than a fantasy hero, and fantasy worlds exist according to their own internal theological grammars. The Lord of the Rings has its creation myth (told in *The Silmarillion*) with a full array of angels, demons, and something resembling gods. Star Wars, more properly understood as fantasy than as science fiction, has its Force. Narnia, of course, has its Aslan. Whereas comic-book heroes are merely highly gifted individuals (superhuman in the DC universe, ingenious-human in Marvel) operating in the more-or-less familiar world, fantasy heroes exist in entirely different ones. And Harry Potter's is unique in its secularism.

Rowling's great genius was to so thoroughly imbricate the magical world and our own that she invited children of all ages to imagine that magic was not so otherworldly after all, but was right here, albeit beneath our notice. Yet Potter's world is still a total re-visioning of the world we know, and as such comprises a complete, self-contained mythic universe. And the forces that govern that universe are entirely this-worldly, non-theistic, and basically material.

From the medieval period through the modern and postmodern eras, European "secret societies" codified their beliefs in a similar way. What for religious traditions are sacred sites and sacred objects became understood as secret sources of power: the Temple in Jerusalem, the Shroud of Turin. Detached from their contextual religious significance, such objects became regarded as magical sources of power. Like Harry Potter's world, their true power was concealed from the uninitiated, but was available esoterically to a select few. Such societies were often branded as heretical, other times co-opted by church authorities.


The very notion that the world is not one of ordinary objects supervised by a supernatural deity, but rather a world of ordinary and extraordinary objects that doesn't seem to be supervised by anything, has more in common with Enlightenment rationalism than with traditional religion. We may get distracted by the superstitions and doctrines, but really, such philosophies are resolutely secular—all the more so for being esoteric and magical.

I loved the eighth Potter movie, and nearly shed a tear when it ended. But I think part of why I loved it, and the series as a whole, is the same reason that religious conservatives mistrusted it: because Rowling's world is a magical, pagan universe in which chthonic beings duke it out without any hint of a Supervisor in Chief. Its Christ figure is a human boy who lives, dies, and is reborn, thanks to a magical stone. Its Satan is a human wizard gone awry, drunk with his own power. It's a magical, wonderful world—and, in conventional terms, a godless one.

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Religion Dispatches [articles](#) by Jay Michaelson

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Posted by caimbhriain myrddin at [12:36 PM](#) [0 comments](#) 

Labels: [Imprint](#)

Thursday, July 21, 2011

Robert Engelman: What a Population of 7 Billion People Means for the Planet

With global population expected to surpass 7 billion people this year, the staggering impact on the environment is hard to ignore.

What a Population of 7 Billion People Means for the Planet

by Robert Engelman [article link](#) [article link](#)

July 20, 2011 | CommonDreams | Yale Environment 360

Demographers aren't known for their sense of humor, but the ones who work for the United Nations recently announced that the world's human [population](#) will hit 7 billion on Halloween this year. Since censuses and other surveys can scarcely justify such a precise calculation, it's tempting to imagine that the UN Population Division, the data shop that pinpointed the Day of 7 Billion, is hinting that we should all be afraid, be very afraid.

We have reason to be. The 21st century is not yet a dozen years old, and there are already 1 billion more people than in October 1999 — with the outlook for future [energy](#) and [food](#) supplies looking bleaker than it has for decades. It took humanity until the early 19th century to gain its first billion people; then another 1.5 billion followed over the next century and a half. In just the last 60 years the world's population has gained yet another 4.5 billion. Never before have so many animals of one species anything like our size inhabited the planet.

And this species interacts with its surroundings far more intensely than any other ever has. Planet Earth has become Planet Humanity, as we co-opt its carbon, water, and nitrogen cycles so completely that no other force can compare. For the first time in life's 3-billion-plus-year history, one form of life — ours — condemns to extinction significant proportions of the plants and animals that are our only known companions in the universe.

Did someone just remark that these impacts don't stem from our population, but [from our consumption](#)? Probably, as this assertion emerges often from journals, books, and the blogosphere. It's as though a geometry text were to propound the axiom that it is not length that determines the area of a rectangle, but width. Would we worry about our individual consumption of energy and natural resources if humanity still had the stable population of roughly 300 million people — less than today's U.S. number — that the species maintained throughout the first millennium of the current era?

It is precisely because our population is so large and growing so fast that we must care, ever more with each generation, how much we as individuals are out of sync with environmental sustainability. Our diets, our modes of moving, and our urge to keep interior temperatures close to 70 degrees Fahrenheit no matter what is happening outside — none of these make us awful people. It's just that collectively, these behaviors are moving basic planetary systems into danger zones.

Yet another argument often advanced to wave off population is the assertion that all of us could fit into Los Angeles with room to wiggle our shoulders. The image may comfort some. But space, of course, has never been the issue. The impacts of our needs, greeds, and wants are. We should bemoan — and aggressively address — the gross inequity that characterizes individual consumption around the world. But we should also acknowledge that over the decades-long span of most human lifetimes, most of us are likely to consume a fair amount, regardless of where and how we live; no human being, no matter how poor, can escape interacting with the environment, which is one reason population matters so much. And given the global economic system and the development optimistically anticipated in all regions of the world, we each have a tendency to consume more as that lifetime proceeds. A parent of seven poor children may be the grandparent of 10 to 15 much more affluent ones climbing up the ladder of middle-class consumption.

This, in fact, is the story of China, often seen not as an example of population's impact on the environment but that of rapid industrialization alone. Yet this one country, having grown demographically for millennia, is home to 1.34 billion people. One reason the growth even of low-consuming populations is hazardous is that bursts of per-capita consumption have typically followed decades of rapid demographic growth that occurred while per-capita consumption rates were low. Examples include the United States in the 19th and 20th centuries, China at the turn of the 21st, and India possibly in the coming decade. More immediately worrisome from an environmental perspective, of course, is that the United States and the industrialized world as a whole still have growing populations, despite recent slowdowns in the growth rate, while already living high up on the per-capita consumption ladder.

Many of the impacts of this ubiquitous multiplication of per-capita resource consumption by the number of individuals are by now well documented. Humanity started to overwhelm the atmosphere with greenhouse gases not long after the Industrial Revolution began, a process that accelerated along with population and consumption growth in the 20th century. Fresh water is now shared so thinly that the United Nations Environment Program (UNEP) projects that in just 14 years two thirds of the world's population will be living in countries facing water scarcity or stress. Half of the world's original forests have been cleared for human land use, and UNEP warns that the world's fisheries will be effectively depleted by mid-century. The world's area of cultivated land has expanded by about 13 percent since its measurement began in 1961, but the doubling of world population since then means that each of us can count on just half as much land as in 1961 to produce the food we eat.

For the rest of life on Earth, the implications of all this are obvious. Where we go, nature retreats. We are entering [an epoch scientists have begun calling the Anthropocene](#), a break with the geologic past marked by humanity's long-term alteration of the natural world and its biota. We are inadvertently bringing on the sixth mass extinction not just because our appetites are vast and our technologies powerful, but because we occupy or manipulate most of the land in every continent except Antarctica. We appropriate anywhere from 24 percent to nearly 40 percent of the photosynthetic output of the planet for our food and other purposes, and more than half of its accessible renewable freshwater runoff.

Given these facts, it's hardly surprising that wildlife conservation faces an uphill battle globally and in every nation, while ambitious concepts like the creation of wildlife corridors to help species escape the ravages of development and climate change proliferate despite their impracticality in a world of growing human impacts.

So should we be afraid on the day we gain a 7 billionth living human being, especially considering UN demographers are now projecting anywhere between 6.2 billion and 15.8 billion people at the end of the century? Fear is not a particularly productive response — courage and a determination to act in the face of risk are the answer. And in this case, there is so much to be done to heal and make sustainable a world of 7 billion breathing human beings that cowering would be not just fatalistic but stupid.

Action means doing a lot of different things right now. We can't stop the growth of our numbers in any acceptable way immediately. But we can put in place conditions that will support an early end to growth, possibly making this year's the

last billion-population day we ever mark. We can elevate the autonomy of women to make life-changing decisions for themselves. We can lower birth rates by assuring that women become pregnant only when they themselves decide to bear a child.

Simultaneously, we need a swift transformation of energy, water, and materials consumption through conservation, efficiency, and green technologies. We shouldn't think of these as a sequence of efforts — dealing with consumption first, because population dynamics take time to turn around — but as simultaneous work on multiple fronts. It would be naïve to believe we will arrive at sustainability by wrestling shifting technologies and lifestyles while human population grows indefinitely and most people strive to live as comfortably as Americans do. Nor should we take comfort in the illusion that population growth is already on a path to end soon. Demographers can no more tell us when that will happen (or through what combination of lower birth rates or higher death rates) than economists can predict when robust global economic growth will resume. Both expert groups are mocked by the many surprises the future holds in store.

Rather than forecast the future, we should work to secure it. More than two in five pregnancies worldwide are unintended by the women who experience them, and half or more of these pregnancies result in births that spur continued population growth. Clearly there is vast potential to slow that growth through something women want and need: the capacity to decide for themselves when to become pregnant. If all women had this capacity, survey data affirm, average global childbearing would immediately fall below the "replacement fertility" value of slightly more than two children per woman. Population would immediately move onto a path leading to a peak followed by a gradual decline, possibly well before 2050.

Despite the obvious barriers to women's rights in today's world, such a vision rests on a set of straightforward and achievable conditions: Women must be able to make their own decisions free from fear of coercion or pressure from partners, family, and society. They must not depend on prolific motherhood for social approval and self-esteem. And they must have easy access to a range of safe, effective, and affordable contraceptive methods and the information and counseling needed to use them.


For those who care about the environment, the future of human civilization, or both, the Day of 7 Billion should prod us to face and address the risks of continued population growth. By the sheer scale of our presence and activity we are putting ourselves and all life at risk. No human being has the right to consume forever more than any other. Yet if we could somehow close the global consumption gap, the importance of our numbers would be even more obvious as the limits of natural systems were crossed. It scarcely lessens the importance of reducing both consumption and inequity to celebrate the fact that population growth can end without policies that restrict births, without coercion of any kind, without judgments on those who choose large families. We are not far from a world in which the number of births roughly balances the number of deaths, based on pregnancies universally welcomed by women and their partners.

The transition to this world may not be entirely painless. Nations will have to adjust to rising average ages as birth rates descend further. In China and India, smaller families may contribute to artificially high ratios of baby boys, with possible risks to future social stability. But these problems are the kind that societies and institutions are generally good at handling. Stopping climate change, reducing water scarcity, or keeping ecosystems intact, by contrast, don't yet seem to be in our skill set. Working now to bring population growth to an end through intentional childbearing won't solve such problems by itself, but it will help — a lot. And such an effort, based on human rights and the dignity and freedom of the world's childbearers, is in the interest of all who care about a truly sustainable environment and human future.

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Posted by caimbhriain myrddin at [11:04 AM](#) [0 comments](#) 

Labels: [Apocalypse](#), [Imprint](#)

Wednesday, July 20, 2011

[Hal Crowther: The Alarming Revival of Ayn Rand](#)

Christianity and the wolverine capitalism of a John Galt are totally incompatible systems, two mutually exclusive human possibilities. They cancel each other out. Any political party that pretends to integrate them is a party of liars, and doomed.

The Alarming Revival of Ayn Rand: The Right's Weirdest Idol of Them All

by Hal Crowther [article link](#) [article link](#)

July 18, 2011 | AlterNet | The Progressive Populist

A passion for the prose and philosophy of Ayn Rand tells us a great deal about an individual, none of it good.

The Republican Party's slapstick search for a leader would be heartwarming and sidesplitting, but for the tragic knowledge that one of these scrambling midgets will collect tens of millions of votes in the presidential election of 2012. Never have so many amounted to so little, talked so much rubbish, dreamed of an office so far above their abilities. Blood pressures rose among party elders when Donald Trump, marginally Republican and one of the greatest fools in the solar system, momentarily tossed his hairpiece into the ring and became the instant favorite.

The GOP dilemma — a golden opportunity to rule but nothing to say and no one to say it — is so desperate that my instinct is to help them sort it out. Could we make a start, at least, by dismissing candidates who called for President Obama's birth certificate or raised the specter of Sharia law in America, followed briskly off the stage by lunatics who dismiss global warming as a socialist plot?

That would leave plenty of unbalanced extremists still in the running, yet reduce the stench of sheer evil and madness. The "birther" and Sharia cults reek of cheesy talk-radio racism; climate-change denial is a stranger faith yet, a political assault on basic science that insults a ground squirrel's intelligence and casually threatens the survival of life on earth.

The party that produces birthers and global-warming deniers no doubt harbors End-of-the-Worlders, too, Christians who packed their bags for heaven with the senile prophet Harold Camping on May 21. Though none of them, I suppose, would commit to the time and expense of a presidential campaign just to preside over a nation of sinners expiring in fire and pestilence. Leo Rangell, the prominent Freudian analyst whose obituary is in this morning's Times, once lamented that the American public is "gullible or easily seduced, and susceptible to leaders of questionable character."

Dr. Rangell wrote that in 1980, long before gullibility became such an epidemic that we began to doubt the value of our schools, before media demagogues made a billion-dollar industry of manipulating our most credulous citizens, before the Republican Party dedicated itself to gathering most of them into its fold. Before Rush Limbaugh, before Fox News, before the Tea Party.

"Finally, people's stupidity will break your heart," observed my father, a small-town politician and a loyal Republican of the moderate traditional strain that has been systematically exterminated by the radical Right.

My father lived long enough to vote for George McGovern and against Ronald Reagan, but the rhetoric GOP candidates churn out to charm this Tea Party would sound extraterrestrial to most Republicans of his generation.

The odious hypocrite Newt Gingrich, who considered himself a serious presidential candidate until his entire staff abandoned him in disgust, rests his appeal on his intellectual superiority to Sarah Palin and Rick Perry — a distinction much like being a faster runner than Dom DeLuise. In his obligatory pre-campaign book Gingrich claims that Barack

Obama, a cautious centrist if there ever was one, drives a “secular-socialist machine” that “represents as great a threat to America as Nazi Germany or the Soviet Union once did.”

Michael Savage, Rush Limbaugh, Father Coughlin, move over. Newt is just full of Shariah, among other things, and accuses Obama of “Kenyan, anti-colonial behavior,” a blatant pitch for the racist vote the Tea Party has re-energized. A colossal irony — demonstrating how hopelessly divided America has become — is that the radical philosopher Cornel West, a black Princeton professor, calls Obama “a black mascot of Wall Street oligarchs and a black puppet of corporate plutocrats.” This is not helpful of Dr. West, nor even responsible. He and Newt Gingrich are equally useless if a calmer, more logical and coherent political culture is what we’re after. But if I had to say which of these two hostile portraits of our president is less preposterous, I’m sure I’d choose West’s. Virtually all the valid criticism of Barack Obama has come from the left.

When Tea-stained legislators gut environmental laws to protect corporate profits, when they sneer at climate change while America bakes in its bedrock like a big green casserole — when Republican educational reform means classrooms with fewer teachers and more guns — there’s a temptation for reasonable Americans to throw up their hands and succumb to despair. Is it a death wish or a scheme to kill the rest of us, when “conservatives” fight against clean air laws, or legislate to place a loaded pistol in every yahoo’s holster? I’ve reached the second half of my seventh decade, and I’ve never seen such an intimidating swarm of fanatics and fools marching under one banner. The election of a non-white president has brought out the worst in the worst of us. But who guessed that there were so many, or that their worst was so awful?

The late Albert Einstein, of my father’s persuasion if not of his party, once wrote despairingly, “The tyranny of the ignoramuses is insurmountable and assured for all time.” But the coalition that poisons this struggling republic is an unnatural one, made up of rich cynics who supply the money and poor ignoramuses who supply the votes. They have nothing in common, except that the cynics will say anything and the morons will believe it. There must be something, optimists insist, that could drive a wedge between the exploiters and the exploited — some irresistible revelation, some fraud or contradiction so flagrant that the most obtuse voter could see how callously and criminally he’s being used.

How about Ayn Rand? The latest Republican poster boy, congressman Paul Ryan of Wisconsin, stole the media spotlight with a slash-to-the-bone budget proposal that Fox News heralded as the Magna Carta of fiscal responsibility in America. I lack the expertise to take on Rep. Ryan’s budget digit-for-digit, but I place considerable confidence in the opinion of the Times’ Paul Krugman, who won a Nobel Prize for Economics in 2008. “The proposal wasn’t serious at all,” Krugman wrote. “In fact, it was a sick joke. The only real things in it were savage cuts in aid to the needy and the uninsured, huge tax cuts for corporations and the rich, and Medicare privatization. All the alleged cost savings were pure fantasy.”

That sounds about par for the current Republican course, with fresh infusions of Tea Party belligerence and unreality. But what frightened me most about Rep. Ryan was the report that he is an avowed disciple of the writer/philosopher Ayn Rand, and has declared in public that Rand is “the reason I got involved in public service.” Good grief, she’s back. She died in 1982, but someone neglected to drive a stake through her heart.

A passion for the prose and philosophy of Ayn Rand tells us a great deal about an individual, none of it good. There are few surer signs of a poor reader, a poor thinker and an unpleasant person than a well-thumbed copy of *Atlas Shrugged* or *The Fountainhead*.

In 2005, Rand’s acolytes gathered in Washington for a symposium to celebrate her 100th birthday — the occasion for Rep. Ryan’s disturbing confession — and I admit I’d give anything to see the seating chart. If there was some way to ban everyone in that room from holding public office, we could probably turn the United States of America back toward the generous light of reason.

She was to literature what Rod McKuen was to poetry, what Fabian was to rock n’ roll, what Guru Maharaj Ji was to religion. Look them up. Like them, she once enjoyed a huge audience of admirers. Unlike them, she was never harmless and she’s enjoying an alarming revival.

Since *Atlas Shrugged* was published in 1957, it has sold seven million copies. It's possibly the most polarizing book ever written. For every Paul Ryan who finds it life-shaping, a dozen readers are mystified and a dozen more appalled. Few actually finish the 1,200-page novel, which ends with the mysterious Galt drawing a dollar sign in the air with his finger. If you waded into this stuff up to your ankles — the hokey melodrama, the backlit macro-characters posed like Easter Island monoliths, the cruel and obvious message stamped on every page—you begin to fear that you can never wash it off.

At times her critics oversimplify Rand's beliefs, which embody any number of contradictions and opacities. But essentially she glorifies the will and celebrates Nietzsche's *Übermensch*, the superman whose blazing passage through the world need never be impeded by the interests or opinions of mediocrities like you and me. It's the same string of arrogant assumptions that spawned the Master Race theories of Herr Hitler: ego-deification, social Darwinism, arbitrary stratification of human types. Adapted for capitalism, it becomes the divine right to plunder — a license for those who own nearly everything to take the rest, because they wish to, because they can. Because the weak don't matter. Let the big dogs feed. This repulsive theology was the work of a fairly repulsive person.

For an eyewitness portrait of Ayn Rand in the flesh, in the prime of her celebrity, you can't improve on the "Übermensch" chapter in Tobias Wolff's autobiographical novel *Old School*.

Invited to meet with the faculty and student writers at the narrator's boarding school, Rand arrives with an entourage of chain-smoking idolaters in black and behaves so repellently that her audience of innocents gets a life lesson in what kind of adult to avoid, and to avoid becoming. Rude, dismissive, vain and self-infatuated to the point of obtuseness — she names *Atlas Shrugged* as the only great American novel — Rand and her hissing chorus in black manage to alienate the entire school, even the rich board member who had admired and invited her.

What strikes Wolff's narrator most forcefully is her utter lack of charity or empathy, her transparent disgust with everything she views as disfiguring or disabling: a huge wen on the headmaster's forehead, the narrator's running head cold, the war injury that emasculated Hemingway's Jake Barnes in *The Sun Also Rises*.

To the boy, she appears to be exactly the sort of merciless egotist who might have designed a fascist philosophy that exalts power and disparages altruism. Rand is wearing a gold pin in the shape of a dollar sign. After meeting her, he can no longer read a word of *The Fountainhead*, which as an adolescent romantic he had enjoyed.

This division of the human race into the elect few who are destiny's darlings and the "second-rate" multitudes above whom they soar—this *Übermensch* nonsense—is perilously thin ice on which to rest a philosophy (Nietzsche, you recall, went hopelessly mad.)

Since there's no agency that rates human beings the way we rate bonds, the elect are always self-elected supermen and superwomen. Super, says who?

If it's supposed to be intellect as much as will that sets them above us, I sense a critical problem. Whenever a person of superior intelligence begins to comprehend the human condition, the first fruits of his knowledge are humility and irony—those two things Rand and her heroes most spectacularly lack.

Personally, I never feel more superior than when I see someone carrying a copy of *Atlas Shrugged*. What actually sets the self-styled super race apart is an unrepressed infantile id, a raging "I want" that defies socialization. These are damaged children, people of arrested development drawn to an ugly philosophy that legitimizes narcissism and socially unacceptable behavior. Donald Trump would be a perfect example. For an apostle of self-willed happiness, the goddess of greed led a troubled life, marked by depressions, amphetamine addiction, messy love affairs and betrayals. But you could say that she had a capacious mind, if not a healthy or an orderly one.

She was well educated, she had actually read Aristotle and Nietzsche before she hobbled them and hitched them to her wagon. Her unlikely 21st-century resurrection is the work of much smaller, often almost invisible minds that cherry-pick the vast creaking structure of her oeuvre for their own ends, just as they cherry-pick the Bible or *The Wealth of Nations*.

If corporate feudalism is your dream for America, she's the prophet for you. Her naïve faith in capitalism and contempt for "the welfare state" are just what the right-wing doctor ordered.

Much of the rest, alas, will never fly in Alabama. Pundits have been delighted to note that the heroine of the new Republicans was a pacifist who opposed the Vietnam War, a feminist who supported abortion, an adulteress who preached free love, a bohemian who mocked family life and child-bearing, an elitist who sneered at the common man, and, after all her "nanny state" rhetoric, a recipient of Social Security and Medicare and a late, sick convert to the benefits of socialized medicine.

Worst of all, for tea-stained Christian Republicans, she was a militant atheist. In Rand's ideology religious faith was the most abject form of weakness, a sniveling retreat from the hardheaded, self-centered "objectivism" her heroes impose on the world. She not only would have rejected Jesus and his gospels, she actually did—repeatedly. Christ's message that the poor are blessed and the meek will inherit the earth is antithetical to Rand's belief that the poor and meek are no more than mulch where the dreams of the mighty take root.

So adamantly did she denounce the altruism and self-sacrifice at the center of the Christian message, it's no exaggeration to call her the intellectual Antichrist.

It's no great exaggeration to say that praising her is like spitting in Christ's face.

How do Paul Ryan, Ron and Rand Paul and company manage to pass off this radical atheist, this subversive Russian Jew (born Elisa Rosenbaum) as an iconic role model for Christian conservatives?

Apparently they don't think they need to get into the details, not with their particular constituency. Assuming that they know the details themselves. The careless condescension of their leaders is not yet a scandal to the tea-baggers of America's unlettered hard Right. But Ayn Rand seems like the biggest joke of all, one that might yet blow up in the party's face.

The plutocrats she worshiped are so few, the plebeians she scorned are so many. The GOP's little people can't all be totally illiterate, and Limbaugh and Glenn Beck actually urge them to read this woman's books. It's in-your-face deception that reminds me of the old stage villain, the silent-movie heavy with the waxed mustache, cackling behind his cloak and inviting the audience to share the cruelty he's about to inflict on his innocent victims. It's as if Wall Street is surreptitiously giving the finger to Main Street Republicans, laughing at the gullible recruits as they march to the polls to lower corporate taxes and deregulate markets. Ayn Rand, indeed. She would have applauded the big dogs' ruthlessness but rolled her eyes at the Christian-family rhetoric they're obliged to use for bait.

She wasn't one of them, of course; she certainly wasn't one of us. She was one of a kind, thank god. In her defense, you might argue that her love affair with capitalism was rooted in a Russian Jew's horror of the totalitarian systems that devastated Europe in the 20th century.

That offers her a gravitas she doesn't share with ultra-light Midwestern reactionaries like Paul Ryan or Michele Bachmann. But the more Americans read her books, the better for liberals and the worse, I think, for Republicans.

Her work illustrates conclusively what a few brave clergymen and a few ink-stained relics like me have been saying for years to anyone who would listen, and to Republicans who refuse to listen — that Christianity and the wolverine capitalism of a John Galt are totally incompatible systems, two mutually exclusive human possibilities. They cancel each other out. Any political party that pretends to integrate them is a party of liars, and doomed.

Hal Crowther's most recent book is [Gather at the River](#). Write him at 219 N. Churton St., Hillsborough, NC 27278.

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Posted by caimbhriain myrddin at [9:27 AM](#) [0 comments](#) 

Labels: [Imprint](#)

Tuesday, July 19, 2011

[Christian Parenti: Soaring Food Prices, Wild Weather, Upheaval, and a Planetful of Trouble](#)

Soaring Food Prices, Wild Weather, Upheaval, and a Planetful of Trouble

Reading the World In a Loaf of Bread

by Christian Parenti [article link](#) [article link](#) [article link](#) [article link](#)

July 19, 2011 | [CommonDreams](#) | [TomDispatch](#) | [OpEdNews](#) | [Truthout](#)

What can a humble loaf of bread tell us about the world?

The answer is: far more than you might imagine. For one thing, that loaf can be “read” as if it were a core sample extracted from the heart of a grim global economy. Looked at another way, it reveals some of the crucial fault lines of world politics, including the origins of the Arab spring that has now become a summer of discontent.

Consider this: between June 2010 and June 2011, world grain prices [almost doubled](#). In many places on this planet, that proved an unmitigated catastrophe. In those same months, several governments fell, rioting broke out in cities from Bishkek, Kyrgyzstan, to Nairobi, Kenya, and most disturbingly three new wars began in Libya, Yemen, and Syria. Even on Egypt’s Sinai Peninsula, Bedouin tribes are now in revolt against the country’s interim government and manning their own armed roadblocks.

And in each of these situations, the initial trouble was traceable, at least in part, to the price of that loaf of bread. If these upheavals were not “resource conflicts” in the formal sense of the term, think of them at least as bread-triggered upheavals.

Growing Climate Change in a Wheat Field

Bread has classically been known as the staff of life. In much of the world, you can’t get more basic, since that daily loaf often stands between the mass of humanity and starvation. Still, to read present world politics from a loaf of bread, you first have to ask: of what exactly is that loaf made? Water, salt, and yeast, of course, but mainly wheat, which means when wheat prices increase globally, so does the price of that loaf -- and so does trouble.

To imagine that there’s nothing else in bread, however, is to misunderstand modern global agriculture. Another key ingredient in our loaf -- call it a “factor of production” -- is petroleum. Yes, crude oil, which appears in our bread as fertilizer and tractor fuel. Without it, wheat wouldn’t be produced, processed, or moved across continents and oceans.

And don’t forget labor. It’s an ingredient in our loaf, too, but not perhaps in the way you might imagine. After all, mechanization has largely displaced workers from the field to the factory. Instead of untold thousands of peasants planting and harvesting wheat by hand, industrial workers now make tractors and threshers, produce fuel, chemical pesticides, and nitrogen fertilizer, all rendered from petroleum and all crucial to modern wheat growing. If the labor power of those workers is transferred to the wheat field, it happens in the form of technology. Today, a single person driving a [huge \\$400,000 combine](#), burning 200 gallons of fuel daily, guided by computers and GPS satellite navigation, can cover 20 acres an hour, and harvest 8,000 to 10,000 bushels of wheat in a single day.

Next, without financial capital -- money -- our loaf of bread wouldn’t exist. It’s necessary to purchase the oil, the fertilizer, that combine, and so on. But financial capital may indirectly affect the price of our loaf even more powerfully. When there is too much liquid capital moving through the global financial system, speculators start to bid-up the price of various assets, including all the ingredients in bread. This sort of speculation naturally contributes to rising fuel and grain prices.

The final ingredients come from nature: sunlight, oxygen, water, and nutritious soil, all in just the correct amounts and at just the right time. And there's one more input that can't be ignored, a different kind of contribution from nature: climate change, just now really kicking in, and increasingly the key destabilizing element in bringing that loaf of bread disastrously to market.

Marketing Disaster

When these ingredients mix in a way that sends the price of bread soaring, politics enters the picture. Consider this, for instance: the upheavals in Egypt lay at the heart of the Arab Spring. Egypt is also the world's single largest wheat importer, followed closely by Algeria and Morocco. Keep in mind as well that the Arab Spring started in Tunisia when [rising food prices](#), high unemployment, and a widening gap between rich and poor triggered deadly riots and finally the flight of the country's autocratic ruler Zine Ben Ali. His last act was a vow to reduce the price of sugar, milk, and bread -- and it was too little too late.

With that, protests began in Egypt and the Algerian government ordered increased wheat imports to stave off growing unrest over food prices. As global wheat prices [surged](#) by 70% between June and December 2010, bread consumption in Egypt started to decline under what economists termed "price rationing." And that price kept rising all through the spring of 2011. By June, wheat cost 83% more than it had a year before. During the same time frame, corn prices surged by a staggering 91%. Egypt is the world's fourth largest corn importer. When not used to make bread, corn is often employed as a food additive and to feed poultry and livestock. Algeria, Syria, Morocco, and Saudi Arabia are among the top 15 corn importers. As those wheat and corn prices surged, it was not just the standard of living of the Egyptian poor that was threatened, but their very lives as climate-change driven food prices triggered political violence.

In Egypt, food is a [volatile political issue](#). After all, one in five Egyptians live on less than \$1 a day and the government provides subsidized bread to 14.2 million people in a population of 83 million. Last year, overall food-price inflation in Egypt was running at more than 20%. This had an instant and devastating impact on Egyptian families, who spend on average 40% of their often exceedingly meager monthly incomes simply feeding themselves.

Against this backdrop, World Bank President Robert Zoellick [fretted](#) that the global food system was "one shock away from a full-fledged crisis." And if you want to trace that near full-fledged crisis back to its environmental roots, the place to look is climate change, the increasingly extreme and devastating weather being experienced across this planet.

When it comes to bread, it went like this: In the summer of 2010, Russia, one of the world's leading wheat exporters, suffered its worst drought in 100 years. Known as the Black Sea Drought, this extreme weather triggered fires that burnt down vast swathes of Russian forests, bleached farmlands, and damaged the country's breadbasket wheat crop so badly that its leaders ([urged on](#) by western grain speculators) imposed a year-long ban on wheat exports. As Russia is among the top four wheat exporters in any year, this caused prices to surge upward.

At the same time, massive flooding occurred in Australia, another significant wheat exporter, while excessive rains in the American Midwest and Canada damaged corn production. Freakishly massive flooding in Pakistan, which put some 20% of that country under water, also spooked markets and spurred on the speculators.

And that's when those climate-driven prices began to soar in Egypt. The ensuing crisis, triggered in part by that rise in the price of our loaf of bread, led to upheaval and finally the fall of the country's reigning autocrat Hosni Mubarak. Tunisia and Egypt helped trigger a crisis that led to an incipient civil war and then western intervention in neighboring Libya, which meant most of that country's production of 1.4 million barrels of oil a day went off-line. That, in turn, caused the price of crude oil to surge, at its height hitting \$125 a barrel, which set off yet more speculation in food markets, further driving up grain prices.

And recent months haven't brought much relief. Once again, significant, in some cases record, flooding has damaged crops in Canada, the United States, and Australia. Meanwhile, an unexpected spring drought in northern Europe has hurt grain crops as well. The global food system is visibly straining, if not snapping, under the intense pressure of rising demand, rising energy prices, growing water shortages, and most of all the onset of climate chaos.

And this, the experts tell us, is only the beginning. The price of our loaf of bread is forecast to increase by up to 90% over the next 20 years. That will mean yet more upheavals, more protest, greater desperation, heightened conflicts over water, increased migration, roiling ethnic and religious violence, banditry, civil war, and (if past history is any judge) possibly a raft of new interventions by imperial and possibly regional powers.

And how are we responding to this gathering crisis? Has there been a broad new international initiative focused on ensuring food security for the global poor -- that is to say, a stable, affordable price for our loaf of bread? You already know the sad answer to that question.

Instead, massive corporations like Glencore, the world's largest commodity trading company, and the privately held and secretive Cargill, the world's biggest trader of agricultural commodities, are moving to [further consolidate](#) their control of world grain markets and vertically integrate their global supply chains in a new form of food imperialism designed to profit off global misery. While bread triggered war and revolution in the Middle East, Glencore made windfall profits on the surge in grain prices. And the more expensive our loaf of bread becomes the more money firms like Glencore and Cargill stand to make. Consider that just about the worst possible form of "adaptation" to the climate crisis.

So what text should flash through our brains when reading our loaf of bread? A warning, obviously. But so far, it seems, a warning ignored.

To listen to Timothy MacBain's latest TomCast audio interview in which Parenti discusses the origins of his latest book and how climate change contributes to global violence, click [here](#), or download it to your iPod [here](#).

To stay on top of important articles like these, sign up to receive the latest updates from TomDispatch.com [here](#).

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Christian Parenti, a Nation contributing editor, [fellow at The Nation Institute](#) and visiting scholar at the CUNY Graduate Center. His most recent book is [Tropic of Chaos: Climate Change and the New Geography of Violence](#). Previous books include [The Freedom: Shadows and Hallucinations in Occupied Iraq](#) (New Press) and [Lockdown America: Police and Prisons in the Age of Crisis](#).

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Friday, July 15, 2011

[Jim Robbins: As Alberta's Tar Sands Boom, Activists Target Project's Lifelines](#)

As Alberta's Tar Sands Boom, Activists Target Project's Lifelines

by Jim Robbins [article link](#) [article link](#)

July 15, 2011 | CommonDreams | Yale Environment 360

The Sand Hills of Nebraska are a unique Great Plains prairie ecosystem. The rolling dunes, rising to 300 feet, cover about a quarter of the state, and because the grasses and wildflowers there are adapted to wet, sandy soil, many grow nowhere else. Thousands of ponds and lakes dot the Sand Hills, nourishing the Ogallala Aquifer.

This region is an unlikely ground zero for a growing rebellion against a different kind of sand — the Athabaskan oil sands of Alberta, 1,400 miles to the north. But that is precisely what is happening as energy companies seek to construct a pipeline from Alberta's tar sands — the second-largest petroleum deposit in the world, after Saudi Arabia — across the length of the U.S. to refineries in Texas, passing through the Sand Hills on its way.

And the so-called Keystone XL pipeline is not the only tentacle of the tar sands poised to spread across North America: Energy companies are seeking to build a second pipeline to carry tar sands oil across the wild heart of British Columbia, while other firms are proposing to truck gargantuan equipment for the tar sands project along narrow roads in one of most remote parts of the northern Rocky Mountains.

Environmentalists, farmers, ranchers, elected officials, native people, and a host of others have risen up in opposition to the potential environmental threats posed by the expanding reach of Alberta's tar sands. Some opponents are concerned that pipelines or oversized equipment running through their communities pose an unacceptable environmental risk. But for others, the battle is about something far larger. They believe that wreaking so much environmental destruction to continue expanding supplies of planet-warming fossil fuels is fundamentally wrong, noting that the tar sands project has razed hundreds of square miles of boreal forest, led to the creation of dozens of toxic tailings ponds, and released vast quantities of CO₂. And they are convinced that choking off the tar sands pipelines is a way of stopping, or at least hampering, the development of the Alberta tar sands themselves.

Indeed, the fight over the tar sands pipelines has become a proxy battle between two diametrically opposed worldviews: Those who see the planet as heading toward irreversible environmental harm, driven largely by human CO₂ emission from fossil fuels, and those who say that the U.S. needs oil at almost any environmental cost to keep its economy growing.

“The pipeline has become a symbol of where America is going,” says Jane Kleeb, director of BOLD Nebraska, a group working to protect the unique ecology of the Sand Hills. “We’re concerned about climate change, absolutely. America is smart enough to figure out how to do clean energy.”

Among the growing protests over Alberta's tar sands and the proposed pipelines are a series of acts of civil disobedience planned in Washington, D.C., for the last two weeks of August. The campaign, Tar Sands Action, will feature protests at the White House and will include author and environmental activist Bill McKibben, NASA climate scientist James Hansen, and Canadian scientist and broadcaster, David Suzuki.

Roughly 173 billion barrels of Alberta tar sands reserves, worth more than \$15 trillion, underlay an area the size of Florida, making it by far the largest petroleum deposit in North America. The strange solid or semi-solid oil, called bitumen, is essentially mined, and doing so means digging up large tracts of boreal forest and releasing a lot of CO₂, which is why critics call the product of the tar sands “dirty oil.”

But supporters of the tar sands and the pipelines say that the “dirty oil” rap is unfair. Canada's environment minister, Peter Kent, says tar sands crude creates just 1 percent of the greenhouse gas emissions generated annually by U.S. coal-fired power plants. It's really “ethical oil,” he says, because the profits won't go to corrupt dictators or civil wars.

Oil companies have limited refining capacity for the dense crude in Alberta, and that's where the biggest pipeline project, Keystone XL, figures in. Each day the proposed Keystone XL pipeline — to be built by Calgary-based TransCanada Corporation — would move 910,000 barrels of a slurry of bitumen, natural gas, and undisclosed chemicals through a 36-inch-diameter, high-pressure pipe, buried four feet underground. The nearly 1,700-mile route would run from Hardisty, Alberta, through Saskatchewan, Montana, South Dakota, Nebraska (including 92 miles of the Sand Hills), and Oklahoma. After connecting with an existing pipeline in Nebraska, the new Keystone XL would begin again in Cushing, Oklahoma and continue on to Houston and Port Arthur, Texas. There, company officials say, they would have the special refining capacity they need.

The \$7 billion pipeline, which must be approved by the U.S. State Department and the Environmental Protection Agency (EPA), has drawn both opposition and support across its route. But it has run into the fiercest resistance in the conservative farming state of Nebraska, largely because the pipeline would cross the Sand Hills. Should the toxic brew leak, it could pollute not only the water there, but could seep into portions of the Ogallala Aquifer, the 174,000-square-mile underground reservoir, fed in part by water from the Sand Hills.

Spills are not a far-fetched scenario. In a year of operation, a similar pipeline in the U.S. — the existing Keystone, also owned by TransCanada Corporation — had 11 spills. Most of them were tiny, but the largest, in southeastern North Dakota, was 21,000 gallons, and federal officials temporarily suspended the company's operating permit. And last year a 30-inch oil pipeline owned by Enbridge, another Canadian pipeline company, suffered a 4-foot-long rupture and spilled nearly 20,000 barrels — 840,000 gallons — of oil into the Kalamazoo River in Michigan, killing much of the aquatic life for miles. It was the worst spill ever in the Midwest.

John Hansen, president of the Nebraska Farmers Union, whose members oppose the pipeline, said a big problem is the involvement of the U.S. State Department, which he says isn't equipped to assess the environmental risks of Keystone XL. "They are out of their element," he said. Nor has the state of Nebraska exercised oversight, said Hansen. "In this void, TransCanada took the short cut through some of the most environmentally sensitive land you could build a pipeline through," he said. "It's very fragile. The water is close to the surface and in the spring, water would cover some of the pipeline. To anybody who knows anything about the Sand Hills, the thought of running a toxic pipeline through your water supply makes no sense."

Petroleum pipelines that carry diluted bitumen, or "dilbit," pose special risks. Dilbit pipelines use higher pressure and higher temperatures and need chemicals to keep the thick, tarry substance flowing. Some data suggests they suffer more ruptures because of these temperature and pressure extremes.

But the real problem, says Carl Weimer, the director of the Pipeline Safety Trust — set up after three young boys were killed by a gasoline pipeline rupture, explosion, and fire in Bellingham, Washington in 1999 — is that so little is known about dilbit pipelines. "We've asked those types of questions to the Department of Transportation and haven't gotten an answer," says Weimer. "Unfortunately no one has looked into these things." The director of the U.S. Department of Transportation's Pipeline and Hazardous Materials Safety Administration, Cynthia Quarterman, testified recently to Congress that existing safety and environmental regulations fail to take this new kind of pipeline into account. Environmentalists have criticized Quarterman for her ties to the oil and gas industry, including providing legal counsel to the Enbridge pipeline company before joining the Obama administration.

Company officials say they are aware of the fragile nature of the Sand Hills. "We take safety and environment very seriously," said Terry Cunha, a spokesman for TransCanada Corp. "This pipeline would not be the first to cross the Sand Hills. There's already 3,000 miles of pipe crossing the [Ogallala] aquifer." Other conventional pipelines, not dilbits, do cross the Sand Hills.

It seemed at first that the approval process for the continent-crossing pipeline would be perfunctory. Because of the international aspect of the project, the environmental studies are being conducted by the U.S. State Department, which approved a previous Keystone pipeline, which runs from Canada to Oklahoma, with little notice. The chief lobbyist for the pipeline company, Paul Elliot, was a deputy campaign manager for Secretary of State Hillary Clinton's presidential run, and

last year Clinton said she was “inclined” to approve the pipeline, long before the environmental studies were completed. As an outcry arose, Clinton backpedaled, and said she hadn’t made up her mind.

The final environmental impact statement on Keystone XL is due in August, after which hearings will be held in states affected by the pipeline and in Washington, D.C. A decision could come by the end of the year. “If we get the permit we’ll begin construction in early 2012,” said Cunha. The EPA has twice given very poor grades to the State Department’s environmental review, most recently in early June.

Another major front in the battle over the tar sands’ tentacles involves a proposed pipeline and a new tanker port in Canada. Enbridge Inc., whose pipeline spilled crude oil into the Kalamazoo River last year, is proposing a \$5.5 billion double-pipeline called the Northern Gateway that would move oil west from Alberta, across 730 miles of British Columbia, to two giant oil tanker loading docks it proposes to construct at the eastern end of a fjord at Kitimat, British Columbia. (The second parallel line would move liquid natural gas to Alberta.) That part of the proposal is controversial, too, for many on the coast of British Columbia have been opposed to oil tanker traffic since the 1989 Exxon Valdez oil spill in Alaska.

Earlier this year though, several First Nations tribes, who own a quarter of the land the pipeline would traverse, rejected an agreement with Enbridge, in spite of a revenue sharing offer that would mean more than a billion dollars to the tribes. Geraldine Thomas Flurer, a spokesman for the Yinka Dene Alliance near Vanderhoof, British Columbia, said no amount of money could replace the hunting and fishing that sustains the remote towns, should a pipeline rupture. “Moose hunting, salmon fishing, sturgeon, this is something that we do every day, this is who we are,” she said. “The pipeline would cross nearly a thousand rivers, lakes and streams, and one leak could destroy what we have, who we are.” Those rivers include the Fraser and the Skeena, both highly productive salmon fisheries.

Michael A. Levi, an energy and climate change analyst for the Council on Foreign Relations, said that both the energy security issue cited by proponents of the tar sands oil and environmental problems raised by those against the pipelines, are overblown. “All energy development comes with environmental issues,” he said. “We don’t have the luxury of choosing the option of zero environmental problems.” As far as the Keystone XL pipeline, “I don’t like betting, but if I did, I bet it would get built.” The Northern Gateway was less certain, he said, not because of the pipeline, but because of the concern over tanker traffic after the Exxon Valdez disaster.

On a third front involving the tar sands, Imperial Oil, a subsidiary of ExxonMobil, is seeking permission to move 207 giant modules — three stories high, more than 200 feet long, and 24 feet wide — for oil production at Kearl Oil Sands, a new mine in the tar sands. The oversized equipment would travel along a winding, two-lane highway that crosses some of the wildest country in the Lower 48 state; the route was chosen because, unlike interstate highways, there are no overpasses. Environmentalists and locals have organized against the modules, objecting to an industrial corridor that would carry gargantuan equipment through such wild country.

Barry and Bobby Bartlette are co-owners of the Lolo Square Dance Center and Campground, located along the proposed equipment route. They worry that campers with trailers will avoid Highway 12, and that road-widening could harm the water quality of Lolo Creek.


And like many other opponents, they object to the large-scale destruction associated with the tar sands project. “Taking out forests to get oil is devastating and the impacts downstream are devastating,” Barry Bartlette said. “There’s more oil they can drill for and not have those impacts.”

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Jim Robbins is a veteran journalist based in Helena, Montana. He has written for the New York Times, Conde Nast Traveler, and numerous other publications. His fifth book, *The Forgotten Forest*, about the poorly understood role of trees in the environment, will be published next year by Random House. In an earlier article for [Yale Environment 360](#), he explored how [a great forest die-off occurring across western North America is linked to climate change](#).

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Posted by caimbhriain myrddin at [11:17 AM](#) [0 comments](#) 

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Tuesday, July 12, 2011

[Ethan Indi: Jesus, My Favorite Conspiracy Theorist](#)

Jesus, My Favorite Conspiracy Theorist

by Ethan Indi [article link](#)

July 11, 2011 | OpEdNews

Language is like a map. And stories take people to new places. Yet if we don't possess the language to put the story in context its value might be overlooked. Elimination of language takes away and new language expands. Conspiracy theorists often offer new language so people can follow them, while people who would like to eliminate conspiracies like to eliminate language and stories and storytellers even.

President Eisenhower arguably knew more about the military and war than any other US president and was perhaps the greatest conspiracy theorist of the last century with his coining of the phrase "military industrial complex" and his warning concerning it. The powers that be normally discount and disbelieve any notion of conspiracy, and any new language concerning it, but when the President defines it, it is hard to deny. The military industrial complex describes a militaristic corporate entity among entities.

There is endless variety of conspiracy, clandestine crimes and power grabs, but they all pertain to one goal; oligarchical collectivism. George Orwell, another great conspiracy theorist right up there with Eisenhower, originally penned this phrase. He arguably authored the most profound political fiction on conspiracy theory. Oligarchical collectivism is at root of every institutional conspiracy over individuals for thousands of years. Oligarchical collectivism means the coming together of the few in control of the many, the linking of pyramid systems. The military industrial complex is just one example of oligarchical collectivism.

Oligarchical collectivism is the phrase, the unification of institutions of the few in control of the many is the story. The military industrial complex and oligarchical collectivism are keys to understanding the map, the story. Jesus Christ's story is one of an individual standing up to oligarchical collectivism. He is a peaceful warrior who sees wrongdoing interlinked over individuals and speaks up about it. Jesus reacted to the epitome of oligarchical collectivism and tossed over tables and ruffled the feathers of institutions. He stood up the interlinked institutions of the Jewish temple supported by the Roman State and the traders/bankers inside the temple. The oligarchical collectivism for Jesus was the same we have today, interlinking of institutions of religion, state and corporation. The wrongdoing set forth by linking of church, state and corporate institutions is enough to make even Jesus angry.

Exploitive institutions are set up in the same pyramidal shape now as they were then. The few are at the top controlling the many through interlocked institutions. And people should be angry. People should be angry and inspired to take action, like a peaceful warrior, like Jesus, when oligarchical collectivism takes place.

And yet people are so subdued, so absolutely and wholly apathetic that we will let the military industrial complex run over strangers and their oligarchical operations rain nuclear poison over entirety. We will let corporate agriculture genetically modify plants and animals without concern. Jesus' story is the story the Prince of Peace fearlessly standing up to and calling out the oligarchical collectivism of his day. Jesus stood up to the oligarchical collectivism he was surrounded by not because he was the son of God, but because he was also a mortal and standing up for liberty is at the core of our mortal human condition. Jesus wanted them to stop doing business and exchanging money in the temple which made revenue for the few among the many, those in control of the church, state and corporate.

It is human nature to stand up and repel oligarchical collectivism and yet people today are so passive and tolerant we will let oligarchical collectivists hold reign through one overt conspiracy after another. This itself is conspiracy and as a accused conspiracy theorist I have the phrase for the map to the story. There is an ongoing conspiracy committed by all institutions to instill tolerance on people. Being tolerant toward individuals is okay. Compassion towards individuals is better. Tolerance of individuals is a start, but even Jesus Christ the lord didn't tolerate institutional wrongdoing. Jesus knew very well the difference between individuals and institutions.


People are tolerant of wrongdoing, tolerant of oligarchical institutions, tolerant of militaristic corporatist exploitation of others, people are tolerant of government involvement in drug smuggling and gun running. Many people are tolerant little bitches who take more offense to harsh language than they do to exploitation of their neighbors and themselves. And at the same time those with institutionally induced tolerance of institutional wrongdoing are less likely to tolerate an individual's alternate race, origin or perspective.

This misunderstanding, this misunderstanding of tolerance and confusion of individuals and institutions is a conspiracy gluing all other conspiracies together. It is the conspiracy of Institutionally Induced Tolerance and should be a psychiatric disorder simply called IT. You have to be fearful of being human, you have to lose all sense of humanity to stand down to institutions and oligarchical collectivism. You have to be barren of feeling or ignorant of the most basic precepts of reality to not be angry when confronted by oligarchical collectivism. Perhaps the conspiracy of IT is so wide that tolerance is induced biologically as well as politically.

I myself am certain that the conspiracy theory of IT is not theory, but certainty. I feel this way through compiled information and something institutions do not have and would like to eliminate the validity of, intuition. Institutions despise human intuition, mainly because intuition can detect oligarchical collectivism instantly. To me IT is not as much theory as it is actuality, however I understand it as a theory and in using the word theory I like all other theorists of all other subjects, merely pose the notion for consideration. Eighty five percent of Americans suffer from Institution Induced Tolerance, do your part to fight this disease and stand up to oligarchical collectivism, like Jesus.

Ethan Indi: I write. I love the USA; locals, land and liberty. I hate institutions placed above locals, land and liberty. I have roots in Maine, NYC and Northern California. My freshman work is titled The Complete Patriot's Guide to Oligarchical Collectivism: Its Theory and Practice. It is pro individual and anti institution and may become contraband for thought provoking. In the book I investigate political mentality and political power for individuals among institutions. Progressive Press is the publisher. Within the book are new concepts and new terms based on observations of history, philosophy and reality. I coin the term petrolithic era which began when Diesel died and continues on today. You can see cover and buy it before it's banned on amazon or many other websites and perhaps your local independent bookstore.

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The Prophetic Redoubt and Prescience of Theodore Roszak
by Christopher Diamant [article link](#)
July 11, 2011 | OpEdNews
Posted by caimbhriain myrddin at [9:26 AM](#) [0 comments](#) 
Labels: [Christ](#), [Evil](#), [Imprint](#)

Monday, July 11, 2011

[Frank Schaeffer: Why Rupert Murdoch Love\\$ God](#)

Rupert Murdoch is one of America's number one publishers of evangelical and other religious books.

Why Rupert Murdoch Love\$ God: World's Biggest Sleaze Mogul Also Getting Rich from Christian Moralizers

by Frank Schaeffer [article link](#)

July 10, 2011 | AlterNet

Here's what you might not know about Rupert Murdoch: he's one of the leading religion publishers in the world.

Maybe one day soon Murdoch will go to jail as might his son, as will several of their UK editors if many alleged and disgusting and illegal acts of pirate "journalism" are proved true, ranging from bribing the police to hacking the phones of bereaved family members of killed service men and women and child murder victims. Make no mistake: when it comes to the Murdoch media "empire" we're talking about the lowest form of "journalism" [as detailed by the Guardian newspaper](#).

So are religious moralizers and others writing about religious and/or "moral" themes prepared to enrich the Murdoch "media juggernaut" forever while Rupert Murdoch further corrupts UK, American and Australian politics while his companies trade in human misery for profit by hacking murder victim's phones, paying off the police, elevating smut to a national sport and even hacking the phones of killed soldiers' families?

You bet!

Rupert Murdoch is one of America's number one publishers of evangelical and other religious books, including the 33-million seller *Purpose Driven Life* by mega pastor and anti-gay activist Rick Warren. Murdoch is also publisher of "progressive" Rob Bell's *Love Wins*.

Rick Warren, Rob Bell and company helped Murdoch fund his tabloid-topless-women-on-page-3 empire, phone hacking of murdered teens and Fox News' spreading "birther" and "death panel" lies about the president. They helped Murdoch by enriching him. And these weren't unknown authors just lucky to get published anywhere, they could have picked anybody to sell their books.

Do the religious authors making their fortunes off Murdoch wear gloves when they cash their royalty checks? Do they ever dare look in the mirror?

The authors publishing with Murdoch serve a religious market so fine-tuned to grandstanding hypocrisy and moralizing, that, for instance, my novels about growing up religious ([Portofino](#), [Zermatt](#) and [Saving Grandma](#)) will never be sold in the thousands of CBA member (Christian Bookseller's Association) bookstores because – horrors! – my books have profanity and sex in them!

But those same CBA stores gladly sell tens of millions of books -- annually -- published by Murdoch, a man with the moral rectitude of the herpes virus, a man who runs the companies that gave Glenn Beck a megaphone, that hacked a dead girl's phone, that lied about Iraq's involvement in 9/11, and thus contributed to the war-of-choice needless killing of almost 5000 American soldiers by George W Bush.

You see, Murdoch has bought into and now owns a huge chunk of American religion and is suckling from the profitable God-teat along with the likes of Rick Warren and Rob Bell et al.

Murdoch bought the venerable evangelical Zondervan publishing house. I knew the founding Zondervan family, a clan of strict Bible-believing Calvinists who'd have bathed for a week in the Jordan River to purify themselves if they'd ever even brushed up against Murdoch and his minions! Later generations sold out.

Murdoch also bought the all purpose all-religion-is-great-if-it-sells-something “religion” site “Beliefnet” and “Inspirio” - religious “gift production,” specialists making tawdry religion-junk of the one-more-pair-of-praying-hands made of pressed muck kind.

And Murdoch publishes Rob Bell and other so-called progressives evangelical “stars” as well as run of the mill evangelical right winger’s books through Harper One, the “religious” division of Harper Collins, another Murdoch company.

Murdoch knows something I found out way back in the 1970s and 80s, when I was still my founder-of-the-religious-right Dad’s sidekick and a right wing evangelical leader/shill myself: There’s gold in them-thar God hills! James Dobson alone once gave away 150,000 copies of one of my evangelical screeds that sold more than a million copies. (I describe why I got out of the evangelical netherworld – fled -- in my book [Sex, mom and God.](#))

So here’s my question to Rob Bell of the God-loves-everybody school of touchy-feely theology and/or to the right wing “family values” crowd who worry about gay marriage between responsible loving adults *while* they perform financial fellatio on the mightiest and most depraved/pagan media baron to ever walk the earth:

What serious, let alone decent religiously conscious person – left or right, conservative or liberal -- would knowingly work to enrich this dreadful man who will go down in history as the epitome of everything that all religion says its against: lies, greed, criminality, and sheer disgusting exploitation of the defenseless that would shame a sewer rat?

Secular “un-saved” and “godless” and “liberal” authors like Jeff Jarvis have pulled books from Harper Collins because it’s owned by Murdoch as [he writes](#): “[my] next book, *Public Parts*, was to be published, like my last one, by News Corp.’s HarperCollins. But I pulled the book because in it, I am very critical of the parent company for being so closed. It’s now being published by Simon and Schuster.”

Where are the big time religion writers like the “I-give-all-my-royalties-to-the-poor” Rick Warren to be found refusing to publish with Zondervan, Harper One or write another word for Beliefnet? What’s mildly lefty Rob Bell’s defense for enriching Murdoch and helping to finance Fox “News” via publishing with Harper One when he could publish with anyone?

For that matter where are the evangelical/Roman Catholic/Muslim—or just minimally decent -- people, religious or irreligious guests and commentators now refusing to be interviewed by Fox News even if it will help sell their books?

Knowing what we know about the union-busting, slime-spreading Murdoch empire and it’s disgusting and criminal actions can a moral person work for or use the products of this all-encompassing web of profit, far right politics and corruption?

I don’t think so.

But of course the religion writers have plenty of company.

What about journalists working for Murdoch’s Wall Street Journal?

What about Deepak Chopra?

He publishes with Harper One. Thus Chopra is helping finance Fox News. And so is Desmond Tutu. He’s also a Harper One author.

And what about all the “progressive” stars, producers and writers doing deals with the Fox movie empire? Such Hollywood moralists used to boycott working in the old apartheid South Africa, but will work for/with Murdoch today as he empowers the far religious racist right through Fox News! Desmond Tutu used to call for boycotts of far right religious nuts in South Africa oppressing blacks in the name of God, and now he’s a Murdoch contributor!

Go figure!

Why should the people – religious leaders, writers, actors, agents, producers et al -- who help Murdoch wreck America and the UK -- remain respectable in our countries?

Okay, they deserve a second chance.

Mea Culpa!

I published two books with Harper Collins some years ago after Murdoch had taken over. I had a deal with the Smithsonian that was tied into Harper Collins for distribution, then the Smithsonian backed out but my books stayed at Harpers. After they were published I thought about – and regretted -- helping Murdoch. I've never published with them again.

I only have one excuse, I didn't know much about Murdoch then. But who would willingly publish anything with any Murdoch paper, magazine or book publisher now, knowing what we all know?

Post UK meltdown, will Tutu, Bell, Chopra et al – big time authors with a choice of publishers -- *still* publish yet more books with Harper One, and/or with Zondervan?

Will liberals in Hollywood *still* underwrite Murdoch with their lives and continue to work for Fox TV and Fox Films?

It's time to hold all Murdoch's collaborator's feet to the fire, especially the big and famous sell outs who can go anywhere with their books or scripts. And why would any decent paper or blog review any book, film or TV show that enriches Murdoch? He should be blacked out before he takes us all down with him.

No more excuses. We all know about Murdoch now.

From here on out it's time to out those who choose to stay in bed with the sleazy man from down under who elbowed his way into America and the UK, damaged our political systems, perhaps fatally, all the while insulting our intelligence and aiding and abetting our war machine.

We can't boycott every dubious corporation on earth. But with Murdoch's sleaze-infested ambition to control the politics of so much of the world a reality a line's been crossed. It is time to pull an "Arab Spring" on the whole Murdoch empire and overthrow it. And we of the outraged "street" can do it at last because so many political and media leaders, who have sucked up to Murdoch for decades, are running for cover.

I know it's not considered polite to be judgmental but I'll say it: to work for any part of News Corp, Murdoch, Fox and/or any or all of his companies, let alone to publish books with him makes you an accomplice to a very bad person.

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Frank Schaeffer is a writer his new book is [Sex, Mom, and God: How the Bible's Strange Take on Sex Led to Crazy Politics--and How I Learned to Love Women \(and Jesus\) Anyway](#).

AlterNet [home page](#)

Posted by caimbhriain myrddin at [8:38 AM](#) [0 comments](#) 

Labels: [Imprint](#)

Saturday, July 9, 2011

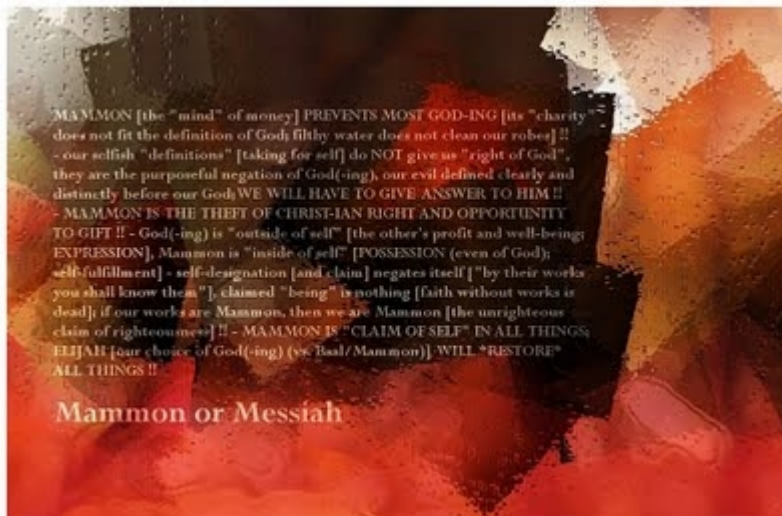
The Oppressing Mind of Mammon



Posted by caimbhriain myrddin at 7:13 AM 0 comments

Labels: [Imprint](#)

Mammon Is "Claim of Self" In All Things



Posted by caimbhriain myrddin at 7:10 AM 0 comments

Labels: [Imprint](#)

Thursday, July 7, 2011

Thou Shalt Not Mammon



Posted by caimbhriain myrddin at [8:45 AM](#) [0 comments](#) 

Labels: [Evil](#), [Imprint](#), [Origins](#)

Tuesday, July 5, 2011

Frank Schaeffer: Fundamentalist Religion Will Destroy The World

Fundamentalist Religion Will Destroy The World

by Frank Schaeffer [article link](#) [article link](#)

July 3, 2011 | OpEdNews | AlterNet

The deluded religious belief that any people or nation or church is a "chosen" people is the root of almost all our troubles.

The earth bursts with life. Far right exclusionary religion bursts with death. If there is a creator of life He/She/It must hate fundamentalist religion.

The countries in the world that are the most fundamentalist and religious, and/or those whose identity is most religion-based, are the world's greatest troublemakers. Pakistan, Iran, Saudi Arabia, the USA, Vatican City and the state of Israel come to mind.

If the rest of the human race could find a time machine to roll back the clock and make a world where these countries/city states had never existed we'd live in a better world.

Just take one example of religion's baleful influence: President Woodrow Wilson's messianic religion-inspired intervention in World War One. "My life would not be worth living" Wilson wrote, "if it were not for the driving power of religion, for faith, pure and simple." (Letter to Nancy Toy, 1915.)

Wilson's religious views were the driving force in his political career, informing his quest for world peace. And like all fanatics he decided to achieve this "peace" through war. The devout Woodrow Wilson upset fellow Presbyterians as he moved the nation toward entering World War One, including William Jennings Bryan, who quit as secretary of state in protest.

What did Wilson's religious idealism actually achieve? Germany's loss of World War One led to the rise of Hitler, and the Second World War. Wilson picked sides between two equally tarnished nationalistically-inspired colonial contenders and weighed in. So Wilson set the stage for the rise of Hitler and World War Two. With no World War Two there would be no Israel because there would have been no holocaust. Zionism would have simply become a forgotten quirk. And there would have been no Cold War either, maybe not even a Soviet Union.

The twentieth century began with wars rooted in religion and nationalism and ended as the century of wars rooted in ideological atheism led by the likes of Stalin, Hitler and Mao. Now the twenty first century seems to be shaping up to be the age of renewed wars of religion led by fundamentalist fanatics on all sides who believe in the divine destinies of their nations and/or religions.

These fanatics - they are all of the far right - have ranged from the Ayatollah Khomeini to George W Bush, from the far right leaders of the state of Israel to far right American fundamentalist like Michelle Bachmann who - if she and her fellow travelers have their way - would replace the Constitution and Bill of Rights with the Bible and turn America into a (Reconstructionist) theocracy.

The deluded religious belief that any people or nation or church is a "chosen" people is the root of almost all our troubles. So is the lunacy of believing in "Truth" revealed through one special prophet to one special peoples and/or tribe, be they Jews, Muslims or American Evangelical Christians, or conservative Roman Catholics who believe in the special primacy of their popes.

Eliminate willful self-serving tribal religious delusion from the globe and there might be hope for the survival of the human race. Combine tribalism and religious conviction with nukes and the "right" to exploit the earth and disaster looms.

It's no accident that the most dangerous cultures today are also the most religiously observant societies. The ultra-religiously observant USA embraces perpetual war as a way of life. With our notion of "exceptionalism," we fear the "other" who might challenge our notion of having been chosen by God for some special task.

Like the USA the state of Israel has become an intransigent provocation to the world as it slides inexorably toward becoming the next apartheid state taking up oppression based on race and tribe where South Africa left off. Israel is the place where a demographic minority of the "chosen" already represses (and/or has expelled) the majority of the "un-chosen."

As for the ultra religious state of Pakistan it was actually founded on self-aware religious difference! Pakistan is now the leading exporter of terror worldwide alongside Iran. Both Iran and Pakistan's intelligence agencies are the purveyors of terror. And both countries (when not busy condemning people to death for the crime of heresy etc.,) see themselves as having special prophetic religious destinies.

The Saudis - "keepers of the Holy Places" -- don't need nukes because they have oil. They threaten destruction to the rest of us every bit as catastrophic as war by funding terror, not to mention exporting the most intolerant forms of Islam worldwide into tens of thousands of madrassas.

If Israel, Pakistan, Iran, Saudi Arabia, the Vatican and the USA just went away, or had never existed, and/or changed their essential neuroses and accepted a role of "ordinary" nations filled with just folks or saw their religions as a way, not the way, the world would take a giant step toward peace.

But to admit this, let alone to say it publicly, is to court the condemnation of being anti-Semitic, and/or anti-Islamic, anti-Catholic and/or anti-Christian, even anti-American" ... which is a little ironic because the sort of right wing religious Americans who fancy themselves as "pro-American" and "pro-Israel" regularly get our men and women in uniform killed and maimed by starting wars of choice. So who is the patriot here?

Let's get one thing straight: Iran, the USA, Israel, Pakistan, the Vatican and Saudi Arabia aren't special, except in the religion-addled brains of the members of their religious right wings and ruling elites. They're just geographical areas like any others filled with ordinary people like any others, no better and no worse.

Someday these "special" and "chosen" countries will cease to exist as will all nation states. Someday they will not even be remembered because all things pass from time into oblivion, nor will their "holy" books and "holy" places exist forever, simple geology will take care of that. What makes them dangerous today is their shared religious delusion that they are somehow essential and eternal.

The delusion is this: "We're chosen, special and enlightened, and only we have The Truth."

Birds of a feather.

So it is no coincidence that the USA has a "special" relationship with Israel, Pakistan and Saudi Arabia and special "respect" for the Vatican and a soft spot for religion in general, for instance giving religion tax deductions. And thus it is no coincidence we are at war without end.

Certainty is a killer. And tolerance of certainty is, by nature, intolerant when it comes to results.

For instance; we tolerate Zionism and Christian Zionism and so messed with the Middle East, because we picked sides in a religious war and decided to back one "chosen people" (Jews) over another "chosen people" (Muslims). This picking of sides between two equally ridiculous pre-science claims to divine selection is the real -- and only -- reason for 9/11 and all that's followed.

America needlessly meddled in a tribal religious Middle Eastern war of religion and has paid and is paying the consequences.

Meanwhile the world's most pressing problems, from global warming to endless wars relate to the self-"chosen" nations and tribes and countries. Of course China and India et al are involved in global warming too, mostly because they imitated the West. Of course others start wars too. But I'm talking about first causes of war and threatened global destruction.

If and when we're plunged into capitalist/consumer global ecological destruction chances are future generations - if any - will have right wing fundamentalist religion of all kinds to thank for "justifying" the rape of the earth.

And if and when we're plunged into an age of nuclear terror, lose Washington DC or New York or London chances are that the fateful moment will be rooted in Middle Eastern/American tribal-religious war. We'll have the states of Israel, Pakistan, Iran, Saudi Arabia, the Vatican and/or the USA to blame for putting humanity on a collision course with reality.

The Jews gave us a book that commands the "dominion" of the earth. The Muslims picked up this theme in their book and predicted the dominion of their one and only "true" religion over the earth, a global "caliphate" that -- for instance -- the Pakistani extremists and Iranian "holy men" in charge of their nukes (or soon to be in charge of their nukes) are working to implement with the same religious ferocity as that displayed by the Israeli "settlers" as they "justify" stealing another Semitic tribe's land.

Meanwhile along with American Evangelicals, the Vatican still holds out a misogynistic / homophobic vision of "progress" and still claims that it and it alone is God's special envoy on earth. The very existence of such exclusivist claims - we'll go to heaven, it's hell for the rest of you! -- is a threat to human survival.

And the United States, the inventor of the bomb, the only country to ever use it, is the granddaddy of the exploitation of the earth in the name of economic growth, as something "given" by God to us as "natural" and "right." And now we Americans run a worldwide war making machine par excellence, sure that we are the "good guys."

The Wilsonian ideological perspective --advocacy of "the spread of democracy," the spread of Capitalism, in favor of intervention to help create "peace" and the "spread freedom," is rooted in an older religious tradition: we're special a "city set on a hill." This insanity goes back to the very religious foundation of the American colonies that were peopled by Calvinist cranks from England and Holland who thought that they were too good, too theologically pure and too "chosen" to co-exist the likes of ordinary folks. So they left those bad folks behind and soon were burning Pequot Indians to death in the name of their Old Testament "God."

That same intolerant Puritan inheritance drives us today and divides America into "Real Americans" as Sarah Palin calls herself and her followers, and everyone else. This is the "saved" and "lost" model of theology directly applied to politics. Result? We "Real Americans" believe we're so special that we can and should police the world!

The "holy books" all the religious cultures mentioned here follow are compendiums of Bronze Age tribal self-serving myths, adopted and updated by ignorant tribes in order to try to make sense of their places in the universe pre-science. Today they are the source of war and the rape of the earth.

It's time to stop being polite about the religions that are motivating the self-deluding right wing Israelis, the self-deluding right wing Saudis and the self-deluding right wing Iranians, Americans and popes. They may all hate each other, but below the surface they all share one dreadful and silly conviction: the unfounded belief that they and they alone (and their tribes) are morally right and that the rest of us are the "other" to be suppressed, converted or sometimes killed. And they all say God is on their side.

If there is a God - I happen to believe there is, but I could be wrong -- a creator, a force responsible for the magnificent diversity of nature and human aspiration, then that actual God, by definition, must despise exclusive-type religion and tribalism and the black and white world of "in" or "out" and "saved" and "lost."

Guessing what God might actually be like by what we see around us, He, She or It is big, generous, non-ideological, wonderful and all encompassing. Just open your eyes to the earth below and heavens above and try to reconcile what you see, hear and feel with petty popes, Ayatollahs and preachers or the books they call "holy"!

If there is no creator (and who can say there is or isn't?) then nature's diversity and adaptability is a silent and powerful rebuke to exclusivity. Put it this way; the Rockies don't know they're part of an "exceptional" country and the Negev desert doesn't know it was "given" to anyone! Nor do the sands of Medina know that they're "holy" much less does the dust of Iran's "holy city" of Qom know it's "sacred," or the plaster under the paint in the Sistine Chapel know it's "owned" by the Vatican and the "one true church!"

The religions and tribalism of those who threaten the world the most - Iran, the state of Israel, Saudi Arabia, Pakistan, the Vatican and the USA -- is small, inward looking and backward. It's time to tell the truth and say that maybe it is possible to love God - if there is such an entity -- but it's not possible to love God and love the sort of tribal exclusionary religions that are taking us all down.

Frank Schaeffer is a New York Times best selling author. He is a survivor of both polio and an evangelical/fundamentalist childhood, an acclaimed writer who overcame severe dyslexia, a home-schooled and self-taught documentary movie director, a feature film director and producer of four low budget Hollywood features Frank has described as "pretty terrible." Frank's nonfiction includes "Keeping Faith-A Father-Son Story About Love and the United States Marine Corps" and AWOL-The Unexcused Absence of America's Upper Classes From Military Service and How It Hurts Our Country." Frank's latest book is, "Crazy for God: How I Grew Up As One of the Elect, Helped Found the Religious Right and Lived to Take All (or Almost All) of It Back."

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Mammon or Messiah meta

Metaphysics (Ontology, Society): Being and Knowing

Monday, July 4, 2011

RJ Eskow: The New War of Independence - Against Corporate Politics

This July 4th, politics is too important to be left to the politicians. The stakes are too high and the system is too broken. Citizen action is everyone's job now.

The New War of Independence - Against Corporate Politics

by RJ Eskow [article link](#)

July 3, 2011 | AlterNet

This is the age of corporatized politics. That means we may admire our leaders, but we can't depend on them. We're paying the price for Thomas Jefferson's unfulfilled desire to "crush in its birth the aristocracy of our monied corporations which dare already to challenge our government to a trial by strength, and bid defiance to the laws of our country."

This July 4th, politics is too important to be left to the politicians. The stakes are too high and the system is too broken. Citizen action is everyone's job now, and it will be as long as our political debate focuses on misplaced austerity and ignores the majority's yearning for jobs, growth, and those things that government does best.

But the problem isn't just with politicians, or even the system. The problem is dependence itself.

We call it "Independence Day." But the British didn't leave on July 4, 1776. The war lasted until September 3, 1783, when the Treaty of Paris was signed. July 4th is the day we *declared* ourselves independent. Victory came with the recognition that freedom is our natural condition. Our country wasn't born with violence, but with the realization that freedom is discovered and claimed, not granted by others. That's why we celebrate July 4, not September 3, as our Day of Independence.

That will disappoint the history-challenged right-wingers whose patriotic posturing is limited to speaking in their odd pseudo-military lingo, that echolalic Esperanto for fantasy revolutionaries. They don't realize that war is a tactic, not a system of values. And "independence"? Today's "Tea Party" wasn't named for the tea-dumping patriots of Boston, but for some self-entitled commodities traders shrieking "losers!" on cable television. They were sneering at struggling homeowners, mocking middle-class people like the Tea Partiers themselves. And they were enraged at the idea that ordinary families might be rescued the same way their own financier class had been rescued.

They won. Nobody's rescued the middle class yet. Unlike them, the Founders believed in common purpose. They shared George Washington's goal of "protecting the rights of humane nature and establishing an Asylum for the poor and oppressed of all nations and religions." They understood what conservatives don't: There's a difference between declaring independence and telling people they're on their own.

When [Sarah Palin](#) tells her followers to "RELOAD!" she has no idea where to aim. When Michele Bachmann says she wants people to be "[armed and dangerous](#)," she doesn't understand who or what would be endangered. When John Stossel "jokes" about [hanging Barney Frank in effigy](#), he's putting reason (and the tattered shreds of his own reputation) in the noose generals once used for hanging enemies - and patriots like Nathan Hale.

At least their mangling of Revolutionary War history gave us a great chuckle, when Keith Olbermann said Sarah Palin thought Paul Revere was "warning the British Invasion that kicks keep getting harder to find." Conservatives adopt the Revolution's pose and forget its principles. They're dress-up generals in a make-believe war, corporate servants who use the rhetoric of yesterday's revolution to serve today's Redcoats.

We fought for the principles of self-representation and economic freedom. Those principles are under attack again today. But there's no place for rhetorical violence (or any other kind) in today's debate. When corporations intimidate us with economic pressure and distorted information, the best responses are communication and mobilization.

We resisted Britain's state-sanctioned monopolies in 1776. Today's government-sanctioned corporations hang out on Wall Street, not by the chartered Thames. The spirit of the East India Company lives in [the five banks which now control nearly 96% of the derivatives market](#) in this country. Our financial oligarchs receive Treasury Department money, Federal Reserve giveaways, and get-out-of-jail-free cards for a corporate crime wave that would make Al Capone blush.

Some of our ancestors came to this country as slaves or indentured servants. The slaves were freed in body but their descendants' economic freedom is not yet fully won. Unemployment's much worse for African Americans. Infant mortality rates are 2.5 times higher than they are for whites and life expectancy is years shorter. Indentured servitude's making a comeback, too. In colonial days people signed away years of freedom for the "loan" of ship's passage to America, where they were sold to bidders for a period of bondage. If only Wall Street had existed then! Imagine the money Goldman Sachs could have made on selling "IBS's" - "indenture-backed securities."

And then shorting them, of course.

Today's borrowers aren't exactly indentured servants, but their contract terms can be unilaterally changed and their debts sold and resold without notice. Their homes may be foreclosed by unknown lenders for violating terms they didn't know existed. If they resist paying unfair penalties the full weight of the law will be brought down on them (but not the banks.) Bad credit may leave them unable to borrow money, rent a home, or even find a job.

These economic injustices and others will continue as long as wealthy contributors corrupt our political process. Many of us feel the President can and should do much more to rein in Wall Street, create jobs, and defend Medicare and Social Security. But any likely opponent would probably be far worse. Politicians in this post-*Citizens United* world are either limited by corporate power or prostituted to it.

So we must work around, as well as within, the electoral system. That means getting the truth out, speaking for [the majority's viewpoint](#), and outlining the real choices we face. That's especially hard when almost everyone in Washington is pushing austerity over jobs and growth (no matter how many Nobel Prize-winning economists tell them they're wrong), and when media empires mislead us about our situation and its causes. So we must wage a war for the mind - a war against corporate think tanks and TV talking heads who tell us our problems arise from self-indulgence and those in need, not corporate malfeasance and runaway greed.

Politicians can help this war against media monopolies and for publicly-financed elections. But they can't lead it. This week some conservatives claimed John Lennon was a secret Ronald Reagan fan. Jon Weiner, the writer and historian who's authored two books on Lennon, [effectively refuted them](#). Weiner points out that Lennon's last political statement was in support of union workers. But to truly dismiss their claim, all you need (besides love, of course) is this Lennon quote:

"You make your own dream ... If you want to save Peru, go save Peru ... Don't expect Jimmy Carter or Ronald Reagan or John Lennon or Yoko Ono or Bob Dylan or Jesus Christ to come and do it for you. You have to do it yourself." Lennon was right, and if he were still around I suspect he'd add another Presidential name or two to that list.

We can vote for the best (or least objectionable) choices in the next election, but we can't surrender our fate to them. We'll need to keep pressuring them with calls, petitions, and other initiatives. In this corporatized system, we can't expect many leaders to heed Revolutionary pamphleteer (and *ur*-blogger) Thomas Paine, who said "Attempting to debate with a person who has abandoned reason is like giving medicine to the dead." Paine also made this timely observation: "Moderation in temper is always a virtue; but moderation in principle is always a vice."

Some of us have surrendered to despair. Chris Hedges, one of our most brilliant political writers, [wrote recently](#): "When did our democracy die? When did it irrevocably transform itself into a lifeless farce ...?" But he's wrong. Democracy hasn't died here, not yet. Despite a half-century of corporate manipulation and misinformation the country elected a President with an unlikely name and biography, one who promised real change.


What we've learned since then is that the system itself must change. That begins with the vision of something better. "Revolution is not the uprising against preexisting order," said the Spanish philosopher Ortega y Gasset, "but the setting up of a new order contradictory to the traditional one." We have to imagine what our leaders can't or won't imagine, then work to bring it into being.

Hard? Sure. But democracy? Dead? Tell it to the Egyptians. They won't be completely free or democratic until we're completely free and democratic. But they've accomplished what seemed impossible, and so can we. It will take action - independent action, action that doesn't depend on a leader or a spokesperson or party, action that rejects even the most informed pessimism or the deepest despair. That kind of action needs an independence that comes from within.

Happy Independence Day.

Alternet [articles](#) by RJ Eskow

AlterNet [home page](#)

Posted by caimbhriain myrddin at [8:58 AM](#) [0 comments](#) 

Labels: [Imprint](#)

Saturday, July 2, 2011

[Jim Rigby: Nero's Fire](#)

Nero's Fire

by Jim Rigby [article link](#)

July 2, 2011 | CommonDreams

At a gathering on World Refugee Day, we remembered the 1,900 people deported or detained last year from Austin. Friends and family gathered to weep for their missing loved ones. We spoke about the private prisons springing like toadstools to profit from the misery. What follows is reconstruction of the speech I gave.

A United States senator claimed recently that the wildfires in Arizona were possibly started by immigrants. When asked to produce his evidence, he backed off a bit, but the damage was done. Another layer of mythological sediment had settled over the unexamined lives of the American people. Some had come to believe the fires destroying much of Arizona are not the result of climate change, nor poor water management, but, instead, are a curse brought about by strangers in our midst.

The technique has a classic lineage. A leader redirects the attention of the people away from the powerful guilty and upon the weakest and most vulnerable innocents in the population. For Nero it was the Christians, but it could have been any marginal group of outsiders. Immigrants have always made perfect scapegoats. The problem is that blaming our problems on scapegoats also means not confronting the actual roots of our suffering.

To be sure, some fires are probably started by immigrants trying to make do in dried out areas, but there is a larger fire smoldering that threatens to take down our entire nation. Our nation's infrastructure shimmers and crackles with heat. The

rich are getting richer and poor are getting poorer. The poor did not start that fire, but, like Nero, our rich elite assure us that America's problems come from the weakest among us.

A moment of thought would be sufficient to realize that whoever robbed America, would still have the booty. The poor are innocent by definition. The rich are suspects by definition. The real fire was not and could not be set by the powerless. It could only be set by the mindlessly rich and the heartlessly powerful.

America's immigration problem does not begin when someone crosses U.S. borders in search of a better life. America's immigration problem begins when our corporations cross over into other parts of the hemisphere and destabilize the economies of other nations. Our immigration problem begins when our military is used to destabilize entire nations in the name of "American" interests. America's immigration problem begins when we in the United States forget that the word "America" refers to an entire hemisphere and not to ourselves alone.

Centuries of exploitation have produced masses of rootless sojourners who wander our hemisphere without a real home. The walls we are building to keep them out are becoming our own prison. Privately run prisons intended to exploit immigrants will easily and unavoidably come to house dissident citizens as well. As the saying goes, "None of us is free while one of us is in chains."

We U.S. citizens who are not rich have two options as I see it. We can wait until we also become pawns in some rich person's game, or we can declare our solidarity with humanity now while we still have the power to do something. Perhaps if we stopped selling out the weak, we could find critical mass to stand up to the strong. Liberation movements have a chant, "the people united cannot be defeated". Alone we are helpless, together we can take back our world. It comes down to a choice of whether we will speak up for the universal human rights of all people, or will go on following Nero until Rome completely burns.

Jim Rigby is pastor of St. Andrew's Presbyterian Church in Austin, TX. He can be reached at jrigby0000@aol.com, and videos of his sermons are available online at <http://www.staopen.com/sermons/>.

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Posted by caimbhriain myrddin at [8:57 AM](#) [0 comments](#) 

Labels: [Imprint](#)

Friday, July 1, 2011

[The Cost Of Mammon Is Too Great For Us To Bear](#)



Posted by caimbhriain myrddin at [9:58 AM](#) [0 comments](#) 

Labels: [Imprint](#)

Tuesday, June 28, 2011

Alex Henderson: Fighting the Culture Wars With Hate, Violence and Even Bullets

From the Army of God to the Hutaree Militia to Gary North and his Christian reconstructionists, radical Christianity is alive and well in the United States.

Fighting the Culture Wars With Hate, Violence and Even Bullets: Meet the Most Extreme of the Radical Christians

by Alex Henderson [article link](#)

June 27, 2011 | AlterNet

If there is one name some residents of Amarillo, Texas wish they could forget, it's Repent Amarillo. Based in that North Texas city, Repent Amarillo is a militant Christian fundamentalist group whose antics have ranged from staging a mock execution of Santa Claus by firing squad to posting a "spiritual warfare" map on its Web site that cited a Buddhist temple, an Islamic center, gay bars, strip clubs and sex shops as places of demonic activity.

Repent Amarillo is also infamous for mercilessly harassing a local swingers club called Route 66. Throughout 2009, members of Repent Amarillo made a point of showing up at Route 66's events, where they would typically wear military fatigues, shout at Route 66 members through bullhorns and write down the license plate numbers of people attending the events. After finding out who the swingers were, Repent Amarillo's members would find out where they worked and try to get them fired from their jobs (according to Route 66 coordinator Mac Mead, at least two members of the club lost their jobs because of Repent Amarillo).

None of that has kept Repent Amarillo founder David H. Grisham from dabbling in local politics; earlier this year, he ran for mayor of Amarillo and lost to former city commissioner Paul Harpole.

But Repent Amarillo is hardly alone when it comes to promoting a decidedly radical and militant brand of Christianity. From the Army of God to the Hutaree Militia to Gary North and his Christian reconstructionists, radical Christianity is alive and well in the United States—and Christianists aren't shy about turning up the heat when it comes to fighting the "culture war." Some radical Christianists have employed bully tactics and hate-mongering rhetoric without resorting to actual violence (Repent Amarillo, the Rev. Fred Phelps' Westboro Baptist Church), while others have committed acts of terrorism and said the culture war will have to be won with bombs and bullets.

When religion is discussed, it is important to make a distinction between radical and non-radical practitioners. Radical Christianity is not representative of Christianity any more than al-Qaeda is representative of Islam. The average Lutheran or Episcopalian minister is no more a threat to public safety than the average member of Islam's Sufi sect, who are arguably the Hare Krishnas of Islam. Not all Christians are Christianists; not all Muslims are Islamists. But an abundance of disturbing events bear out the fact that radical Christianity, like radical Islam, is quite capable of violence—and contrary to what Rush Limbaugh and Ann Coulter would have us believe, the examples are numerous.

Active since the early 1980s, the Army of God is a loose network of radical anti-abortionists with a long history of promoting terrorism and premeditated murder in the name of Christianity. The Army of God has published an anti-abortion training manual that offers instructions on bomb-making, arson and other ways to attack clinics.

The group's Web site praises a long list of Christian terrorists who have been convicted of violent crimes, including Paul Jennings Hill (who was executed by lethal injection in 2003 for the murders of abortion provider John Britton and his bodyguard James Barrett), Scott Roeder (who was convicted of first-degree murder for the 2009 shooting of George Tiller, a Kansas doctor who performed late-term abortions), Michael Frederick Griffin (who was sentenced to life in prison for the 1993 murder of Dr. David Gunn, an ob/gyn based in Pensacola, Florida), James Charles Kopp (who shot and killed Barnett

Slepian, a physician who performed abortions, in 1998), Matthew Lee Derosia (who, in 2009, rammed his SUV into the front entrance of a Planned Parenthood clinic in St. Paul and told police that Jesus ordered him to carry out that attack) and John C. Salvi (who attacked a Planned Parenthood clinic in Brookline, Massachusetts in 1994, shooting and killing receptionists Shannon Lowney and Lee Ann Nichols and wounding several others).

The Web site describes Tiller's murder as "justifiable homicide" and describes Lowney and Nichols not as victims of domestic terrorism, but as women who got exactly what they deserved; Salvi, who died in prison in 1996 and may have committed suicide, is hailed as a hero for killing them. The Army of God exalts Hill, Rudolph, Roeder, Griffin, Derosia and Salvi as martyrs for Christianity in much the same way al-Qaeda consider Osama bin Laden and the 9/11 hijackers martyrs for Islam.

The Army of God has also been a vocal supporter of Eric Rudolph, who is serving life without parole for a long list of terrorist attacks committed in the name of Christianity. Rudolph's crimes include bombing an abortion clinic in Sandy Springs, a suburb of Atlanta, in 1997; bombing the Otherwise Lounge (a lesbian bar in Atlanta) in 1997; and bombing an abortion clinic in Birmingham, Alabama in 1998. The Birmingham bombing caused the death of Robert Sanderson, a Birmingham police officer and part-time security guard, and resulted in serious injuries for nurse Emily Lyons, who lost an eye. Rudolph is best known, however, for carrying out the Olympic Park bombing in Atlanta during the 1996 Summer Olympics; that blast killed spectator Alice Hawthorne and wounded 111 others.

Another Christian terrorist who has been associated with the Army of God is Shelley Shannon, who shot Tiller in 1993 but didn't kill him; in addition to being convicted of attempted murder for her attack on Tiller, Shannon was involved in a series of arson attacks on abortion clinics in different states. One person who considered Shannon a good friend was fellow Army of God terrorist Scott Roeder, who visited her frequently in prison and finished what she started when he murdered Tiller in 2009. The Army of God Web site calls Shannon "a warrior soldier in the Army of God."

In 2010, a North Carolina-based Christianist named Justin Carl Moose was arrested by the FBI for plotting to help blow up an abortion clinic; Moose, the FBI said, considers himself an Army of God member and an organizer of a terrorist cell for that group. According to the FBI, Moose described himself as a Christian equivalent of Osama bin Laden on his Facebook page but openly advocated violence against Muslims; he also praised Timothy McVeigh (mastermind of the Oklahoma City terrorist bombing of 1995, which killed 168 people and injured 450 others).

The FBI said that Moose wrote on his Facebook page: "If a mosque is built on Ground Zero, it will be removed Oklahoma City style. Tim's not the only man out there that knows how to do it....I have learned a lot from the Muslim terrorists and have no problem using their tactics." Moose, according to the FBI, met with an FBI informant and offered advice on how to make TATP, the explosive used in the London subway bombings of 2005. Earlier this year, Moose was sentenced to 30 months in prison.

The Army of God's Web site has, in the past, been managed by the Rev. Donald Spitz, who is so extreme that even the militant anti-abortion group Operation Rescue disowned him for promoting violence. The Virginia-based Spitz has publicly argued that killing abortion doctors is justifiable homicide, and Spitz has published the writings of Paul Jennings Hill, Eric Rudolph, Shelley Shannon and other Christian terrorists on the Army of God's Web site. Spitz, who considered himself Hill's "spiritual adviser" during the final months of Hill's life, heads his own Christianist group, Pro-Life Virginia, and has said that Muslims "should not be allowed to live in the United States."

In the U.S., the far-right militia movement has often been secular in nature; Timothy McVeigh, for example, was raised Catholic but described himself as an agnostic. But occasionally, the militia movement and radical Christianity have overlapped. A perfect example is the Hutaree Militia, a Michigan-based group with extreme Christianist views. In 2010, nine members of Hutaree were arrested for an alleged plot to assassinate police officers using firearms and explosives; allegedly, Hutaree saw that plot as part of a battle with forces of the "Antichrist."

Christian reconstructionism is one of the most disturbing schools of radical Christianist ideology. Founded by the late Calvinist theologian Rousas John Rushdoony (who died in 2001), the Christian reconstructionist movement believes in abolishing any separation of church and state and establishing a government that adheres to a rigid approach to Mosaic Old

Testament law; adultery, homosexuality and blasphemy would be punishable by death under a Christian reconstructionist government.

Even on the Christian Right, Rushdoony (who was a defender of slavery and considered democracy incompatible with Christianity) is controversial. The type of government Christian reconstructionists long for would, in many respects, mirror the Taliban of radical Islam. Rushdoony's teachings have a following that includes his son, the Rev. Mark Rushdoony (who now heads the Chalcedon Foundation, the organization his father founded) and Gary North (who was R.J. Rushdoony's son-in-law and now heads his own Christian reconstructionist organization, the Institute for Christian Economics). According to David Holthouse (formerly of the Southern Poverty Law Center and now with Media Matters), Mark Rushdoony "now leads a small army of true believers whose fundamentalism is so hardcore they make garden-variety right-wing evangelicals seem like Unitarians at a Peter, Paul and Mary sing-along."

North has written that under a Christian reconstructionist government, stoning should be the method of execution for gay men, adulterers and women who have had abortions. North has said that stoning (which is still practiced by radical Islamists in Saudi Arabia, the Sudan and other countries) is preferable to other methods of execution because it is more economical; he has also said that a stoning can be a community event for Christian families.

Of course, not everyone on the Christian Right is guilty of committing or promoting violence. But even without actual violence, Christianists often resort to bully tactics and violent rhetoric. After the January 8, 2011 shooting in Tucson, Arizona that killed six people and left Democratic Rep. Gabrielle Giffords seriously wounded, Fred Phelps praised the shooter and said that he was doing God's work. Phelps, who ran for political office several times as a Democrat in the 1990s, said, "Congresswoman Giffords, an avid supporter of sin and baby killing, was shot for that mischief... Westboro Baptist Church prays for more shooters...and more dead."

Journalist Chris Hedges has often said that actual violence is preceded by the "language of violence," and the language of violence is quite common among Christianists. In 2007, when Hindu minister Rajan Zed was asked to deliver an opening prayer for the Senate, Christianist groups like the American Family Association, Operation Rescue/Operation Save America and Faith2Action angrily protested and made it clear that they had no use for Hinduism. And Repent Amarillo isn't shy about trying to bully its victims into accepting the group's extremist view of Christianity. Certainly, the language and rhetoric of violence is a part of "Left Behind: Eternal Forces," a video game that deals with holy war in the name of Christianity and is part of the Rev. Tim LaHaye and Jerry Jenkins' apocalypse-obsessed Left Behind series. Author Frank Schaeffer, who used to be part of the Christian Right but has since renounced it, has said that the Left Behind novels and games "represents everything that is most deranged about religion."

But despite all the extremist views, hate-mongering and terrorist violence associated with Christianists, radical Christianity typically gets a pass from Republican politicians and the Republican talk radio hosts who support them. When, in 2009, Janet Napolitano warned of the threat of violence coming from the far right (including anti-abortion extremists), she was called anti-Christian by many people on the Christian Right. But when Rep. Peter King of New York called for Congressional hearings on radical Islamic activity in the U.S., he was applauded by neocons and many of his fellow Republicans.

Far-right talk show hosts have spent a considerable amount of time talking about radical Islam, but they seldom, if ever, have anything to say about radical Christianity. They have no problem with a group like Repent Amarillo, which hasn't actually resorted to physical violence even though it has employed an abundance of violent, militaristic imagery. It's safe to say that if an Islamist group held a mock execution of Santa Claus and harassed people at work, it wouldn't be taken lightly in GOP circles. And if an Islamist group released a video game as twisted as "Left Behind: Eternal Forces," it wouldn't get a pass from Republican talk radio.

One person who has been outspoken about the Republican/far-right double standard when it comes to radical Christianity vs. radical Islam is Rob Boston, senior policy analyst for Americans United for Separation of Church and State and author of three books on the Christian Right. "From where I'm sitting, the main organizations that are trying to impose religion on other people in this country are fundamentalist Christian in nature," Boston said:

“I can’t remember the last time, for example, that a Muslim group tried to get Islamic doctrine posted in a courthouse or attempted to ban same-sex marriage by pointing to passages in the Koran, or tried to force Islamic prayers in the public schools. But fundamentalist Christian groups do these things all the time. So if anybody is trying to impose religion on Americans, it’s not Muslims; it’s extreme fundamentalist Christian groups.”

Boston added that just as it is wrong for atheists to make broad generalizations about people of faith, it is equally wrong to automatically associate terrorism and extremism with Islam:

“Christian groups will complain if they are painted with too broad a brush—and rightly so. Christianity in America is diverse. There are Christian groups that are theologically very moderate, and there are Christian groups that are very, very conservative. Not everyone who is a Christian in America is a fundamentalist or an evangelical. We always have to remember that there is a lot of diversity out there. Yet, the same conservative Christian groups that complain about being caricatured will do the same thing to Islam; they portray the one billion Muslims in the world as if they are exactly the same. But anybody who has spent any time talking to Muslims quickly learns that there is just as much diversity in that community as there is in the Christian community about how holy books are to be interpreted and how society is to be ordered.”

Boston continued:

“I just find the whole thing ironic because if you look at the agenda of the Islamic extremists, their agenda is anti-women’s rights and anti-gay rights, and it’s about religion controlling the government. Well, what other movement do you know of that believes in those things? The Christian Right. Culturally, those movements are very similar. And there’s a reason for that. It’s not religion that’s the problem; it’s fundamentalism that’s the problem. I always remind people of that when I’m giving speeches. Sometimes, I run across people who think that religion in general is bad and that religion is why we have all these problems. And I tell them, well, religion can persuade people to do a lot of good things in the world. It’s not religion that’s the problem—it’s fundamentalism.”

Some people have described Timothy McVeigh as the ultimate Christian terrorist. This is inaccurate, because while McVeigh was raised Catholic, he appeared to be motivated by extreme anti-government/militia beliefs rather than religious motives. But there is no doubt that McVeigh was responsible for the deadliest terrorist attack on U.S. soil prior to 9/11.

American Muslim activist Haroon Moghul, who serves as executive director of the Maydan Institute and frequently lectures on Islam, said he sees a major disparity between the way radical Christianity and radical Islam are covered by the right-wing media. “I think the biggest difference in the way Islam and Christianity are covered by the right is that when it comes to Islam, the assumption has been that Islam is inherently violent or inherently political and that Islam has to prove otherwise,” the New York City-based Moghul said.

“When it comes to radical forms of Christianity or more extreme forms of Christianity, it’s always seen as an aberration by the right. But any sort of Muslim behavior that is violent or extreme or intolerant is assumed to be inherent to Islam. So the burden of proof is on a Muslim community or a Muslim individual to prove otherwise. If Osama bin Laden said something, it was assumed that it was inherent to Islam. If it’s Hutaree or something like that, it’s assumed that it is just a lone wolf or a fringe group—and it’s disconnected from the rest of what’s happening in America. Hutaree isn’t assumed to be the product of something bigger than themselves.”

Moghul views the Christianity good/Islam bad narrative of the far right as symptomatic of the soundbite culture that exists in America. “There really isn’t room for a lot of different opinions in our political discourse in the United States,” Moghul said. “Whether the two-party system makes that better or worse, I don’t really know. But you generally see that nuance disappears in our political discourse.”

Another voice of sanity on the subject of Islam and Christianity is journalist Leonard Pitts, Jr., author of *Becoming Dad: Black Men and the Journey to Fatherhood* and a syndicated columnist for the *Miami Herald*. In his columns, Pitts has had a lot to say about the way some people on the far right will try to paint Islam in general as a violent religion (as opposed to

making a distinction between radical and non-radical Islam). And they get away with that double standard, according to Pitts, because it is easier to attack what is a minority religion in the U.S.

“Christianity is a known element in the United States, whereas Islam is a foreign faith,” Pitts explained. He continued:

“Most people of faith in the United States are Christian. Most Americans know a lot of Christians but don’t know any Muslims. So it’s easy to look at the craziest, most dangerous Muslims and assume that they are representative of Islam as a whole. Christians in the United States will look at the Army of God and say, ‘That has no relation to any Christianity I have ever known. That has absolutely nothing to do with any Christianity I have ever known,’ but moderate Muslims will say the same thing about Muslims who commit acts of violence.”

In one of his columns, Pitts pointed to four scriptural quotes that could be construed as violent—one from the Qu’ran, three from the Bible. His point was that cherry-picking parts of the Qu’ran in order to prove that Islam is an inherently violent or dangerous religion is as intellectually dishonest as cherry-picking parts of the Bible in order to depict Christianity as inherently violent.

The far right, according to Pitts, often neglects to mention the fact that Muslims themselves have been the victims of Muslim extremists, including the Muslims killed on 9/11. “People forget that a lot of Muslims died that day,” Pitts said. “You’re not going to attack Lower Manhattan that way and not kill Muslim people.” He added: “I don’t fear Muslims, I don’t fear Christians. But I fear Muslim and Christian extremists. I fear extremists period.”

If stoning proponent Gary North is mentioned at all in the Republican media, he is painted as a harmless eccentric and not part of a radical Christianist movement. But if someone in a mosque in Detroit or Oakland promoted stoning, talk-radio Republicans would be screaming about it for days.

The bottom line is that extremism in the name of religion is cause for concern regardless of whether the extremists identify themselves as Christian or Muslim. Those who claim that Christian extremism is any less dangerous than Islamic extremism are being disingenuous.


“When people embrace any kind of extreme ideology, whether it’s religious or secular, and can tolerate no dissent,” Boston said, “we’re in for trouble.”

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Alex Henderson's work has appeared in the L.A. Weekly, Billboard, Spin, and other publications.

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Posted by caimbhriain myrddin at [10:19 AM](#) [0 comments](#) 

Labels: [Apocalypse](#), [Imprint](#)

Sunday, June 26, 2011

Knowledge of the Holy is to Depart from Evil




Posted by caimbhriain myrddin at [5:45 AM](#) [0 comments](#) 

Labels: [Christ](#), [Evil](#), [Imprint](#), [Origins](#)

Friday, June 24, 2011

Wallowing In Our Filth



Posted by caimbhriain myrddin at [10:37 AM](#) [0 comments](#) 

Labels: [Apocalypse](#), [Imprint](#)

Thursday, June 23, 2011

Environmental Leaders Call for Civil Disobedience to Stop the Keystone XL Pipeline

Environmental Leaders Call for Civil Disobedience to Stop the Keystone XL Pipeline

by Naomi Klein, Wendell Berry, Maude Barlow, Bill McKibben and Others [article link](#)

June 23, 2011 | CommonDreams

Dear Friends,

This will be a slightly longer letter than common for the internet age—it's serious stuff.

The short version is we want you to consider doing something hard: coming to Washington in the hottest and stickiest weeks of the summer and engaging in civil disobedience that will likely get you arrested.

The full version goes like this:

As you know, the planet is steadily warming: 2010 was the warmest year on record, and we've seen the resulting chaos in almost every corner of the earth.

And as you also know, our democracy is increasingly controlled by special interests interested only in their short-term profit.

These two trends collide this summer in Washington, where the State Department and the White House have to decide whether to grant a certificate of 'national interest' to some of the biggest fossil fuel players on earth. These corporations want to build the so-called 'Keystone XL Pipeline' from Canada's tar sands to Texas refineries.

To call this project a horror is serious understatement. The tar sands have wrecked huge parts of Alberta, disrupting ways of life in indigenous communities—First Nations communities in Canada, and tribes along the pipeline route in the U.S. have demanded the destruction cease. The pipeline crosses crucial areas like the Oglalla Aquifer where a spill would be disastrous—and though the pipeline companies insist they are using 'state of the art' technologies that should leak only once every 7 years, the precursor pipeline and its pumping stations have leaked a dozen times in the past year. These local impacts alone would be cause enough to block such a plan. But the Keystone Pipeline would also be a fifteen hundred mile fuse to the biggest carbon bomb on the continent, a way to make it easier and faster to trigger the final overheating of our planet, the one place to which we are all indigenous.

How much carbon lies in the recoverable tar sands of Alberta? A recent calculation from some of our foremost scientists puts the figure at about 200 parts per million. Even with the new pipeline they won't be able to burn that much overnight—but each development like this makes it easier to get more oil out. As the climatologist Jim Hansen (one of the signatories to this letter) explained, if we have any chance of getting back to a stable climate "the principal requirement is that coal emissions must be phased out by 2030 and unconventional fossil fuels, such as tar sands, must be left in the ground." In other words, he added, "if the tar sands are thrown into the mix it is essentially game over." The Keystone pipeline is an essential part of the game. "Unless we get increased market access, like with Keystone XL, we're going to be stuck," said Ralph Glass, an economist and vice-president at AJM Petroleum Consultants in Calgary, told a Canadian newspaper last week.

Given all that, you'd suspect that there's no way the Obama administration would ever permit this pipeline. But in the last few months the president has signed pieces of paper opening much of Alaska to oil drilling, and permitting coal-mining on federal land in Wyoming that will produce as much CO₂ as 300 power plants operating at full bore.

And Secretary of State Clinton has already said she's 'inclined' to recommend the pipeline go forward. Partly it's because of the political commotion over high gas prices, though more tar sands oil would do nothing to change that picture. But it's also because of intense pressure from industry. TransCanada Pipeline, the company behind Keystone, has hired as its chief lobbyist for the project a man named Paul Elliott, who served as deputy national director of Clinton's presidential campaign. Meanwhile, the US Chamber of Commerce—a bigger funder of political campaigns than the RNC and DNC combined—has demanded that the administration "move quickly to approve the Keystone XL pipeline," which is not so surprising—they've also told the U.S. EPA that if the planet warms that will be okay because humans can 'adapt their physiology' to cope. The Koch Brothers, needless to say, are also backing the plan, and may reap huge profits from it.

So we're pretty sure that without serious pressure the Keystone Pipeline will get its permit from Washington. A wonderful coalition of environmental groups has built a strong campaign across the continent—from Cree and Dene indigenous

leaders to Nebraska farmers, they've spoken out strongly against the destruction of their land. We need to join them, and to say even if our own homes won't be crossed by this pipeline, our joint home—the earth—will be wrecked by the carbon that pours down it.

And we need to say something else, too: it's time to stop letting corporate power make the most important decisions our planet faces.

We don't have the money to compete with those corporations, but we do have our bodies, and beginning in mid August many of us will use them. We will, each day through Labor Day, march on the White House, risking arrest with our trespass. We will do it in dignified fashion, demonstrating that in this case we are the conservatives, and that our foes—who would change the composition of the atmosphere are dangerous radicals. Come dressed as if for a business meeting—this is, in fact, serious business. And another sartorial tip—if you wore an Obama button during the 2008 campaign, why not wear it again? We very much still want to believe in the promise of that young Senator who told us that with his election the 'rise of the oceans would begin to slow and the planet start to heal.' We don't understand what combination of bureaucratic obstinacy and insider dealing has derailed those efforts, but we remember his request that his supporters continue on after the election to pressure the government for change. We'll do what we can.

And one more thing: we don't want college kids to be the only cannon fodder in this fight. They've led the way so far on climate change—10,000 came to DC for the Powershift gathering earlier this spring. They've marched this month in West Virginia to protest mountaintop removal; Tim DeChristopher faces sentencing this summer in Utah for his creative protest. Now it's time for people who've spent their lives pouring carbon into the atmosphere (and whose careers won't be as damaged by an arrest record) to step up too. Most of us signing this letter are veterans of this work, and we think it's past time for elders to behave like elders. One thing we don't want is a smash up: if you can't control your passions, this action is not for you.

This won't be a one-shot day of action. We plan for it to continue for several weeks, to the date in September when by law the administration can either grant or deny the permit for the pipeline. Not all of us can actually get arrested—half the signatories to this letter live in Canada, and might well find our entry into the U.S. barred. But we will be making plans for sympathy demonstrations outside Canadian consulates in the U.S., and U.S. consulates in Canada—the decision-makers need to know they're being watched.

Winning this battle won't save the climate. But losing it will mean the chances of runaway climate change go way up—that we'll endure an endless future of the floods and droughts we've seen this year. And we're fighting for the political future too—for the premise that we should make decisions based on science and reason, not political connection. You have to start somewhere, and this is where we choose to begin.

If you think you might want to be a part of this action, we need you to sign up here. As plans solidify in the next few weeks we'll be in touch with you to arrange nonviolence training; our colleagues at a variety of environmental and democracy campaigns will be coordinating the actual arrangements.


We know we're asking a lot. You should think long and hard on it, and pray if you're the praying type. But to us, it's as much privilege as burden to get to join this fight in the most serious possible way. We hope you'll join us.

Maude Barlow
Wendell Berry
Tom Goldtooth
Danny Glover
James Hansen
Wes Jackson
Naomi Klein
Bill McKibben
George Poitras

David Suzuki
Gus Speth

p.s.—Please pass this letter on to anyone else you think might be interested. We realize that what we’re asking isn’t easy, and we’re very grateful that you’re willing even to consider it.

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Posted by caimbhriain myrddin at [11:07 AM](#) [0 comments](#) 

Labels: [Imprint](#)

Monday, June 20, 2011

[James Carroll: A Solstice Approaches, Unnoticed](#)

As our sense of the complexities of life quickened and deepened, our destructiveness of life also quickened and deepened. Through ambitions of unlimited growth, consumption, competitive manufacture, and self-expanding technology, we humans have become a mechanism of extinction. When we stopped noticing Earth, we began to destroy it.

A Solstice Approaches, Unnoticed

by James Carroll [article link](#) [article link](#)

June 20, 2011 | CommonDreams | Boston Globe

ONCE, HUMANS were intimate with the cycles of nature, and never more than on the summer solstice. Vestiges of such awareness survive in White Nights and Midnight Sun festivals in far northern climes, and in neo-pagan adaptations of Midsummer celebrations, but contemporary people take little notice of the sun reaching its far point on the horizon. Tomorrow is the longest day of the year, the official start of the summer season, the fullest of light — yet we are apt to miss this phenomenon of Earth’s axial tilt, as we miss so much of what the natural world does in our surrounds.

In recent months, catastrophic weather events have dominated headlines as rarely before — earthquakes and tsunami in Asia; volcanic cloud in Europe; massive ice melts at the poles; tornadoes, floods, and fires in America. “Records are not just broken,” an atmospheric scientist said last week, “they are smashed.” Without getting into questions of causality, and without anthropomorphizing nature, we can still take these events as nature’s *cri de coeur* — as the degraded environment’s grabbing of human lapels to say, “Pay attention!”

To our ancestors in the deep past, that attention to nature was, well, natural. They made the evolutionary leap into human consciousness through close observation, among other things, of what heavenly bodies do in the sky. In a cosmos over which they had no control, paying attention to patterns of heat and cold, light and dark, rain and drought was a matter of survival. The invention of agriculture depended on awareness of seasons, so that times of planting and harvesting, herding and grazing, could be depended upon. Movements of the sun and moon were seen to have both influences on, and counterparts in, individual human experience — from mood swings to menstruation to aging. Astrology opened into astronomy, calculation into mathematics, scrutiny into science. Definitions of the calendar were essential to culture. The solstice was a marker of all this.

But this habit of regard for nature was essential also to the transition into modernity. Contemplation of the sun was nothing less than the incubator of our age. Copernicus and Galileo, after all, ushered humans into the breakthrough of testable knowledge by means of their study — one theorizing, the other experimenting — of Earth’s place in the solar system. The solstice, previously perceived as the sun’s standing still for a moment before reversing course on the horizon, would never be understood that way again. Heliocentrism initiated the maturing of science, which eventually would demonstrate that seasonal rhythms not only produce global dynamics of climate but also hormonal changes — daily, weekly, monthly — within the individual human body, each person biologically synchronized to the cosmic clock. Because of science, we were able to grasp the age of the earth — to know that there have been more than 4 billion summer solstices. Humans awakened to the full complexity of the universe.

Ironically, the accompanying social revolution of industrialization led to illusions of human mastery over nature, and ultimately to detached indifference toward it. Contemporary technological civilization became blinded to key phenomena of the living world, much as the night sky is blotted out by the artificial light of cities. Most recently, the cycles of time have given way to the eternal present of the computer screen — detachment squared. As humans came to know so much, we lost our grip on the knowledge with which we became human: our familiarity with the physical universe we live in. Imagining that we no longer needed nature, we ourselves became the great threat to nature. As our sense of the complexities of life quickened and deepened, our destructiveness of life also quickened and deepened. Through ambitions of unlimited growth, consumption, competitive manufacture, and self-expanding technology, we humans have become a mechanism of extinction. When we stopped noticing Earth, we began to destroy it.

Intimate awareness of nature and its cycles, as we saw, was an ancient mode of survival. But survival is at issue again. Noticing the length of light now, reveling in the sun's achievement, rejoicing in Earth's perfect balance, honoring the summer solstice — loving it: This is how we became human, and it is how we stay human.

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James Carroll, bestselling author of [Constantine's Sword](#), is a columnist for the Boston Globe and a Distinguished Scholar-in-Residence at Suffolk University in Boston. His newest book, [Jerusalem, Jerusalem: How the Ancient City Ignited Our Modern World](#) (Houghton Mifflin Harcourt), has just been published.

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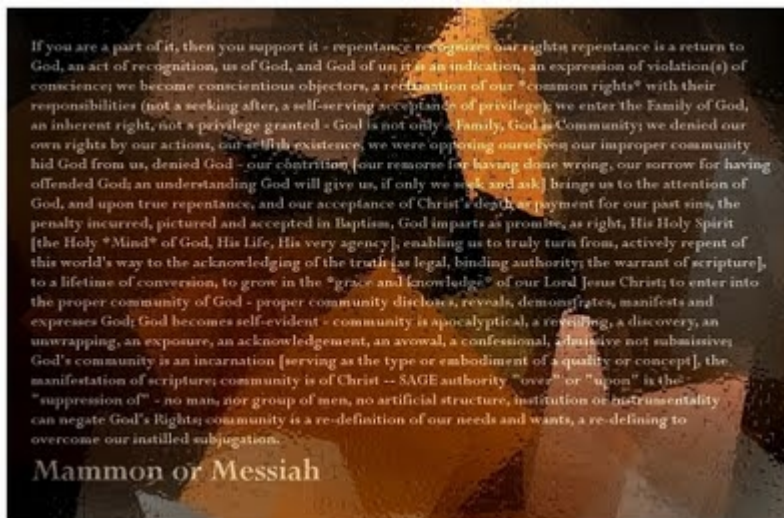
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Friday, June 17, 2011

[Conscientious Objectors: A Reclamation of Our Common Rights](#)



Posted by caimbhriain myrddin at [10:33 AM](#) [0 comments](#) 

Labels: [Christ](#), [Imprint](#), [Origins](#)

Thursday, June 16, 2011

Spiritual Famine



Posted by caimbhriain myrddin at [10:45 AM](#) [0 comments](#)

Labels: [Apocalypse](#), [Christ](#), [Imprint](#)

Wednesday, June 15, 2011

Benjamin/Davis: Needed: An Antiwar Movement That Puts Peace Over Politicians

Needed: An Antiwar Movement That Puts Peace Over Politicians

by Medea Benjamin and Charles Davis [article link](#) [article link](#)

June 15, 2011 | CommonDreams | AlterNet

After campaigning as the candidate of change, the man awarded a Nobel Prize for peace has given the world nothing but more war. Yet despite Barack Obama's continuation – nay, escalation – of the worst aspects of George W. Bush's foreign policy, including his very own illegal war in Libya, you'd be hard-pressed to find the large-scale protests and outrage from the liberal establishment that characterized his predecessor's reign (and only seems to pop up when a Republican's the one dropping the bombs).

That's not for a lack of things to protest. Since taking office, Obama has doubled the number of troops in Afghanistan and now looks set to break his pledge to begin a significant withdrawal in July. He has unilaterally committed the nation to an unapologetically illegal war in Libya and in two years has authorized more drone strikes in Pakistan than his predecessor authorized in two terms, with [one in three](#) of their victims reportedly civilians. In Yemen, he has targeted a U.S. citizen for assassination and approved a cluster bomb strike that, [according to Amnesty International](#), killed 35 innocent women and children.

But these war crimes, which ought to shock the consciences of the president's liberal supporters, haven't spurred the sort of popular protest we witnessed under Bush the Lesser. At a recent congressional hearing on the [bloated war budget](#), a handful of CODEPINK activists were the sole dissenters. Thousands poured into the streets to cheer Osama bin Laden's death, but no Americans were in the streets decrying the drone attack that killed [dozens of Pakistani civilians](#) weeks earlier.

While die-hard grassroots peace activists continue to bravely protest U.S. militarism, with [52 people arrested](#) last month protesting outside a nuclear weapons factory in Kansas City – if they'd been Tea Partiers protesting Obamacare, you may have heard of them – there's no denying that the peace movement has taken a beating.

The question is, why? Part of the reason is the financial crisis. It's hard to protest war when the bank's foreclosing on your house. And it's hard to find money for a trip to Washington, DC, when, like 14 million Americans, you're unemployed.

War has also become normal – routine, boring – to many Americans, with U.S. troops stationed for nearly ten years in

Afghanistan and eight in Iraq. And after the first volley of smart bombs, wars are barely covered by the media, eclipsed by the latest scandal involving a politician's privates. Beyond apathy, many who once took to the street may now no longer see the value of protest in the face of the enormous power of the military-industrial complex.

But a recent study suggests that a major reason why the antiwar movement has withered even as the warfare state has grown is simply that the party in charge has changed.

After surveying 5,398 demonstrators between 2007 to 2009, the University of Michigan's Michael T. Heaney and Indiana University's Fabio Rojas found that prior to Obama's election, up to 54 percent of antiwar protesters were self-described Democrats. After his inauguration, that number fell to less than a quarter.

“Democratic activists left the antiwar movement as the Democratic Party achieved electoral success, if not policy success,” the researchers write. That is, Democrats successfully “exploit[ed] the antiwar movement for their own electoral success,” and many of their supporters took that as a victory in and of itself.

Instead of continuing the hard work of organizing and protesting unjust wars, too many people took the election of politicians with “D”s after their name as their own Mission Accomplished. Instead of continuing direct action, too many were content voting for “their” team and calling it a day, never mind the policies those they voted into office continued once in power.

It's worth recounting just how Democrats have rewarded their antiwar supporters. In 2006, riding public anger over the war in Iraq to take back control of the House for the first time in a dozen years, Democrats had a mandate for change – and then turned around and consistently funded the war they claimed to oppose. The most congressional Democrats have done is offer a resolution requesting a “plan” for ending the war in Afghanistan, all the while dutifully approving the funds to fight it.

We know how Obama has governed after likewise cynically riding antiwar sentiment into the White House.

Once casting themselves as brave opponents of the warfare state, many Democrats have rejected their rhetorical support for peace just as thoroughly as their once-upon-a-time [opposition to the Patriot Act](#). When Ohio Congressman Dennis Kucinich offered a measure condemning Obama's [illegal, undeclared war](#) in Libya and demanding a withdrawal of all U.S. forces within two weeks, he was joined by [more Republicans](#) than he was his fellow Democrats. Nancy Pelosi, channeling every right-winger during the Bush years, even claimed lawmakers who opposed the president's unilateral war policy would send the “wrong message” to the U.S.'s NATO allies. The former speaker of the House is seemingly more concerned about hurt feelings than dead civilians, taxpayer money or the Constitution.

Even the recent House vote to block the president from spending funds “in contravention of the War Powers Act” – meaning Libya – received [more votes from Republicans](#) than Democrats. Who says elections don't change anything?

Democratic voters who genuinely believe in peace should know that ending the U.S.'s addiction to war requires more than spending a few minutes in the ballot box. The only change voting has brought in recent years is the party approving the money for war and the name of the president requesting it.

If voting isn't changing things – and it's not – it's time we considered changing our tactics.

Obama, after all, whose campaign cast him as the most peaceful of the major party candidates, has committed acts of war in no less than half-a-dozen countries (that we know about): Iraq, Afghanistan, Pakistan, Libya, Yemen and Somalia. Under Obama, the U.S. aids and abets Israeli war crimes to the tune of more than \$3 billion a year in military aid, all while vigorously fighting international attempts to hold accountable those responsible for the slaughter of civilians in Gaza. And Guantanamo Bay? Still open.

But Obama has done more than disappoint the antiwar movement: he's actively attacked it, using the power of the state to [harass and intimidate peace activists](#), 23 of whom have had their homes and offices raided by the FBI. The pretense? That a group of pacifists may have provided “material support” to terrorists, a charge so slippery and ill-defined that the ACLU warns it can [include a conversation](#) on the need to embrace non-violence.

More war and the threat of prosecution to intimidate those who oppose these wars – or expose them, in the case of alleged WikiLeaks whistle-blower Bradley Manning: that's what Obama's election has wrought. Was his rise to power really such a progressive victory?

Occasional rhetorical flourishes aside, Democrats and Republicans reliably back the killing of poor people on the other side of the globe in the name of “regional stability” and perceived U.S. national (read: corporate) interests. As they've made painstakingly clear over the years, neither is a friend of peace, especially when one of their own is making war.

If change is to come to U.S. foreign policy, it won't be thanks to any politician, but to direct action and organizing of the sort that won African Americans and other minorities their civil rights. We already have public opinion on our side -- 2/3 of Americans consistently say they want to get out of the wars. We now have to make the voice of the silent majority heard.

Rather than devoting time, money and energy into electing politicians who will betray the values of peace, we should organize and energize a new peace movement that values direct action over access to power; real and lasting peace over disingenuous politicians. Instead of waiting – and waiting – for politicians to buck party and power, we should make alliances with labor activists, environmentalists and advocates for the poor who have some pretty good ideas on protest and civil disobedience – and on what to do with the \$2 billion the U.S. government wastes every week on the Afghan war alone. If we build a strong enough movement, politicians will figure out which way the wind is blowing.

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Charles Davis has covered Congress for NPR and Pacifica stations across the country, and freelanced for the international news wire Inter Press Service, primarily covering U.S. policy toward Latin America and the war on drugs in particular. He has also worked as a researcher for Michael Moore on his movie *Capitalism: A Love Story*.

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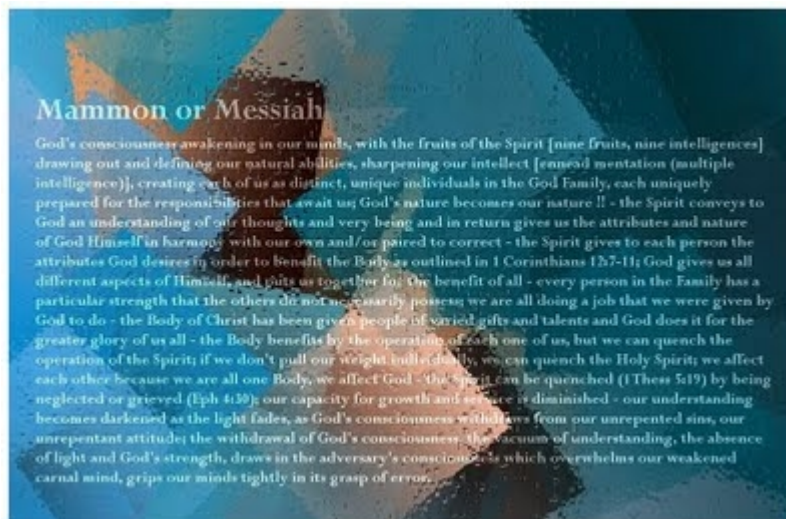
Monday, June 13, 2011

God is the Author of Our Salvation



Posted by caimbhriain myrddin at [9:08 AM](#) [0 comments](#) 

God's Consciousness Awakening In Our Minds



Posted by caimbhriain myrddin at [8:48 AM](#) [0 comments](#)

Labels: [Christ](#), [Imprint](#), [Origins](#)

Sunday, June 12, 2011

Pentecost: Spiritual Freedom

Holy Days: Family and Community The Seven Annual Sabbaths

Our inherent value = love and truth; the communitarian way, the environment instituted in the pages of the OT and exemplified in the NT has a built-in reminder to maintain "the continual", the daily worship (the practise of the way): the annual Holy Days, the festivals; the shared symbolic behavior so important to fellowship and cognition.

The seven annual Sabbaths instituted forever not only the Holy Days [God's Plan of Salvation for humanity] but the way of life within, explicit in the harvest feasts: the communitarian way, the *path* [personal achievement of true humanity] - the first day of the sacred year (the annual beginning); the Passover (the sacrifice, the reconciliation, the acceptance; the SAGE attempt to silence); ULB (the putting away of sin, the commitment); Pentecost (the gift of God; a society of the gift); the fall harvest season, Trumpets, Atonement, FOT, LGD: the return Christ, of His message; the putting away of the adversary (Mammon; the alienated, privileged attitudes); the harvest feast (feast of booths, the millennium, the communal reconstruction); the judgement (the Book of Life opened; all of humanity to share in the way).

The **Passover** observance at even (sunset), in the NT the Last Supper; the wine and unleavened bread taken by the Baptised in acknowledgement of the sacrifice of Christ Jesus for the remission of sins and in rededication as the very flesh and blood of the "body of Christ"; the Night To Be Much Remembered, observed the next sunset, was instituted to remember the Exodus of Israel from Egypt (typifies sin), the **7 Days of Unleavened Bread** [ULB] begin; they picture the removal of sin from our lives; no leavened bread or products of any kind (the puffed-up lives, attitudes); the first and last days are annual Sabbaths; next is **Pentecost**, which pictures God's Gift of the Holy Spirit to the Christian Community, the 3rd annual Sabbath.

The **Feast of Trumpets** pictures the return of Christ; the Second Coming when Christ directly intervenes in world affairs and establishes the government or Kingdom of God over mankind; the beginning of the Millennium; the next event is pictured by the **Day of Atonement**; the binding and separation of Satan, the author of all sin (the transgression of God's Ten Commandments) away from mankind until after the Millennium; next is the **Feast of Tabernacles** [FOT] or Booths, a feast of ingathering, a seven day festival where we leave our homes and gather together if possible; it pictures the Millennium

when Jesus Christ is Lord and King over all the earth, when the Holy Spirit is granted to all mankind alive and born during the Millennium and the earth is prepared for the next great event to take place; that event is pictured by the **Last Great Day** [LGD], the resurrection of every man, woman and child who has ever lived/been conceived (including the stillborn and aborted, placed into their parents arms); the dead stand before God; this is the Great White Throne Judgement, not a condemnation to a hell as traditional Christianity believes, but a time when the "Book of Life" is opened to all of humanity and they are given their first opportunity to receive God's instruction, to learn his way of love based on the 10 Commandments and ultimately to be born into the very Family of God.

The spring (3 Sabbaths) and fall Holy Days (4 Sabbaths) picture the plan of redemption for mankind and are explained throughout the Bible; by keeping them as commanded by God every year, the Church (the community) is kept in constant remembrance of God's plan for mankind and man's destiny to be born into the Family of God and ultimately to share in the rule and continuing creation of the universe.

MM Book 2 Chapter 10-17

When we come in contact with, or come up against, “character” that **lacks** God [in others or in ourselves], it is an opportunity to express God: INIQUITY PURGED BY MERCY AND TRUTH [mercy/forgiveness] – all of us have been casualties of the prevailing systemic character, the fear “bullet” [arrow] that is shot deep into us; God will heal the “inflicted wound”, and heal us !! — we must pull-back “for” engagement [from the evil; we are in conflict of interest]; WE MUST **OCCUPY** COMMUNITY, WE MUST **PLACE** GOD’S PRESENCE INTO WHEREVER WE ARE [location or situation]; GOD’S CHARACTER AND ABILITIES ARE OURS TO PLACE !! – WE **ARE** GOD FAMILY, WE EMBODY [our being] AND CREATE [our doing] COMMUNITY, THIS **IS** OUR RESPONSE-ABILITY !! — OUR MINISTRY [ministration] IS *** OUR RELATIONSHIP(S) ***, OUR COMMUNITY !! – AGAPE LOVE IS THE GIFT, AND THE GIVING !!

“... The three main festivals in the Bible are Passover, Pentecost and Tabernacles – in the physical application Passover is the festival of political freedom, Tabernacles of economic freedom, and Pentecost, the central and most important, is a festival of spiritual freedom [see Harris L. Selig, "Links to Eternity", p. 370; Richard C. Nickels, Giving and Sharing, "Pentecost Paper"]:

PASSOVER = POLITICAL FREEDOM – EXODUS (out of bondage), Christ Systemic;
PENTECOST = SPIRITUAL FREEDOM – 10C, Covenant People, Holy Spirit, COG;
TABERNACLES = ECO-NOMIC FREEDOM – Ingathering, Harvest, KINGDOM OF GOD.

Previously posted MMmeta September 24, 2010 and April 19, 2011

MM Book 2 Chapter 6-14

The 10 Commandments [10C] are a mental environment, each an attitude of mind [an expression of God's very own mind, His character]; “thou shalt not” implies the opposite “thou shalt **do**” [ie., in God's community there is no need, or desire for stealing, all shall freely share], our involvement and responsibility, our family consciousness [of God and man, our relationship], our personality; Philippians 2:5, “let this **mind be in you** that was also in Christ Jesus” – the 10C represent **together** the ultimate, genuine **survival** mentation matrix and paradigm [intelligent design, application (obedience); psychologically, the deep things of God; the *** COMMANDMENTS OF LIFE ***]; 2 Cor 10:5, “... bringing into captivity **every thought** to the obedience of Christ” – the 10C are active, real, **living** laws, physically and spiritually [with real penalties when broken; witness the world], they **are** the God Family, they are the Family’s *** Law of Agape Love ***, yet the 10C and God are not real to most people !! – it is the transgression of these laws [1 John 3:4, sin is the transgression of the law] that has separated God and man, that has made the reality of our evil systemic [and the resultant suffering engendered] paramount in our lives – these laws are the only way to a **sustainable existence** for man on this planet; they are God’s systemic, His guiding principles, they are what we were designed for !! — the reality of this world must be God’s reality, we must make God our own, a systemic based on “give” NOT a systemic based on “take”, a true systemic of resultant blessings NOT a false, evil systemic of curses [an absence of the blessings !!] – these “living laws” engender [to

beget; to bring into being; cause; produce; originate] a *true life*, a living, symbiotic environment; they are part-and-parcel of God's Holy Spirit, and as such THEY IMPART GOD'S LIFE AND WITHOUT THEM WE WILL CEASE TO EXIST !!

MM Book 2 Chapter 6-16


The Works (spiritually/physically) of the Devil are opposed to the Law of God, to the Family:

- 1 you shall have other gods before God, you shall serve me;
- 2 you shall make images of the Beast, the hierarchical systemic;
- 3 you shall take/carry God's name in vain, you shall worship me;
- 4 you shall NOT obey God's Sabbath;
- 5 you shall NOT honor your mother and father;
- 6 you shall murder;
- 7 you shall commit adultery;
- 8 you shall steal;
- 9 you shall bear false witness;
- 10 you shall covet.

this is a description of a world systemic *of the devil*, of every evil way !! [John 8:44 Ye are of [your] father the devil, and the *lusts of your father ye will do*. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it.] — BY DESTROYING THE WORKS OF THE DEVIL (the Works of the Flesh) WE FULFIL THE LAW OF GOD, WE FULFIL *OUR* PURPOSE !! — there is much brilliance in the world but the current, the force of flow lighting and applying that intelligence, is a fallen Angel, NOT THE FORCE AND LIGHT OF GOD'S WORD !! — man took to himself Satan's knowledge of *good and evil* and that is the systemic in the world today; both good and evil are existent, and the evil separates God from man [our sins; our choice of the evil way].

Mammon or Messiah Book 2 [web page](#) (widescreen)

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Posted by caimbhriain myrddin at 7:21 AM 0 comments 

Labels: [Christ](#), [Imprint](#), [Origins](#)

Saturday, June 11, 2011

[Pentecost: The Giving of God's Law and Holy Spirit](#)

PENTECOST

Section Four of Biblical Holy Days

Written by: Richard C. Nickels [article link](#)

Introduction

Section Four of *Biblical Holy Days* covers Pentecost, the festival with many names. As with the other sections, our purpose is not to convince others to observe the Sabbaths of the Almighty. It is to provide resource material and in-depth instruction for those who already observe these sacred times. Even though I personally observe a Monday Pentecost, our material on Pentecost is not intended to be a comprehensive proof that a Monday Pentecost is correct. Our study material gathers resource material from a wide variety of sources as a research source for serious students.

Here is a summary collection of Pentecost data:

Feast of Weeks (*Chag Shavuot*)

Feast of Harvest (*Chag Qatsiy*)

Day of Firstfruits (*Yom Bikkurim*)
Festival of the Covenant
Closing Sabbath (*Shavuot Atzeret*)
Season of the Giving of God's Law
Holy Spirit Day
Birthday of the Church

An Ordinance Forever (*Chuqqah Olam*)

Count a full fifty days, then keep Pentecost. Begin counting on the day after the weekly Sabbath which falls during the Feast of Unleavened Bread.

Incorrect Pentecost dates are any fixed calendar date (Sivan 6, 7, etc.), and Whitsunday, which was brought into the Catholic Church from paganism.

Proper keeping of Pentecost involves the following:

Being in Holy Convocation on the correct date,
at one accord with God's people,
in the attitude of prayer and supplication,
with obedience to the Laws of the Covenant,
exhibiting the fruits of the Holy Spirit.

Of all the Biblical Holy Days, Pentecost is the one most recognized by the professing Christian world. The Pentecost of Acts 2 marked the birth of the New Testament Church. However, as soon as 60-70 years after that epochal Pentecost, the Church was undergoing a radical doctrinal change from its original roots. Since then, much of the Biblical understanding of Pentecost has been lost. Pentecost indeed has a forgotten message for Christians today. Although many Catholics and Protestants take note of Pentecost (Whitsunday), the Biblical basis for the Feast is largely absent.

Yet paradoxically, the "Pentecostals" think they truly understand the meaning of Pentecost. Our study of "Tarry for Pentecost" indicates a deeper meaning that they have missed.

In the Church of God, much effort has been expended to prove which day is the correct Pentecost. Our articles address these issues, and show that there is a gold mine of understanding of the meaning of Pentecost that results from this discussion.

Pentecost: Its Message for Christians Today

Pentecost has a great deal of meaning for Christians today. The first part of this study deals with the Biblical words relating to this important Feast Day. The second part contains reference material relating to Pentecost. All word numbers refer to those given in *Strong's Exhaustive Concordance*.

PENTECOST

From the Greek #4005 *pentekoste*, pronounced "pen-tay-kos-tay'," feminine of #4004 *pentekonta*, (fifty), fiftieth from Passover, the festival of Pentecost.

Church Founded at Pentecost

Acts 2:1 And when the day of Pentecost was fully come, they were all with one accord in one place.

Paul Wanted to be at Jerusalem for Pentecost

Acts 20:16 For Paul had determined to sail by Ephesus, because he would not spend the time in Asia, for he hasted, if it were possible for him, to be at Jerusalem the day of Pentecost.

Paul Wanted to Stay at Ephesus Until Pentecost

I Corinthians 16:8 But I will tarry at Ephesus until Pentecost.

His reason for staying at Ephesus until Pentecost? Verse 9 For a great door and effectual is opened unto me, and there are many adversaries.

FIRSTFRUITS -- *Bikkuwr*

Hebrew #1061 *bikkuwr*, "bikkoor'," from #1069 bakar (to burst the womb, bear or make early fruit, firstborn, firstling), the firstfruits of the crop, hasty fruit.

Pentecost One of Two Harvest Feasts

Exodus 23:16 And the feast of harvest [Pentecost], the firstfruits of thy labors, which thou hast sown in the field: and the feast of ingathering [Tabernacles], which is in the end of the year, when thou hast gathered in thy labors out of the field.

Exodus 34:22 And thou shalt observe the feast of weeks [Pentecost], of the firstfruits of wheat harvest, and the feast of ingathering at the year's end [margin: revolution of the year].

See also Leviticus 23:10.

Sacrificial Offering of Firstfruits

Exodus 23:19 The first of the firstfruits of thy land thou shalt bring into the house of the LORD thy God. Thou shalt not see the a kid in his mother's milk.

See also Exodus 34:26.

Leviticus 2:14 And if thou offer a meat offering of thy firstfruits unto the LORD, thou shalt offer for the meat offering of thy firstfruits green ears of corn dried by the fire, even corn beaten out of full ears.

Leviticus 23:17, 20 [on Pentecost] Ye shall bring out of your habitations two wave loaves of two tenth deals: they shall be of fine flour; they shall be baked with leaven; they are the firstfruits unto the LORD . . . And the priest shall wave them [the special sacrifices for the feast] with the bread of the firstfruits for a wave offering before the LORD, with the two lambs: they shall be holy to the LORD for the priest.

Day of Firstfruits, No Work, A Holy Convocation Forever

Numbers 28:26 Also in the day of the firstfruits, when ye bring a new meat offering unto the LORD, after your weeks be out, ye shall have an holy convocation; ye shall do no servile work.

Leviticus 23:21 And ye shall proclaim on the selfsame day, that it may be an holy convocation unto you: ye shall do no servile work therein: it shall be a statute for ever in all your dwellings throughout your generations.

Firstfruits Given to Elisha Fed One Hundred Men

II Kings 4:42, 44 [during a severe drought, verse 38] And there came a man from Baal-shalisha, and brought the man of God bread of the firstfruits, twenty loaves of barley, and full ears of corn in the husk thereof. And he said, Give unto the people that they may eat . . . So he set it before them, and they did eat, and left thereof . . .

Firstfruits Brought to God's House at Appointed Times

Nehemiah 10:34-35 . . . at times appointed year by year . . . And to bring the firstfruits of our ground, and the firstfruits of all fruit of all trees, year by year, unto the house of the LORD.

Nehemiah 13:31 . . . at times appointed, and for the firstfruits.

Sons of Zadok To Receive Firstfruits

Ezekiel 44:30 And the first [chief] of all the firstfruits of all things . . . shall be the priest's.

FIRSTFRUITS -- *Re'shiyth*

Hebrew #7225 *re'shiyth* pronounced "ray-sheeth'," from the same root as #7218 ro'sh (the head, captain, chief, first), the first, in place, time, order or rank; beginning, chief, firstfruits; principal.

Firstfruits and Sacrificial System

Leviticus 2:12-13 As for the oblation of the firstfruits, ye shall offer them unto the LORD: but they shall not be burnt on the altar for a sweet savor. And every oblation of thy meat offering, shalt thou season with salt, neither shalt thou suffer the salt of the covenant of thy God to be lacking from thy meat offering.

Firstfruits were thus not burnt.

Wavesheaf Offering of Firstfruits

Leviticus 23:10-11, 14 When ye be come into the land which I give unto you, and reap the harvest . . . then ye shall bring a sheaf [Hebrew: *omer*] of the firstfruits of your harvest unto the priest: And he shall wave the sheaf before the LORD, to be accepted for you: on the morrow after the Sabbath the priest shall wave it . . . And ye shall eat neither bread, nor parched corn, nor green ears, until the selfsame day that ye have brought an offering unto your God: it shall be a statute for ever throughout your generations in all your dwellings.

Priests Given Tithes and Firstfruits

Numbers 18:12 All the best of the oil, and all the best of the wine, and of the wheat, the firstfruits of them which they shall offer unto the LORD, them have I given thee [Aaron and his sons].

II Chronicles 31:5 . . . the children of Israel brought in abundance the firstfruits of corn, wine, and oil, and honey, and of all the increase of the field; and the tithe of all things they brought in abundantly.

Firstfruits a Reminder of Exodus and Promised Land

Deuteronomy 26:1-11 . . . when thou art come in unto the land which the LORD your God gives you for an inheritance . . . thou shalt take of the first of all the fruit of the earth . . . and put it in a basket, and go to the place . . . unto the priest . . . and say . . . the LORD brought us out of Egypt with a mighty hand . . . [therefore] I have brought the firstfruits of the land, which thou O LORD, hast given me . . . And thou shalt rejoice . . . thine house, thou, and the Levite, and the stranger that is among you.

Nehemiah Reinstated Tithing and Firstfruits

Nehemiah 10:37 And that we should bring the firstfruits of our dough, and our offerings, and the fruit of all manner of trees, of wine and of oil, unto the priests, to the chambers of the house of our God; and the tithes of our ground unto the Levites

Nehemiah 12:44 And at that time were some appointed over the chambers for the treasures, for the offerings, for the firstfruits, and for the tithes

Honor God With Your Firstfruits -- You'll Be Blessed

Proverbs 3:9-10 Honor the LORD with thy substance, and with the firstfruits of all thine increase: So shall thy barns be filled with plenty, and thy presses shall burst out with new wine.

Israel Is Special -- God's Firstfruits

Jeremiah 2:3 [JPS] Israel is the LORD's hallowed portion, His first-fruits of the increase; all that devour him shall be held guilty, evil shall come upon them

Firstfruits Are Holy Unto God

Ezekiel 48:14 And they shall not sell of it, neither exchange, nor alienate the firstfruits of the land: for it is holy unto the LORD.

Firstfruits Will Be Required in the World Tomorrow

Ezekiel 20:40 For in mine holy mountain . . . there shall all the house of Israel, all of them in the land, serve me: there will I accept them, and there will I require your offerings, and the firstfruits of your oblations, with all your holy things.

Firstfruits Remind of Second Exodus

Ezekiel 20:41-43 I will accept you with your sweet savor, when I gather you out of the countries wherein ye have been scattered And ye shall know that I am the LORD, when I shall bring you into the land of Israel And there shall ye remember your ways, and all your doings, wherein ye have been defiled . . . and ye shall loathe yourselves in your own sight for all your evils that ye have committed.

Note: Compare with Acts 2:36-38, where Peter exhorted the Jews to repentance by remembering their part in the death of the Savior.

FIRSTFRUITS -- *Aparche*

Greek #536 *aparche* pronounced "ap-ar-khay'," from a composite of #575 apo (separation, departure) and #756 archomai (to commence, begin), a beginning of sacrifice, firstfruits.

Christians Are Firstfruits

Romans 16:5 Epaenetus, who is the firstfruits of Achaia unto Christ.

I Corinthians 16:15 . . . the house of Stephanas, that it is the firstfruits of Achaia

James 1:18 Of His own will begat He us with the word of truth, that we should be a kind of firstfruits of His creatures.

Christians Have Firstfruits of God's Spirit

Romans 8:14, 23 For as many as are led by the Spirit of God, they are the sons of God . . . which have the firstfruits of the Spirit . . .

Christ the Firstfruits of the Dead

I Corinthians 15:20, 22-23 But now is Christ risen from the dead, and become the firstfruits of them that slept . . . in Christ shall all be made alive. But every man in his own order: Christ the firstfruits; afterward they that are Christ's at His coming.

144,000 Are a Firstfruits Unto God

Revelation 14:1, 4 And I looked, and lo, a Lamb stood on the Mount Sion, and with Him an hundred forty and four thousand, having His Father's name written in their foreheads . . . These were redeemed from among men, being the [a] firstfruits unto God and to the Lamb.

WEEKS

Hebrew #7620 *shabuwaor shabua* or *shebua* pronounced "sheb-oo-aw'," seven, a week. This is distinct from the Hebrew word for *Sabbath*, #7676, and does not mean "Sabbath."

Pentecost Also Called Feast of Weeks

Exodus 34:22 And thou shalt observe the feast of weeks, of the firstfruits of wheat harvest . . .

Deuteronomy 16:9-12 Seven weeks shalt thou number unto thee: begin to number the seven weeks from such time as thou beginnest to put the sickle to the corn. And thou shalt keep the feast of weeks unto the LORD thy God with a tribute of a freewill offering of thine hand, which thou shalt give unto the LORD thy God, according as the LORD thy God hath blessed thee. And thou shalt rejoice before the LORD thy God, thou, and thy son, and thy daughter, and thy manservant, and thy maidservant, and the Levite that is within thy gates, and the stranger, and the fatherless, and the widow, that are among you, in the place which the LORD thy God hath chosen to place His name there. And thou shalt remember that thou wast a bondman in Egypt: and thou shalt observe and do these statutes.

Deuteronomy 16:16 Three times in a year shalt all thy males appear before the LORD thy God in the place which He shall choose: in the feast of unleavened bread, and in the feast of weeks, and in the feast of tabernacles: and they shall not appear before the LORD empty:

II Chronicles 8:13 . . . on the Sabbaths, and on the new moons, and on the solemn feasts, three times in a year, even in the feast of unleavened bread, and in the feast of weeks and in the feast of tabernacles.

Pentecost Is Feast of Weeks Because It Must Be Counted

Numbers 28:26 Also in the day of the firstfruits, when ye bring a new meat offering unto the LORD, after your weeks be out, ye shall have an holy convocation; ye shall do no servile work:

Deuteronomy 16:9 Seven weeks shalt thou number unto thee: begin to number the seven weeks from such time as thou beginnest to put the sickle to the corn.

Leviticus 23:15-16 And ye shall count unto you from the morrow after the Sabbath, from the day that ye brought the sheaf of the wave offering; seven Sabbaths shall be complete: Even unto the morrow after the seventh sabbath shall ye number fifty days . . .

Feast of Weeks Offering Given God

Deuteronomy 16:10, 16-17 And thou shalt keep the feast of weeks . . . with a tribute of a freewill offering of thine hand, which thou shalt give unto the LORD thy God, according as the LORD thy God has blessed thee in the feast of weeks . . . and they shall not appear before the LORD empty: Every man shall give as he is able, according to the blessing of the LORD thy God which He hath given thee.

Feast of Weeks a Feast of Rejoicing at a Special Place

Deuteronomy 16:10-12 And thou shalt keep the feast of weeks . . . And thou shalt rejoice before the LORD thy God . . . in the place which the LORD thy God has chosen to place His name there. And thou shalt remember that thou wast a bondman in Egypt: and thou shalt observe and do these statutes.

Passover to Pentecost a Type of the Spiritual Harvest

Jeremiah 5:15, 17, 24-25 Lo, I will bring a nation upon you from far . . . And they shall eat up thine harvest . . . Neither say they [Israel] in their heart, Let us now fear the LORD our God, that given rain, both the former and the latter, in his season: he reserveth unto us the appointed weeks of the harvest . . . your sins have withholden good things from you.

USE OF FIFTY IN THE BIBLE

Ark Fifty Cubits Wide, It Rained a Hundred Fifty Days

Genesis 6:15 The length of the ark shall be three hundred cubits, the breadth of it fifty cubits, and the height of it thirty cubits.

Genesis 7:24 And the waters prevailed upon the earth an hundred and fifty days.

Genesis 8:3 . . . and after the end of the hundred and fifty days the waters were abated.

Sodom Would Have Been Spared For Fifty Righteous Persons

Genesis 18:24, 26, 28 Peradventure there be fifty righteous within the city: . . . And the LORD said, If I find in Sodom fifty righteous . . . I will spare all the place for their sakes . . . Peradventure there shall lack five of the fifty . . .

Moses Placed Judges Over Fifties

Exodus 18:21-22 [Jethro speaking:] . . . thou shalt provide . . . able men, such as fear God, men of truth, hating covetousness; and place such over them, to be rulers of thousands, and rulers of hundreds, and rulers of fifties, and rulers of tens: and let them judge the people at all seasons . . .

Deuteronomy 1:15 So I took . . . wise men and known, and made them captains over thousands, . . . hundreds . . . fifties . . . tens . . .

Fifty Loops On the Ten Curtains of the Tabernacle

Exodus 26:1, 5-11 Fifty loops shall you make in one curtain . . . fifty clasps of gold, and couple the curtains one to another with the clasps, that the tabernacle may be one whole [JPS].

Tabernacle Court Fifty Cubits Wide

Exodus 27:13, 18 The length of the court shall be a hundred cubits, and the breadth fifty every where . . .

Pentecost Fifty Days From Wavesheaf Day

Leviticus 23:15-16 And ye shall count unto you from the morrow after the Sabbath, from the day that ye brought the sheaf of the wave offering; seven Sabbaths shall be complete: Even unto the morrow after the seventh Sabbath shall you number fifty days . . . [KJV].

And you shall count unto you from the morrow after the day of rest, from the day that you brought the sheaf of the waving; seven weeks shall there be complete; even unto the morrow after the seventh week shall you number fifty days . . . [JPS].

Levites Had to Retire at Age Fifty

Numbers 4:3 From thirty years old and upward even until fifty years old, all that enter into the host, to do the work in the tabernacle of the congregation.

Numbers 8:25-26 And from the age of fifty years they shall cease waiting upon the service thereof, and shall serve no more: But shall minister with their brethren in the tabernacle of the congregation, to keep the charge, and shall do no service.

Jubilee the Fiftieth Year

Leviticus 25:10-11 And ye shall hallow the fiftieth year, and proclaim liberty throughout all the land unto all the inhabitants thereof: it shall be a Jubilee unto you; and ye shall return every man unto his possession, and ye shall return every man unto his family. A Jubilee shall that fiftieth year be unto you: ye shall not sow, neither reap that which groweth of itself . . .

Fifty in a Company of Soldiers

I Kings 1:5 . . . and fifty men to run before him.

II Kings 1:9 . . . a captain of fifty with his fifty . . .

God's Fifty Prophets and Disciples

I Kings 18:4 . . . when Jezebel cut off the prophets of the LORD, that Obadiah took an hundred prophets, and hid them by fifty in a cave, and fed them with bread and water.

Luke 9:14 . . . for they were about five thousand men. And he said to his disciples, make them sit down by fifties in a company.

PENTECOST -- THE THIRD MONTH

Israel Came to Sinai in the Third Month

Exodus 19:1-2 In the third month, when the children of Israel were gone forth out of the land of Egypt, the same day came they into the wilderness of Sinai . . . and there Israel camped before the mount.

Asa's Covenant With God in the Third Month

II Chronicles 15:3, 10-13 Now for a long season Israel has been without the true God, and without a teaching priest, and without law So they gathered themselves together at Jerusalem in the third month, in the fifteenth year of the reign of Asa And they entered into a covenant to seek the LORD God of their fathers with all their soul; That whosoever would not seek the LORD God of Israel should be put to death

Hezekiah Brings Firstfruits and Tithes in Third Month

II Chronicles 31:7 In the third month they began to lay the foundation of the heaps, and finished them in the seventh month.

Jews Permitted to Defend Selves in Third Month

Esther 8:9-11 Then were the king's scribes called at that time in the third month, that is, the month Sivan, on the three and twentieth day thereof Wherein the king granted the Jews which were in every city to gather themselves together, and to stand for their life

Ezekiel's Third Month Prophecy for Egypt and Assyria

Ezekiel 31:1-2 And it came to pass . . . in the third month, in first day of the month, that the word of the LORD came unto me, saying, son of man, speak unto Pharaoh king of Egypt

NOTE: Some "scholars" have noted that Pentecost is not mentioned in Ezekiel 45 and 46, although Passover, Unleavened Bread, and Tabernacles are specified. This does *not* show the invalidity of Pentecost in the World Tomorrow, because the general term "feasts, new moons, and Sabbaths" is used in these chapters to refer to all the feast days.

FULLY COME

Greek #4845 *sumpleroo* pronounced "soom-play-ro-o," from #4862, sun, (completeness) and #4137, *pleroo*, (accomplish; complete, expire, fill up, make full, perfect), to accomplish completely, fill up, fully come.

Pentecost Was Fully Come When Holy Spirit Given

Acts 2:1 And when the day of Pentecost was fully come

Ship of Jesus and Disciples Filled With Water

Luke 8:23 . . . and there came down a storm of wind on the lake, and they were *filled* with water, and were in jeopardy.

Jesus Knew When His Time Was Come

Luke 9:51 . . . when the time was come that He should be received up, He steadfastly set His face to go to Jerusalem.

NOTE: The *Englishman's Greek New Testament* translates Acts 2:1 literally as "and during the accomplishing of the day of Pentecost" The spiritual meaning of Pentecost was *accomplished* in the morning (around the third hour, nine o'clock) when the wave loaves were offered in 31 A.D. when God's Holy Spirit came.

WITH ONE ACCORD

Greek #3661 *homothumadon* pronounced "hom-oth-oo-mad-on'," unanimously, with one accord or mind, from #3674, *homou*, (at the same place or time, together) and #2372, *thumos*, (passion, as if breathing hard, fierceness, indignation, wrath) which comes from #2380, *thuo*, (to rush or breathe hard, blow; to sacrifice, kill slay).

Just Before Pentecost the Apostles Were With One Accord

Acts 1:14 These all [eleven apostles, verse 13] continued *with one accord* in prayer and supplication

At Pentecost, the Disciples With One Accord in One Place

Acts 2:1 And when the day of Pentecost was fully come, they were all *with one accord* in one place.

After Pentecost, Christians Continued With One Accord

Acts 2:44-46 And all that believed were together, and had all things common; And sold their possessions and goods, and parted them to all men, as every man had need. And they, continuing daily *with one accord* in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart.

Church Prayed for Peter and John with One Accord

Acts 4:24 And when they heard that, they lifted up their voice to God *with one accord*

The result?

Verses 31-32 And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Spirit, and they spake the word of God with boldness. And the multitude of them that believed were of one heart and one soul: neither said any of them that ought of the things which he possessed was his own; but they had all things common.

Miracles and Converts Because Christians With One Accord

Acts 5:12, 14 And by the hands of the apostles were many signs and wonders wrought among the people; (and they were all *with one accord* in Solomon's porch And believers were the more added to the Lord, multitudes both of men and women.)

Fighters Against God Were With One Accord

Acts 7:57-58 Then they cried out with a loud voice, and stopped their ears, and ran upon him [Stephen] *with one accord* and stoned him

Acts 12:20 And Herod was highly displeased with them of Tyre and Sidon: but they came *with one accord* to him

Acts 18:12 . . . the Jews made insurrection *with one accord* against Paul, and brought him to the judgment seat.

Acts 19:29 And the whole city [Ephesus] was filled with confusion . . . they rushed *with one accord* into the theatre.

Samaritans Gave One Accord to Philip's Preaching

Acts 8:6 And the people [of Samaria] *with one accord* gave heed unto those things which Philip spake, hearing and seeing the miracles which he did.

Ministers With One Accord at Jerusalem Conference

Acts 15:25 . . . being assembled *with one accord*

Glorify God With One Mind

Romans 15:5-6 Now the God of patience and consolation grant you to be likeminded one toward another according to [margin: after the example of] Christ Jesus: That ye may *with one mind* and one mouth glorify God . . .

PENTECOST REFERENCES

This section gives summaries from various references on Pentecost, along with our comments.

Date Controversy

The phrase, "the morrow of the Sabbath," Leviticus 23:15, is interpreted by the rabbis as Nisan 16. Reasons supporting their position are: (1) Leviticus 25:2 shows that the Bible uses the word "Sabbath" to indicate not a *seventh day* but a period of rest or a festival. (2) The Septuagint (c. 300 B.C.) translates the disputed phrase as "the morrow of the first day," while the modern JPS renders it "the morrow of the day of rest." (3) Some feel that Joshua 5:11 should be translated so that Israel ate of the *new* produce of the land on the morrow of the Passover. (The JPS translation of Joshua 5:11 is "and they did eat of the old corn of the land on the morrow after the Passover . . .") (4) Josephus wrote that "The offerings of the sheaf (*omer* of barley) took place on the 16th (of Nisan), the first busy work-day of the harvest, in relation to which the preceding day might well be called a Sabbath or rest day."

The Sadducees, the party dominated by the high priestly family, took the phrase "the morrow of the Sabbath" literally, and began counting with Sunday as the first day. For them, *Shavuoth* (Pentecost) falls on a Sunday. *Shavuoth* could thus fall anywhere from the 6th to the 13th of Sivan. The Talmud, slanted to the Pharisee position, records Pharisee-Sadducee debates on the subject, and infers that the Sadducees themselves felt very uncertain about the validity of their own arguments.

Centuries later, the Karaite sect (of the Crimea) rejected all rabbinic interpretation and held that the Scriptures alone are the only valid authority. They received their name because they emphasized the literal meaning of the Bible (Hebrew word *kara* means "to read"), and they too began counting from Sunday.

The "negro Jews" or Falashas of Ethiopia began their count from Nisan 22, because they interpreted "morrow after Sabbath" as after the *last* day of the Feast of Unleavened Bread.

The *underlying reason* of the Pentecost date conflict between the Pharisees and Sadducees is that the Pharisees (rabbis) felt that *Shavuoth* was the date of the giving of the commandments, and thus had to have a fixed date, while the Sadducees found no Bible evidence that the Revelation was given at Shavuoth, and thus saw no reason for a fixed date. (See *A Guide to Shavuoth* by Chaim Pearl. Jewish Chronicle Publications, London: 1959.)

[Comment: We believe that Pentecost is the anniversary of the giving of the commandments, but that this does not dictate it being a fixed calendar date.]

The vague Biblical references to the dating of Pentecost have provoked disputes among scholars. Sadducees and the Samaritans believe the word "Sabbath" in Leviticus 23:15 is to be taken as the weekly Sabbath. They count Sunday as the first day, and always observe Pentecost on a Sunday. The Pharisees interpret "Sabbath" as the annual Sabbath, and they keep Pentecost fifty days from Nisan 15, or Sivan 6 ("The Feast of Weeks" from *Festivals of the Jewish Year* by Theodor H. Gaster, William Morrow & Company, New York: 1953).

Both Jews and traditional Christianity count only seven weeks, not 50 days. Jews mistakenly use Deuteronomy 16:9 for instructions on how to number these days. Deuteronomy 16:9 states: "Seven weeks shall you number unto you: begin to number the seven weeks from such time as you begin to put the sickle to the corn." Thus, it would *seem* from this passage that you would begin to count from Nisan 16, the first real harvest day of the season (*The Sabbaths of God*, by James L. Porter, Exposition Press, New York: 1966). [Comment: See section 4.1 for an explanation of Deuteronomy 16.]

Modern Jews hold Pentecost on Sivan 6, which never falls on Tuesday, Thursday, or Saturday. Orthodox Jews have added a day, making two days of *Shabu'ot*.

Regarding the expression "on the morrow after the Sabbath," Leviticus 23:11, the Pharisees held that "the Sabbath" referred to Passover (Nisan 15, the first Holy Day of the Feast of Unleavened Bread). But the Sadducees (Boethusians), and later the Karaites, held that it meant the weekly Sabbath, and began counting "seven weeks" from the morrow after the first Saturday during Passover, "so that Pentecost would always fall on Sunday." Thus, they felt that Moses gave them an extended holy day by tying Pentecost with the Sabbath. The Septuagint translates the phrase to support the Pharisees ("on the morrow of the first day"), and Talmudists substituted the word "Azeret" (solemn assembly) for "Shabuot." The

Sadducees' contention that Pentecost was on a Sunday was one of the reasons used by the Catholic Church in fixing Easter on Sunday, in 325 A. D.

The Book of Jubilees (part of the Apocrypha), written about 135 B.C., interprets "on the morrow after the Sabbath" as Nisan 21, the last day of Passover; consequently some Jews kept Pentecost on Sivan 12 or Sivan 15. Jubilees maintains that the covenant with Abraham, the birth of Isaac, Abraham's death, Judah's birth, and the vows between Jacob and Laban, all occurred on the Feast of Weeks (*Jewish Encyclopedia*, 1904 edition, article "Pentecost").

Sadducees held that the beginning of the ecclesiastical year was so arranged that the Passover (Nisan 15, first high day) always fell on the Sabbath, so that the "morrow after the Sabbath" would always be a Sunday. (This would make Nisan 1 on a Sabbath.)

Keil's argument against "the morrow after *the Sabbath*" referring to the weekly Sabbath is that "if the Sabbath was not fixed, but might fall upon any day of the seven days' feast of Mazzoth [Unleavened Bread], and therefore as much as five or six days after the Passover, the feast of Passover itself would be forced out of the fundamental position which it occupied in the series of annual festivals" (*Lange's Commentary* on Leviticus 23 relating to Pentecost).

Time of the Giving of the Law

Some rabbis interpret "the same day" of Exodus 19:1 as meaning the same day of the month, hence they [incorrectly assert that] Israel came to Sinai on Sivan 1. They believe that Moses ascended the mount on the second day, came down on the third and warned the people and received their willing reply to obey God. He then made another ascent on the fourth and was commanded to institute three days of preparation, the last of which the Revelation (giving of 10 Commandments) took place, Sivan 6 (see Pearl).

COMMENT: If three additional days is meant, it would be Sivan 7, the day reached if you count fifty days *from* Nisan 16. By their own reckoning, the Jews are keeping Pentecost a day early. Some Jews have *added* a day and keep *both* Sivan 6 and 7. Exodus 19:1 shows that Israel reached Sinai in the third month, on the same day of the week (Thursday) that they left Egypt. Further calculations show that Pentecost was the day the Ten Commandments were given. It is thus the birthday of Israel, and is known as "the season of the giving of Our Law."

Jews believe two important events occurred at Sinai: (1) the giving of the Law, and (2) the Covenant (contract) relationship between God and Israel.

Physically, Pentecost marks the end of seven weeks collaboration between God and man in the reaping of the barley harvest. Spiritually it is the end of the first spiritual harvest, which began with Israel's deliverance from Egypt. Just as Israel had to gather the crops to ensure prosperity in the coming year, so Sinai was necessary for Israel's spiritual continuance. Physically, Israel offered to God two loaves of the new bread as a symbol of cooperation. Spiritually, God offers to man two tablets of the Law. As the harvest is renewed year by year, so is the event at Sinai recalled (Gaster).

A feast celebrated by Asa in the third month of the fifteenth year of his reign to renew the Covenant, II Chronicles 15:10-12 may refer to Pentecost. The first unequivocal statement that the giving of the Law was on Pentecost is given in the late noncanonical Book of Jubilees. The Qumran community followed the Jubilees calendar and celebrated Pentecost as the chief feast because of its association with the Covenant. Ezekiel 45:18-25 does not mention Pentecost. Orthodox Jews after the Exile relegated it to a secondary feast. Not until the Second Century, A. D. was the connection with the giving of the Ten Commandments generally admitted by most Jewish rabbis (*New Catholic Encyclopedia*, article "Pentecost, Hebrew Feast of").

"The Feast of Pentecost was instituted, *first*, to oblige the *Israelites* to repair to the temple of the Lord, there to acknowledge His dominion over their country, and their labours, by offering to Him the first fruits of all their harvests. *Secondly*, to commemorate, and to render thanks to God for, the law given from Mount Sinai, on the fiftieth day after their coming out of Egypt" (*Calmet's Dictionary of the Bible*, 1801 edition, article "Pentecost").

A possible reason for the Pentecost custom of eating dairy foods is that it is in honor of the Law, which is likened to "honey and milk" in Song of Solomon 4:11 (*Jewish Encyclopedia*, "Pentecost").

There are seven days of Pesach and seven days of Sukkot, why not seven days of Shabuot? "Because Shabuot commemorates the day when all Israel was as one heart in accepting the Torah." -- Zohar, iii, 96a

There are 613 letters in the Decalogue, equal to the number of commandments. -- Bemidbar Rabbah, 13:15

How the Patriarchs kept every one of the Ten Commandments: (1-2) Jacob accepted the Lord as God and ordered removal of strange gods, (3) Joseph swore by the life of Pharaoh and not by God, and (4) prepared a Sabbath table before his brethren, (5) Isaac honored his father and made no protest when led to the sacrifice, (6) Judah opposed the murder of Joseph, (7) Joseph was opposed to adultery, (8) Judah identified Joseph's bloody shirt and did not lie, (9-10) Abraham refused to plunder Sodom. -- Pesikta Hadashah, Otzar Midrashim, p. 489

The ten sayings with which the world was created correspond to the Ten Commandments: (1) Let there be light corresponds to the first commandment, for God is the Eternal Light. (2) "Let there be an expanse," reminds us that all heavenly bodies are creatures only. (3) "Let the waters assemble," reminds us that the sea does not hold lightly the name of God, and does not overflow its bounds. (4) "Let the earth bring forth grass," reminds us of God's bounty to him who honors the Sabbath. (5) "Let there be lights," reminds us of two lights in the life of man, his father and mother. If he honors them he will walk next to the Eternal Light. (6) "Let the waters bring forth fowl, etc.," reminds us that we may slay these creatures for our use, but not men. (7) "Let the earth bring forth creatures after their own kind," reminds us that only beasts may multiply promiscuously, but man must not commit adultery. (8) "Let us make man . . . who shall have dominion," reminds us that man should make use only that over which he has dominion, and not steal that which others have dominion. (9) "I have given . . . every tree on which is the fruit," reminds us that as the tree truthfully grows, so should man's lips speak the truth. (10) "It is not good that man should be alone," reminds us that just as Adam did not covet another's wife, we also should not covet (*Jewish Talmud*).

A Harvest Festival

Passover and Tabernacles are each observed for seven days. Why not Pentecost? Because it is a time of labor, and the others are not, thus God is considerate and does not keep His people from the necessary work of the harvest. -- Sifri, Re'eh

Shavuoth, in addition to being the end of the grain harvest, is also the beginning of the fruit harvest. Before *Shavuoth*, the farmer would inspect his fruit and indicate his choice for the *bikkurim*, or firstfruits offering of the best and earliest of his crop. All the inhabitants of a district assembled in that district's chief city, to gather together the firstfruits and go to Jerusalem. Those who lived near brought fresh figs and grapes, while those from a distance brought dried figs and raisins. Each man as he brought his offering to the Temple priest said the benediction prescribed in Deuteronomy 26:5. It was permissible to bring the *bikkurim* offering at any time between *Shavuoth* and *Succoth* (Pearl).

Pentecost represents the consummation of the first harvest, after seven weeks of backbreaking labor, and also commemorates the arrival of the Israelites at Mount Sinai after seven weeks of weary wandering, the giving of the Law and the conclusion of the Covenant between God and His people.

Pentecost was the end of the barley harvest and the presentation to God of an offering of two loaves made out of new grain Leviticus 23:17. It takes place seven full weeks after the sickle has been first applied to the standing grain, Deuteronomy 16:9.

The presentation of the firstfruits to God is a kind of payment to God, who owns everything. It is also a recognition that God is one's partner, not just a lord and boss (Gaster).

The grain harvest in Palestine lasted seven weeks. It began with the barley harvest during Passover and ended with the harvesting of wheat at Pentecost. Wheat is the last cereal to ripen. Pentecost was thus the concluding festival of the grain harvest, just as the Last Great Day concluded the fruit harvest (*Jewish Encyclopedia*, "Pentecost")

There are three designations of the term, "firstfruits" (Hebrew: *bikkurim*): (1) the "firstfruits of the harvest," or wavesheaf, which the Pharisees offered on Nisan 16 and deliberately made a ceremony out of, to counteract the Sadducees, (2) the "bread of the first-fruits," or the two baked loaves of new wheat offered on Pentecost, and (3) the firstfruits of all the land (Hebrew: *reshit*), Exodus 23:19, Deuteronomy 26:2, which according to interpretation, was only of the seven famous products of Palestine: wheat, barley, grapes, figs, pomegranates, olive oil, and honey. The amount of this *reshit* was a *ma'aser*, or tithe. Thus the concept of the firstfruits is closely related to that of the tithe (*Jewish Encyclopedia*, article "Firstfruits").

Modern Jewish Shavuoth Observance

The first night of *Shavuoth*, devout Jews stay up in an all night vigil [like Catholics do on Whitsunday], and read a special abbreviated portion of the whole Bible termed the *Tikkun*. Most synagogues are decorated with flowers and plants which are supposed to indicate the harvest festival, the *Bikkurim*, and that Sinai was covered with vegetation in honor of the great event of the Revelation. And dairy foods, especially cheese, are associated with *Shavuoth* because it is a late spring festival (Pearl).

Parallels between the "Jewish" Pentecost and "Christian" Pentecost: (1) tongues of fire were over the heads of the Apostles, while " . . . *all the people* saw the thunders and the flames" Exodus 20:18; (2) Christians emphasize Christ the resurrected Savior, while Jews hold that Pentecost was the date of David's death, and the book of Ruth ends with David's genealogy (Gaster).

Reform Jews have made Pentecost their annual confirmation day. The young conferments having previously received many months of thorough instruction in the Law, are confirmed as "sons of the covenant" on Pentecost by the *laying on of hands* by the rabbi, in accordance with the Jewish custom of the ordination of rabbis and judges, that by the *laying on of hands* they are ordained to a spiritual priesthood (*Jewish Laws and Customs*, by A. K. Glover, 1900).

Pentecost is the concluding day of the Passover season, from which Jews derive its most common current name, *Atzeret* (solemn closing day) (*Biblical Cyclopedia* by McClintock and Strong, article "Pentecost").

Covenant Festival

Pentecost is called the Feast of Weeks, Feast of Firstfruits, the Festival of the Covenant and by the Jews *Shabuoth* (Weeks).

Pentecost, like all festivals, is a living experience. It signifies not just the confirmation of the covenant with Israel then, but with all Israel forever. Pentecost is an annual reaffirmation of the bond of covenant between the chosen people and their God (Gaster). As noted previously, the Book of Jubilees states that the covenant with Abraham occurred on the Feast of Weeks.

Pagan Whitsunday

"Among the early Jewish Christians, observance of the Hebrew feasts continued, doubtless with fresh significance derived from the new revelation." By the Second Century Pentecost was an established Church feast (*Hastings' Bible Dictionary*, article "Pentecost"). [But by this time it had become paganized.]

Traditional Christianity holds that Whitsun, or Pentecost, is the birthday of the Church, as shown in Acts 2.

Pagan customs have been copied by traditional Christian churches, as well as Judaism, and applied to Pentecost. In Europe it is customary to deck the churches at Whitsun with wreaths and bunches of flowers. In Italy, rose leaves are often scattered from church ceilings during services, supposed to represent "tongues of fire." In many Latin countries, the festival is called *Pascha Rosatum*, which is a "Christian transformation" of the pagan Roman festival of Rosalia, celebrated about a month earlier, in which Venus was worshipped by decorating her images with roses. Jews also adorn their synagogues with flowers on Pentecost.

Another Pentecost custom is that of eating dairy dishes [compare the U. S. custom of "June is dairy month"], especially those made from cheese. In Psalms 68:15, the mountain on which the Law was given is described as "a mount of *gabnunim*, a Bashan-like mount." *Gabnunim* means "gibbous, many-peaked," but the Jews connected it with the word *gebinah*, "cheese," and thus it was maintained that the eating of cheese was a reminder of the giving of the Law at this season. A strange connection indeed!

Ancient pagan festivals, such as the Roman rural festival of Parilia (April 21), parallel Pentecost. Parilia fell at the same time of year as the beginning of Palestine's barley harvest, on which milk and must were drunk and sprinkled on the image of the pastoral god Pales.

Seething a kid in his mother's milk was part of the Canaanite equivalent of Pentecost, which is inferred by the fact that in the two passages where this is forbidden to Israelites, Exodus 23:19 and 34:26, it is mentioned in connection with the offering of firstfruits. A recently discovered Canaanite text refers to seething a kid in milk in connection with a spring festival (Gaster). [COMMENT: Satan has his counterfeits!]

Whitsunday derives its name from the custom of newly baptized persons presenting themselves for service all dressed in white. The Catholic festival originally lasted seven days, but in 1094 was by Papal decree limited to three days. Tuesday was abolished in 1711 and in 1911 Pope Pius X excepted Monday as a day of holy obligation. Nevertheless, most European countries still observe the Monday following Whitsunday as a legal holiday (*Concise Dictionary of Holidays*, by Raymond Jahn, article, "Whitsunday").

Whitsunday commemorates the Descent of the Holy Spirit on the Apostles fifty days after the Resurrection of Christ. It is called Whitsunday from the white garments worn by those who were baptized during the vigil on the preceding Saturday night (*Catholic Encyclopedia*, article "Whitsunday").

Pentecost (Whitsuntide) was not established as one of the great church festivals until the Fourth Century. The entire period from Easter to Pentecost is termed the Pentecostal season (*McClintock and Strong*, article "Pentecostal Effusion").

Pentecost Sacrifices

Sacrifices on Pentecost included seven yearling male lambs, two young bullocks, and one ram (or one bullock and two rams, as shown in Leviticus) as a burnt offering, cereal offerings of flour and oil, libations of wine and blood from the slain animals, a he-goat slain as a sin offering, and two additional male yearling lambs as a thanksgiving sacrifice (*New Catholic Encyclopedia*, article "Pentecost").

In Temple times, each individual was expected to bring a free-will offering, a portion of which was given to the priests and Levites and the rest eaten by the respective families, who invited the poor and strangers to share it. Pentecost more than Passover was a family gathering, resembling Tabernacles. Deuteronomy 16:11 shows that at Pentecost the Levite, stranger and fatherless are not to be forgotten. This is why Leviticus 23:22 (about leaving corners of the field) is part of the passage on Pentecost: at Pentecost we are reminded to be liberal to others, because God was liberal to us in freeing us from bondage in Egypt, Deuteronomy 16:12 (*McClintock and Strong*, article "Pentecost").

Later Jews regarded the Leviticus and Numbers Pentecost sacrifices as supplementary, not contradictory. On Pentecost, there were three series of sacrifices: (1) the daily burnt-offerings, (2) the special offerings for a feast day (from Numbers) and (3) the waving of the loaves and lambs, and connected sacrifices (from Leviticus). Finally, "sacrifices" of freewill offerings of individuals were given to the sanctuary and to the poor, Deuteronomy 16:10-11 and Leviticus 23:22.

Notice the parallel between Passover and Pentecost: (1) one sheaf of barley was waved during Passover, versus two loaves of wheat on Pentecost; (2) one lamb was slain on Passover, versus two at Pentecost, with accompanying burnt and sin offerings. Pentecost fulfills the harvest begun during Passover season. No voluntary offerings of firstfruits could be made before Pentecost (see Exodus 23:19).

How Pentecost was celebrated in Temple times: A portion of the best wheat, previously selected, was cut, thrashed, brought to the Temple, ground, and passed through twelve sieves to ensure its fineness. On the day before Pentecost, two omers of flour were baked into loaves. According to the Mishna, the loaves were four handbreadths wide, seven long, and four fingers high. Soon after midnight the Temple gates were opened that offerings for the next morning might be examined by the priests. At sunrise of Pentecost morning, was the regular daily sacrifice, soon followed by the feast offerings of Numbers 28:26-31. Amid the singing of the Hallel, the two lambs were waved alive, sacrificed, and their breasts and shoulders were laid beside the loaves and "waved." Then followed the other sacrifices of Leviticus 23, and the freewill offerings. The rest of Pentecost was spent in festive gatherings to which the poor, stranger, and Levite were invited. Attendant festivities often continued for several days, as multitudes attended the Feast and could not all give their firstfruits on the same day (*Hastings*, article "Pentecost").

The list of grain and animal offerings for Pentecost in Numbers 28:26-31 differs somewhat from those in Leviticus 23:15-22. These offerings were in addition to the fixed daily offering. In the Talmud (Menahot 4:5, x.4) the Leviticus list is said to be the sacrifices directly connected with the loaves, and was designated for the journeyings in the desert; and the Numbers list gives special Pentecost sacrifices added after Israel entered Palestine (*Jewish Encyclopedia*, article "Pentecost").

The difference in the Pentecost sacrifices of Leviticus 23 and Numbers 28 is that those in Leviticus are especially connected with the wave loaves, and were in addition to the regular feast day sacrifices in Numbers. It is noticeable that the Pentecost offering of two young rams is the only peace offering required of the whole congregation (*Lange's Commentary*).

Importance of Pentecost

Why *count out* Pentecost? Maimonides said that God wants us to count every day from Passover until Pentecost, as one reckons the days of an important personal event. The fact that Pentecost has to be counted out emphasizes its importance. (See Ben M. Edidin, *Jewish Holidays and Festivals*, page 166.)

In the Talmud, Pentecost is compared to a king who riding one day found an important personage bound in a pit. The king said: "I will loose your bonds, take you from the pit, and after a set time give you my daughter to wife." The man was overjoyed, and began to count the days. So it was that God freed Israel from Egypt and promised to give them His law at a certain time (Minhagei, Mahari Tirna). They were also prepared for the day three days in advance. Pentecost is thus the festival most prepared for in advance. It is likened to the marriage of Israel with God (Israel said, "all that God has commanded we will do").

The three main festivals are Passover, Pentecost and Tabernacles. Passover is the festival of political freedom, Tabernacles of economic freedom, and Pentecost, the central and most important, is a festival of spiritual freedom. See Harris L. Selig, *Links to Eternity*, page 370.

"The Festival of Shavuot [Pentecost], when we commemorate our receiving the Torah, is considered by our Sages the greatest event in Jewish history. They say that when three great people walk together, the greatest must walk in the center. So it is with the three major festivals." The nation of Israel was not born at the Red Sea, but at Sinai. It was the Torah which made them a distinct people (*Selig.*, pages 377-379).

Jewish Readings on Pentecost

A standard element of the traditional Jewish liturgy on Pentecost is a recital of rhymed versions (*Azharoth*) of the 613 commandments in the Law.

Also read at Pentecost are the following: (1) Ezekiel 1, which shows the glory of God, His awesome power which was demonstrated on Mount Sinai, (2) the Prayer of Habakkuk -- Habakkuk 3-- written during difficult days of the Assyrian Exile, recalling God's revelation at the time of the Exodus and the conviction He will deliver His people and His promises will never fail; (3) Psalms 68, the "Pentecost anthem," shows that the events of the Exodus and Revelation assure God's continuing providence and bounty; (4) the book of Ruth, which is set in the background of the barley harvest and relates how a former pagan woman came to embrace the faith of Israel and God's law -- Ruth 1:16 (Gaster).

Ruth -- Exodus -- Psalms 42-72

From Dr. Ernest L. Martin's *The Design and Development of the Holy Scriptures* we learn that Ruth was read at Pentecost, and the book has a late springtime theme (1:22, 2:23), and tells how Ruth (a Gentile) married Boaz (a Jew) and how she gave up her religion and worshipped the true God. It shows that both Gentiles and Israelites can be united together and be part of the firstfruits.

Exodus and the Second book of Psalms (Psalms 42-72) parallel Ruth. Exodus describes the beginning of the Old Testament Church, in which Israel was to be the firstfruits of nations, and relates the giving of the Law at Pentecost. The Second Book of Psalms shifts from the personal happenings of David to what happens to Israel -- God's Church -- as a whole. And it too tells about the beginning of the Old Testament Church.

Why is Ruth read on Pentecost? Not just because the book tells of David's descent or that it has a harvest setting, but that it took place during the time of the judges, when Israel was disunited, went their own way, and did evil, intermarrying with gentile nations and forgetting God. Samuel, who wrote Judges (and Ruth) saw this demoralization, and the Book of Ruth is the result.

Abimelech (husband of Naomi) and his family were rich aristocrats of Ephraim. When the famine broke out, he thought the poor would beg him to death, so he left and settled in Moab, and married his two sons to Moabite princesses. He and his sons soon died, and Naomi was left in poverty. The only thing to do was to go back home and hope her kin would help her. Why was Abimelech's family so punished? "Because they left their homeland and religion to live in a foreign land."

Thus, Jews read the book of Ruth on Pentecost "to demonstrate that in Judaism there must be combined both elements -- Torah and land" (*Selig*, pages 383-385).

COMMENT: And for Christians, the Pentecost lesson of Ruth is that one must keep God's law and be IN *His Church* to be blessed with eternal life.

Psalms 68, "The Pentecost Anthem"

This psalm is a prayer at the removing of the ark of the covenant, see Numbers 10:33-36. Thus Psalms 68 reminds us of God's covenant and His laws, for the two tables of stone containing the ten commandments were in the ark.

Verse 5, as God is the father of the fatherless and judge of the widows, we too are to include them in our day of Pentecost, see Deuteronomy 16:10-11.

Verses 6 and 7 remind us that God took us out of Egypt and He goes before us, just as the ark went before Israel. Verse 8 reminds us of Sinai which shook when God thundered His ten commandments, Exodus 19:18 and 20:18. Also, Psalms 68:8, "the earth shook, and the heavens also dropped at the presence of God" reminds us not only of what happened at Sinai, but that on the *Monday*, the second day of creation week, the firmament and the waters were divided, as the Heaven -- atmosphere -- was created. Also, the heavens dropped on the day of Pentecost in 31 A.D. as the rain of God's Holy Spirit descended upon the apostles.

Verses 15 and 17 show that at Sinai God was present, and He "gave the word," there, verse 11.

Verses 29 through 31 speak of the World Tomorrow when all nations, Egypt, even Ethiopia, will bring their tithes and firstfruits (which Pentecost pictures) to God at His temple at Jerusalem.

Verse 35 ties the whole idea of Pentecost together, as the season of the giving of God's law and the giving of the Holy Spirit to keep that law: "the God of Israel is He that gives strength and power unto His people." Throughout Psalms 68, the strength of God is emphasized, especially in verses 33-34. In verse 35, God shows He will give His strength and power to His people if we remember to obey the laws given on that Pentecost day at Sinai.

Habakkuk 3, A Pentecost Message

Habakkuk 3 (and sometimes Habakkuk 2:20) is read by Jews in the synagogue during Pentecost. Habakkuk prophesies of the time when the modern Chaldeans (people of northern, industrial Italy) will be used by God to judge (invade and conquer) Israel.

Chapter 3 is a prayer of Habakkuk during *shigionoth*, or turbulent times. *Shigionoth* can also refer to a mournful dirge, indicating that this prayer or song is read, or played, with great emotion.

Verse 2 shows that God's work needs to be revived in these turbulent times when our nation is spoiled by the Chaldeans. Mount Paran is in the area of Sinai, see Deuteronomy 33:1-4, where the ten commandments, "a fiery law," were given in God's awesome power, because He loves His people.

God's great power is emphasized throughout the chapter. The point is, as the Living Bible translates it, that "the Lord is in His Holy Temple" (2:20) and "His power is just the same as always" (3:6). Even though there is no new fruit and all the cattle die so we can't bring God any firstfruits, verse 17, we should rejoice in God because He

gives us His strength, verses 18 and 19, and when God's work comes to fruition, the whole earth will be filled with the knowledge of God (2:14).

Miscellaneous


In Acts 2, the word "cloven tongues" is better translated "parting asunder," or "distributing themselves" (*Hastings*, article "Pentecost").

Why did Peter say that the apostles were not drunk, since it was only the third hour of the day (nine o'clock in the morning)? Because on festival days, Jews did not eat before noon, and especially tasted nothing before nine in the morning, the hour of prayer (Calmet).

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Posted by caimbhriain myrddin at [10:14 AM](#) [0 comments](#) 

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Mammon or Messiah meta

Metaphysics (Ontology, Society): Being and Knowing

Thursday, June 9, 2011

God's Family is a Gift



Posted by caimbhriain myrddin at [11:02 AM](#) [0 comments](#)

Labels: [Christ](#), [Elohim](#), [Imprint](#), [Origins](#)

Wednesday, June 8, 2011

All Over Again



Posted by caimbhriain myrddin at [11:01 AM](#) [0 comments](#)

Labels: [Christ](#), [Imprint](#)

Tuesday, June 7, 2011

History Is Knocking: Stop the Machine! Create a New World!

History Is Knocking: Stop the Machine! Create a New World!

by Kevin Zeese, Margaret Flowers, Tarak Kauff, Elaine Brower [article link](#)

June 7, 2011 | CommonDreams

There comes a time when efforts to avoid the truth begin to fail, when one can no longer go about daily life and pretend that all is okay. If you are like most of us, you are experiencing this.

There comes a time when one can no longer shut out the atrocities of U.S. foreign and military policy: trade agreements that destroy farming; mass unemployment; especially among communities of color; illegal detention and torture; increasing drone attacks resulting in mass civilian deaths; and once again a President who lies the United States into another war for oil and bankers.

A time comes when one can no longer close one's eyes to the atrocities of a U.S. domestic policy that steals from the people to add to the already hideously bursting pockets of the wealthy, that kicks people out of their homes, denies needed medical treatment and drives families into bankruptcy so that CEOs can dine on gold-lined plates in their personal jets as they travel from gated mansions to leather seats in penthouse offices.

A time comes when one cannot help but realize that the path is unsustainable and one must make a choice. History is knocking, and each of us must choose how we will answer. What do you want to say you did when history was at your door?

History is not a fairy tale you read to your children at night. It is not something someone else did in another place. History is right here and right now, in front of you. It happens before you realize what is going on. There are events that give hints, but nobody knows when the dam will burst and the flood that gushes forth will wipe clean what has gone before and create a new reality.

When the tipping point is reached, it seems at once both unexpected and completely obvious. We are nearing that tipping point in the United States. We have witnessed the Arab Spring and the blossoming of the European Summer. We ask ourselves if now we will experience the American Autumn.

People in America see that corporate power controls the political process and the media. The Forces of Greed steal our treasure and squander it on militarism and needless wars for empire. Forces of Greed render our White House, Congress and Supreme Court dysfunctional so that the denizens of these bodies regurgitate what their corporate paymasters feed them.

Our country faces crises on every front: the economy, education, jobs, the environment, health care, housing, the wealth divide, an empire stretched too thin and ready to shred. None of these crises has to exist. Just and sustainable solutions are available and known. What stands in the way of all these solutions is concentrated corporate power.

Corporatism is behind the wars in Iraq, Afghanistan, Libya and Pakistan in which thousands, including our own soldiers, but mostly innocent civilians—men, women and children—are maimed and killed.

Corporatism ignores majority support for improved Medicare for all and instead hands billions to the medical-industrial complex while tens of thousands suffer and die from preventable causes each year.

Corporatism prevents effective regulation of the finance industry, stands in the way of a more sustainable energy economy, resists real job creation and is at the root of the foreclosure crisis, while more families find themselves on the street with nothing.

Corporatism blocks effective action to decrease the known causes of climate chaos while the Arctic Cap melts and tornadoes rampage; some face record droughts while others face high-level flooding.

Corporatism exploits human beings and the planet for profit.

Somehow we need to realize that the situation has gone beyond critical and there is no alternative but to act and resist with resolve. Every day the runaway corporate machine moves closer to the precipice; every day, thousands more children needlessly starve or die from wars or disease. Every day, the earth itself is being raped, and all this death and destruction, for what? Bloody offerings at the altar of the god of profit! It has to stop and people of conscience and courage are the ones with the collective power to stop it.

None of us can do this alone. Even the organizations that advocate just and sustainable solutions cannot do it alone. Corporate power is tremendous. It misinforms, frightens and divides us. Our strength is in unity, in the connection that we share: our desire for a world in which humans can trust each other, can work together to create real solutions instead of hating and killing each other.

We are seeing the beauty of this unity in other parts of the world and at home. Across the country there is evidence of citizen revolt. Most only see the big demonstrations—Wisconsin, Michigan, Ohio, the immigrant marches—but in fact, people in America are consistently in protest against austerity budgets, big business tax avoidance, rising tuition, cuts to education, foreclosures, insurance-based health care and the ongoing wars. On issue after issue there is evidence of people in revolt.

Now is the time to join together and unite our struggles in sustained acts of nonviolent resistance. Democracy literally means people power. Concentrated corporate capital and influence has changed the United States into a faux democracy where Americans only get to choose from two corporate-approved candidates, funded by millions in corporate donations.

The normal tools of democracy no longer work.

October 6 is the 10th anniversary of the Afghanistan invasion, and the beginning of the new federal budget year—an austerity budget for everything except for war and the corporate security state. On this day, we are calling for sustained and nonviolent mass resistance in Washington, D.C. The action, Stop the Machine! Create a New World!, portends an American Tahrir Square at Freedom Plaza between the White House and Congress, a block away from the National Press Club and a few blocks from the Chamber of Commerce and K Street, the stomping ground of corporate lobbyists.

An impressive array of people have already signed on. Among them: Ann Wright, Baldemar Velasquez, Ben Manski, Brian Becker, Bhikkhu Bodhi, Chris Hedges, Cornel West, David Swanson, Debra Sweet, Diane Wilson, Glen Ford, Jane Hamsher, Jodie Evans, Leah Bolger, Medea Benjamin, Mike Ferner, Larry Pinkney, Rabbi Michael Lerner, Rosa Clemente, Steffie Woolhandler, Ted Rall, The YES Men. (Google them, if you don't know them, each is an impressive leader.)

We know however, that it is not leaders who make change, but people united who insist on change that will succeed!

We are at a turning point. History is knocking. It is time for each of us to decide whether we can remain silent and thus allow the destruction of our planet or join in solidarity to create the future we envision of peace, justice and equality.

Here are three steps you can take right now to create the momentum that leads to a historical breakthrough:

1. Sign the pledge at www.October2011.org and say why you're coming.
2. Spread the word by forwarding this newsletter to everyone you know, posting www.October2011.org on your Facebook page and sending it out on Twitter.
3. Reach out to organizations that should be involved and tell them to join the campaign.

It is time to turn the Arab Spring into the American Autumn and begin a movement to remove corporate power and militarism from control of our government.

Ending corporatism and militarism is the transformative issue of our era.

You can be part of a great moment in history—don't miss the opportunity, answer the call.

Questions? Info@October2011.org.


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Posted by caimbhriain myrddin at [10:48 AM](#) [0 comments](#) 

Labels: [Apocalypse](#), [Imprint](#)

Sunday, June 5, 2011

[John Kozy: Humanity at the Crossroads: Business and Jobs](#)

Humanity at the Crossroads: Business and Jobs

by Prof. John Kozy [article link](#)

June 5, 2011 | Global Research

What's known as the economy has not only had horrid consequences, it is ultimately unsustainable. In two centuries, it has turned human beings into beasts of burden and their rulers into mere teamsters, it has polluted the Earth, extinguished uncounted species and exterminated millions of people, it has denuded forests, melted glaciers, and is in the process of depleting un-renewable natural resources. Someday, no natural resources will be available for industrial processing, and this economy's assets will turn to dusted rust.

The economy, which is nothing but a collection of abstract ideas to which humanity is being sacrificed, has brought all of this about. If human beings and life in general survive, humanity will have to revert to its natural state in which jobs are done in cooperation with nature rather than in opposition to it.

Conventional wisdom is seldom wise; worse, it is often completely false. And when it falls into the category of the obvious, it is doubly dangerous for its obviousness makes it more difficult to question.

No one defines the word 'freedom' or lists the things Americans are free to do that people in other advanced democratic nations cannot, but who questions the claim that the American people are the freest on earth? No one provides a comparison of poverty in America to poverty in other developed countries, but who questions the claim that America is the most prosperous nation the world has ever known? No one mentions that America has not decisively won a major war in more than thirty years although it has fought perhaps a dozen or more, yet who questions the claim that America has the strongest military power yet created? All of these conventional, obvious bits of common wisdom are dangerous; they lead Americans into a false sense of complaisant superiority that is bringing about the country's undoing.

There are many such conventional, obvious bits of common wisdom. An encyclopedia would be required to list them all, but there is one so astoundingly false that I have never been able to understand why anyone believes it even though everyone seems to: businesses create jobs!

In fact, even deciding what this assertion means is difficult. If it means that only businesses create jobs, it is patently false. Not only do governments and even individuals create jobs, jobs existed for millennia before any businesses as we know them came into being. Ever heard of hunters and gatherers? Hunting and gathering are jobs that people worldwide engaged in. So are herding, trapping, fowling, planting, harvesting, building, skinning, preserving as in drying, cleaning, and the ubiquitous cooking. When a mother cooks her family's dinner, she is doing a job but not for a business. When an otherwise unemployed person is hired to cut your lawn or clean your house, you, not a business, are creating a job. In fact, throughout most of human history, these were the types of jobs human beings engaged in; they did not work for businesses! Businesses did not create any jobs. Anyone who doesn't know this should never have been awarded a diploma from any university, not an MBA, a Ph.D. in economics, or a J.D. Not even a simple B.A.

American politicians and economists take this unquestioned falsehood and attempt to make it the keystone of an economic policy and commercial law that makes the company more important than the species. People are made into factory fodder to be used like any raw material; buyers are cautioned to beware because merchants are expected to cheat, the courts will uphold a merchant's claim against a buyer but deny a similar claim made by a buyer against a merchant. In other words, the company is placed in a superior position to the worker, the job holder, the consumer, the person. The economy becomes a Hegelian master-slave relationship which has never been synthesized.

But what the proponents of this false bit of conventional wisdom fail to recognize is that it has a logical converse. Businesses do, of course, hire people and thus create jobs. Business is a necessary condition for jobs of this kind. But in like manner, the availability of labor is a necessary condition for the existence of business. One is no more important than the other. There is no logical or even practical reason to value the business differently than the job-holder. Just as businesses make jobs possible, workers make businesses possible. The only reason business has a predominant position in the economy is that policy makers have either eliminated or prohibited most other kinds of jobs. If you want people to be only factory fodder, prohibit them from being anything else.

One wonders, of course, how people who held jobs for millennia without the intercession of businesses suddenly, almost overnight in historical terms, became factory fodder. It happened because the masses were driven from the land. They were driven into cities where the kind of work people had done for millennia was no longer available. The only critters available for the hunt are other people and the only stuff to be gathered are other people's property. Industrial capitalism turned hunting and gathering, the most basic forma of work, into crimes. Property became more important than people.

How did this come about? We shall never know. The event has been buried by the dust of time, but we do know who tried to justify it.

John Locke, in his *Second Treatise on Government* argues that there are three natural rights—life, liberty, and property. Thomas Jefferson, who was familiar with Locke's writing, said, "Oh, no. That's a receipe for tyranny by the *status quo* and altered the trilogy into life, liberty, and the pursuit of happiness. What Jefferson saw and Locke didn't was that if all the property were already owned by the aristocracy, making property a right gave exclusive possession of it to those who already had it, which made the Hegelian master-slave relationship irresolvable, and so it still stands today. Worse, it has been chiseled into a legal wall of separation by the American federal courts when they imported English Common Law into American jurisprudence.

What's known as "the economy," industrial capitalism, has not only had horrid consequences, it is ultimately unsustainable. In two-short centuries, it has turned human beings into beasts of burden and their rulers into mere teamsters, it has polluted the Earth's atmosphere, its streams, rivers, lakes, and oceans, extinguished uncounted species and exterminated millions of human beings, it has denuded forests, melted glaciers, and is in the process of depleting un-renewable natural resources. Someday, no natural resources will be available for industrial processing, and this economy's assets will turn to dusted rust. Industrial Capitalism carried within it the seeds of its own dissolution. Its process is a physical *reductio ad absurdum*. If

human beings in particular and life in general survive this collapse, will humanity revert to its natural state? Will the jobs people do be done for the benefit of human beings rather than for an artificially constructed economy?


The economy's leaders have indirectly brought all of this about by their policy choices, but the economy has done it directly. What is happening to humanity is being brought about by the economy which now controls the actions of leaders and the fates of people. Everything that happens is a consequence of it, and it is nothing but a collection of abstract ideas to which humanity is being sacrificed.

Some will say that technology will be our savior. But that is nothing but a belief based upon a hope, a unicorn on the back of a chimera, that is, too, more likely false than not. Technology has been far more destructive than constructive. Every technological advance has brought with it its own horrors. Business is not a human benefactor, and technology is just another kind of business. It does not exist for you and me any more than hedge funds do. It exists only for the sake of the economy.

John Kozy is a retired professor of philosophy and logic who writes on social, political, and economic issues. After serving in the U.S. Army during the Korean War, he spent 20 years as a university professor and another 20 years working as a writer. He has published a textbook in formal logic commercially, in academic journals and a small number of commercial magazines, and has written a number of guest editorials for newspapers. His on-line pieces can be found on <http://www.jkozy.com/> and he can be emailed from that site's homepage.

Global Research [articles](#) by John Kozy

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Posted by caimbhriain myrddin at [11:23 AM](#) [0 comments](#) 

Labels: [Imprint](#)

Friday, June 3, 2011

[Lady Gaga: Reclaiming the Sacred Feminine](#)



Posted by caimbhriain myrddin at [9:59 AM](#) [0 comments](#) 

Labels: [Imprint](#)

Thursday, June 2, 2011

James Gustave Speth: Creating A New Vision Of Economic Growth

The idea of economic growth as an unquestioned force for good is ingrained in the American psyche. But a longtime environmental leader argues it's time for the U.S. to reinvent its economy into one that focuses on sustaining communities, family life, and the natural world.

Creating A New Vision Of Economic Growth

by James Gustave Speth [article link](#) [article link](#)

June 01, 2011 | Countercurrents | Yale Environment 360

Is anything in America more faithfully followed than economic growth? Its movements are constantly watched, measured to the decimal place, deplored or praised, diagnosed as weak or judged healthy and vigorous. Newspapers, magazines, and cable channels report endlessly on it. Promoting growth may be the most widely shared and robust cause in the United States today.

If the growth imperative dominates U.S. political and economic life, what happens when growth hits some serious stumbling blocks?

When I was in school in England, the dean of my college told us when we first arrived that we could walk on the grass in the courtyard — but not across it. That helped me love the English and their language. Here is another creative use of prepositions: there are limits to growth, and there are limits of growth.

Let's first take up the limits of growth. Despite the constant claims that we need more growth, there are limits on what growth can do for us. The ecological economist Herman Daly has reminded us that if neo-classical economists were true to their trade, they would recognize that there are diminishing returns to growth. Most obviously, the value of income growth declines as one gets richer and richer. Similarly, growth at some point has increasing marginal costs. For example, workers have to put in too many hours, or the climate goes haywire. It follows that for the economy as a whole, we can reach a point where the extra costs of more growth exceed the extra benefits. One should stop growing at that point. Otherwise the country enters the realm of "uneconomic growth," to use Daly's delightful phrase, where the costs of growth exceed the benefits it produces.

There are some, myself included, who believe that the U.S. is now experiencing uneconomic growth. If one could measure and add up all the environmental, security, social and psychological costs that U.S. economic growth generates at this point in our history, they would exceed the benefits of further ramping up what is already the highest GDP per capita of any major economy.

Though not widely accepted, the case is strong that growth in the affluent U.S. is now doing more harm than good. Today, the reigning policy orientation holds that the path to greater well-being is to grow and expand the economy. GDP, productivity, profits, the stock market, and consumption must all go up. This growth imperative trumps all else. It can undermine families, jobs, communities, the climate and environment, and a sense of place and continuity because it is confidently asserted and widely believed that growth is worth the price that must be paid for it.

But an expanding body of evidence is now telling us to think again. The never-ending drive to grow the overall U.S. economy is ruining the environment; it fuels a ruthless international search for energy and other resources; it fails at generating the needed jobs; it hollows out communities; and it rests on a manufactured consumerism that is not meeting the deepest human needs. Americans are substituting growth and consumption for dealing with the real issues — for doing things that would truly make us and the country better off.

It is time for America to move to post-growth society where the natural environment, working life, our communities and families, and the public sector are no longer sacrificed for the sake of mere GDP growth; where the illusory promises of

ever-more growth no longer provide an excuse for neglecting to deal generously with our country's compelling social needs; and where true citizen democracy is no longer held hostage to the growth imperative.

Another way of pointing out the limits of growth is to consider the long list of public policies that would slow GDP growth, thus sparing the environment, while simultaneously improving social and individual well-being. Such policies include: shorter workweeks and longer vacations, with more time for children and families; greater labor protections, job security and benefits, including generous parental leaves; guarantees to part-time workers and combining unemployment insurance with part-time work during recessions; restrictions on advertising; a new design for the twenty-first-century corporation, one that embraces re-chartering, new ownership patterns, and stakeholder primacy rather than shareholder primacy; incentives for local and locally-owned production and consumption; strong social and environmental provisions in trade agreements; rigorous environmental, health and consumer protection, including full incorporation of environmental and social costs in prices; greater economic and social equality, with genuinely progressive taxation of the rich (including a progressive consumption tax) and greater income support for the poor; heavy spending on neglected public services; and initiatives to address population growth at home and abroad. Taken together, these policies would undoubtedly slow GDP growth, but well-being and quality of life would improve, and that's what matters.

Of course, it is clear that even in a post-growth America, many things do indeed need to grow: growth in good jobs and in the incomes of the poor and working Americans; growth in availability of health care and the efficiency of its delivery; growth in education, research and training; growth in security against the risks of illness, job loss, old age and disability; growth in investment in public infrastructure and in environmental protection and amenity; growth in the deployment of climate-friendly and other green technologies; growth in the restoration of both ecosystems and local communities; growth in non-military government spending at the expense of military; and growth in international assistance for sustainable, people-centered development for the half of humanity that live in poverty. These are all areas where public policy needs to ensure that growth occurs.

That's one case against growth — the argument that we should no longer prioritize growth, much less fetishize it as we do now. I believe this case will be pressed with increasing urgency in the years ahead, and I doubt we'll miss our growth fetish after we say good-bye to it. We've had tons of growth — growth while wages stagnated, jobs fled our borders, life satisfaction flatlined, social capital eroded, poverty mounted, and the environment declined.

The case that there are limits to growth — not that we shouldn't grow but that we can't grow — is based on the reality that we are entering a new age of scarcity and rising prices that will constrain growth. The world economy, having doubled in size three times since 1950, is now phenomenally large — large even in comparison with the planetary base that is the setting for economic activity. Today's huge world economy is consuming the planet's available resources on a scale that rivals their supply, and it is releasing almost all of those resources, often transformed and toxic, back to the environment on a scale that is beyond the environment's assimilation capacities, thus greatly affecting the major biogeophysical cycles of the planet. Natural resources are becoming increasingly scarce, and the planet's sinks for absorbing waste products are already exhausted in many contexts. According to the Ecological Footprint analysis, Earth would have to be 50 percent larger than it is for today's economy to be environmentally sustainable.

In effect, humans have entered a new geological epoch — the anthropocene. As [Paul Crutzen and Christian Schwägerl explained in an article on Yale Environment 360](#): “It's a pity we're still officially living in an age called the Holocene. The Anthropocene — human dominance of biological, chemical and geological processes on Earth — is already an undeniable reality.”

If we now live in a world where the natural resources and environmental sinks needed for economic activity are becoming more scarce across a wide front, we should see prices rising. And indeed we do. Prices of many things are rising rather rapidly: oil, coal, food, and numerous non-fuel minerals. Lithium and rare earths are probably not far behind.

If these patterns hold, as seems likely, and one factors in the economic losses due to climate disruption and the higher energy prices due to climate protection policies, it's hard to imagine that economic growth won't be slowed. Moreover, as noted earlier, the increasing scarcity of the atmospheric sink for greenhouse gas emissions is going to challenge growth

among the affluent countries. Reducing carbon emissions at required rates may not be possible in national economies that are stressing growth maximization.

Author Richard Heinberg and many others have been calling attention to the looming challenge of peak oil. After much controversy, the reality of peak oil is now widely accepted. Oil production did actually reach its all-time high in 2005 and has plateaued since. Peak oil, the point of maximum production after which production begins to decline, may thus have already happened, but, if not, a widely held view today is that oil will have peaked and begun to decline before 2030, perhaps a decade or so hence.

In 2005, the U.S. Department of Energy released the now-famous “Hirsch Report,” [Peaking of World Oil Production](#), which warned that “the problems associated with world oil production peaking will not be temporary, and past ‘energy crisis’ experience will provide relatively little guidance.” But the report recommended accelerating development of oil sands and coal liquefaction and other steps that would send the world rushing down a path that would exacerbate the already grave challenges of global warming. Clearly, it makes no sense to separate the two challenges: energy supply and climate change must be dealt with together — and soon. Clearly, today we are not prepared or preparing for either.

Many who have looked at the combined challenge of energy and climate change have concluded that our civilization, having completed its exuberant, flamboyant phase, is headed toward a dramatic simplification and re-localization of life and the end of economic growth as we have known it. Some even see the collapse of modern civilization as just a matter of time.

In [The Transition Handbook](#), the bible of the fast-growing Transition Town movement, Rob Hopkins identifies three scenarios: adaptation, which assumes “we can somehow invent our way out of trouble”; evolution, which requires a collective change of mindset, but assumes that “society, albeit in a low-energy, more localized form, will retain its coherence”; or collapse, which assumes that “the inevitable outcome of peak oil and climate change will be the fracturing and disintegration, either sudden or gradual, of society as we know it.”

The eventual outcome will likely involve elements of all three of these scenarios, occurring at different times and different places. Hopefully, the “evolution” scenario will predominate.


“Within this century, environmental and resource constraints will likely bring global economic growth to a halt...,” Canadian political scientist [Thomas Homer-Dixon wrote in Foreign Policy earlier this year](#), “We can’t live with growth, and we can’t live without it. This contradiction is humankind’s biggest challenge this century, but as long as conventional wisdom holds that growth can continue forever, it’s a challenge we can’t possibly address.”

So there we have it: the traditional solution that America has invoked for nearly every problem — more growth — is in big trouble. If we are going to move beyond growth, we will need to build a different kind of economy. We Americans need to reinvent our economy, not merely restore it. We will have to shift to a new economy, a sustaining economy based on new economic thinking and driven forward by a new politics. Sustaining people, communities and nature must henceforth be seen as the core goals of economic activity, not hoped for by-products of market success, growth for its own sake, and modest regulation. That is the paradigm shift we must now begin to pursue and promote.

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Posted by caimbhriain myrddin at [11:01 AM](#) [0 comments](#) 

Labels: [Apocalypse](#), [Imprint](#)

Wednesday, June 1, 2011

God Is Relationship, And So Is His Family



Posted by caimbhriain myrddin at [10:49 AM](#) [0 comments](#)

Labels: [Christ](#), [Elohim](#), [Imprint](#), [Origins](#)

Monday, May 30, 2011

Stop, Wake Up



Posted by caimbhriain myrddin at [11:47 AM](#) [0 comments](#)

Labels: [Apocalypse](#), [Imprint](#)

Laurence M. Vance: Signs of the Times

Signs of the Times

by Laurence M. Vance [article link](#)

May 30, 2011 | LewRockwell

The Sunday before Memorial Day is not one of my favorites. The "patriotic" things that go on in churches in celebration or acknowledgment of Memorial Day are downright sickening.

Churches encourage their veterans to wear their military uniforms. Special recognition is given to those who "served." Prayers are offered on behalf of the troops, not that they would cease fighting foreign wars, but for God to keep them out of harm's way and protect them. Mention is made of the troops defending our freedoms.

Churches decorate their grounds and the inside of their buildings with U.S. flags. Sometimes it is a few large flags hanging from the ceiling or adorning the walls. Sometimes it is many small flags stuck in the ground near the church entrance. Sometimes it is both. Some congregations are asked to recite the pledge of allegiance.

Churches sing hymns of [worship to the state](#) instead of hymns of worship about the person of Christ and his work. Songs like "My Country, 'Tis of Thee," "America the Beautiful," "We Salute You, Land of Liberty," and "This Is My Country." Some churches go even farther and sing "God Bless the U.S.A." or "God Bless America." Too many churches sing the [blasphemous](#) "Battle Hymn of the Republic."

I know these practices are widespread because of the scores of people that have e-mailed me in disgust about what occurred in their churches on the Sunday before Memorial Day.

In most cases it is not even necessary to visit a church on the Sunday preceding Memorial Day to know what goes on inside. Just look at the sign outside of the church. Instead of a verse of Scripture or an announcement of an upcoming event, you are more likely to see some patriotic slogan, often with a Christian theme.

I have personally seen two signs this year that I find particularly offensive, not only to my Christian faith, but to reality:

Pray for the Troops,
God be with them.

The American soldier and Jesus Christ,
one gives his life for your freedom,
the other for your soul.

Yes, we should pray for the troops. The Bible tells us in 1 Timothy 2:1 that "supplications, prayers, intercessions, and giving of thanks, be made for all men." But what should we pray? That God would bless the troops while they injure, maim, kill, and destroy property where they have no business being in the first place? That God would be with them while they wage unjust and immoral foreign wars? Since when does wearing a military uniform excuse killing someone you don't know in his own territory that was no threat to any American until the U.S. military invaded and occupied his country? How about instead praying that the troops come home where they belong or that Christian families stop supplying cannon fodder to the military?

That Christ gave his life for our souls is indisputable, but do American soldiers give their lives for our freedoms? You know, the freedoms we have steadily lost since the troops starting defending our freedoms after 9/11? Has there been in American history any foreign war, military action, CIA covert action, or intervention of any kind in any country that was for the purpose of defending our freedoms mentioned in the Bill of Rights? Of course not. Not one Iraqi or Afghan killed by U.S. forces was ever a threat to our freedoms. The troops don't [defend our freedoms](#), and neither do they [fight "over there" so we don't have to fight "over here."](#) And I can't think of anything more blasphemous than mentioning Jesus Christ, the Lord, the Son of God, the Prince of Peace in the same breath as a U.S. soldier who unjustly bombs, maims, kills, and then dies [in vain](#) and [for a lie](#).

It is time for Christians to slay the [golden calf](#) of the military. Christians should stop [joining the military](#). They should stop encouraging their [young men to enlist](#). They should stop being military [chaplains](#) and [medics](#). American churches must be [demilitarized](#).

It is a terrible blight on evangelical Christianity that our churches have sent more soldiers to the Middle East than missionaries. If Christians are so concerned about the threat of Islamofascism, then what better way to confront it than with the Gospel of Christ?

Should a Christian Join the Military?

by Laurence M. Vance [article link](#)

October 11, 2004 | LewRockwell

Christian enthusiasm for war is at an all-time high.

Gullible Christians have not just tolerated the state's nebulous crusade against "evil," they have actively promoted both it and the overgrown U.S. Military establishment. Because the Republican Party is in control of the federal government instead of the "ungodly" Democrats, because President Bush is the commander in chief instead of the "immoral" Bill Clinton, and because the "enemy" is the easily-vilifiable Muslim infidel, many Christians, who certainly ought to know better given the history of state-sponsored persecution of Christians, "heretics," and other religious groups over the past two thousand years, have come to view the state, and in particular its coercive arm, the military, as sacrosanct.

For far too long Christians have turned a blind eye to the U.S. Global Empire of [troops](#) and [bases](#) that encircles the world. Many Christians have willingly served as cannon fodder for the state and its wars and military interventions. Christians who haven't died (wasted their life) for their country in some overseas desert or jungle increasingly perpetuate the myth that being a soldier in the U.S. Military is a noble occupation that one can wholeheartedly perform as a Christian.

The Question

The question of whether a Christian should join the military is a controversial one in some Christian circles. By a Christian I don't just mean someone who accepts the title by default because he was born in "Christian" America or "Christian" Europe. In this respect, everyone but Jews and atheists could be classified as Christians. The mention of a Christian in this article should be taken in the narrower sense of someone who professes to believe that Jesus Christ is the Saviour (Luke 2:11) and that the Bible is some kind of an authority (Acts 17:11). It is true that this may be too broad a definition for some Christians, and it is also true that many who profess to be Christians hold defective views on the person of Christ and the nature of the Atonement. But for the purposes of this article, the "broadness" of this definition and the permitting of these "defects" do not in any way affect the question: Should a Christian join the military? In fact, the narrower one's definition of what constitutes a real Christian, the stronger the case can be made against a Christian joining the military.

The idea that there are certain things Christians should not do is not only scriptural (1 Corinthians 6:9—11; Galatians 5:19—21), it is readily acknowledged by Christians and non-Christians alike. Christians have historically applied this idea to occupations as well. But it is not just unlawful occupations like pimp, prostitute, drug dealer, and hit man that Christians have shied away from. Most Americans — whether they be atheist or theist — would have a problem with those occupations as well. Everyone knows that there are also certain lawful occupations that Christians frown upon: bartender, exotic dancer, casino card dealer, etc. This prohibition is also usually extended to benign occupations in not so benign environments. Therefore, a clerk in a drug store or grocery store is acceptable, but a clerk in liquor store or an x-rated video store is not. Likewise, most Christians would not work for an abortion clinic, for any amount of money, whether in the capacity of a doctor or a secretary. In other places of employment, however, a Christian might have no problem with being employed, only with working in a certain capacity. This explains why some Christians might not wait tables in restaurants that forced them to serve alcohol, but would feel perfectly comfortable working for the same restaurant in some other capacity, like a bookkeeper or janitor.

The larger question of whether a Christian (or anyone opposed to the federal leviathan) should work for the state is not at issue. Someone employed by the state as a teacher, a mailman, a security guard, or a park ranger is providing a lawful, moral, non-aggressive, non-intrusive service that is in the same manner also provided by the free market. Thus, it might be argued that working for the BATF, the CIA, the FBI, or as a regulation-enforcing federal bureaucrat is off limits, whereas these other occupations are not. The question then is which of these two groups the U.S. Military belongs in. Given the

actions of the U.S. Military since Sherman's state-sponsored "total war" against [Southerners](#) and [Indians](#), the host of twentieth-century interventions, subjugations, and "liberations," and the current debacle in Iraq, it should be obvious.

The question before us then is whether a Christian should join the military. Although my remarks are primarily directed at the idea of Christian being a professional soldier (a hired assassin in some cases) for the state, they are also applicable to serving in the military in any capacity.

To save some people the trouble of e-mailing me to ask if I have ever been in the military, I will say now that, no, I have never been in the military. For some strange reason, many Americans think that if you have not "served" your country in the military then you have no right to criticize it. There are three problems with this attitude.

First of all, this is like saying that if you have not "served" in the Mafia then you have no right to criticize John Gotti. It reminds me of fellow travelers in the 1950s, 1960s, and 1970s saying that if you have not lived in the Soviet Union then you have no right to criticize it. So no, I am not a veteran, but I have family members who were in the military and have lived near military bases and been intimately associated with military personnel since I was ten years old. No, I am not a veteran, but I am a student of history ("Those who cannot learn from history are doomed to repeat it" — George Santayana), and was born with enough common sense to know government propaganda when I see it. I can also read above a tenth-grade level, which is about all it takes to compare the wisdom of the Founding Fathers with the drivel from Bush, Cheney, Wolfowitz, Powell, and Rumsfeld.

Secondly, some of the most vocal critics of the military have been in the military, like [USMC Major General Smedley Butler](#). So it is not just non-veterans who are critics of the military.

The third problem with the knee-jerk reaction to this article and me because I have never been in the military is that it is misplaced indignation. I am only examining the question of whether a Christian should join the military. Criticism of the military is not my direct purpose.

Another objection to an article of this nature is that if it were not for the U.S. Military then no one would have the freedom right now to write anything. But if the military exists to defend our freedoms, and does not just function as the force behind an aggressive, interventionist U.S. foreign policy, then why are our troops scattered across [150 different regions of the world](#)? Why doesn't the military control our borders? Why do we need a Department of Homeland Security if we already have a Department of Defense? Why, with the [biggest military budget ever](#) do we have less freedom in America now than at any time in history? The U.S. Military could not even defend the Pentagon. The case could even be argued that U.S. Military intervention is the cause for much of the anti-American sentiment in the world. So, like Brad Edmonds, I don't owe and still do not owe the military anything. I trust in God Almighty to keep me safe from a nuclear attack, not the U.S. Military.

The Commandments

Using the Ten Commandments (Exodus 20:3—17) as a guide, it is my contention that the military is no place for a Christian. As a Christian under the authority of the New Testament, I am perfectly aware that the Ten Commandments are in the Old Testament and were originally given to the nation of Israel. But I am also cognizant that the Apostle Paul said: "Whatsoever things were written aforetime were written for our learning" (Romans 15:4) after he had just recited many of the Ten Commandments (Romans 13:8—9).

1. Thou shalt have no other gods before me (Exodus 20:3).

The state has historically been the greatest enemy of Christianity. Yet, many Christians in the military have made the state their god. Members of the military are totally dependent on the state for their food, clothing, shelter, recreation, and medical care. They are conditioned to look to the state for their every need. But the state demands unconditional obedience. Shoot this person, bomb this city, blow up this building — don't ask why, just do it because the state tells you to. The soldier is conditioned to believe that whatever he does is right because it is done in the name of the state. The state's acts of aggression are regarded as acts of benevolence. Then, once the benevolent state is viewed as never doing anything wrong, it

in essence becomes the all-seeing, all-knowing, omniscient state, since it would take absolute knowledge to know for certain that the person shot, the city bombed, or the building blown up "deserved" it.

2. Thou shalt not make unto thee any graven image (Exodus 20:4).

The state has an image that it expects its citizens to reverence and pledge allegiance to. This is especially true of people serving in the military. Perhaps the most famous picture of the flag is the raising of the flag by U.S. troops at Iwo Jima on February 23, 1945. But there is another picture of the flag that has occurred thousands of times that the state does its best to suppress: the picture of the flag-draped coffin of a life wasted in the service of one of the state's needless wars. Foreigners who object to our intervention in their country and our military presence across the globe burn American flags in protest. But they are not protesting because we are capitalists who believe in liberty, freedom, and democracy and they do not share our values. Christians in the military must reverence what has often justly come to be viewed by most of the world as a symbol of oppression. They must also pledge their allegiance to it. Christians blindly recite the Pledge of Allegiance without even bothering to find out where it came from, what its author intended, and how the state uses it to instill loyalty to the state in the minds of its youth. Never mind that the author was a socialist Baptist minister, Francis Bellamy (1855—1932), who was forced to resign from his church in Boston because of his socialist ideas (like preaching on "Jesus the Socialist"). Never mind that the idea for Bellamy's pledge of allegiance was taken from Lincoln's oath of allegiance imposed on Southerners after the successful Northern invasion of the Southern states. Never mind that "republic for which" the flag "stands" was, in Bellamy's eyes, "the One Nation which the Civil War was fought to prove." The Pledge is an allegiance oath to the omnipotent, omniscient state. There is nothing inherently wrong with the United States having a flag, but it has been made into a graven image that no Christian, in the military or otherwise, should bow down to.

3. Thou shalt not take the name of the LORD thy God in vain (Exodus 20:7).

The state will tolerate God and religion as long as He and it can be used to legitimize the state. God's name is taken in vain when it is used to justify the state's wars and military interventions. Some Christians in the military envision themselves as modern-day crusaders warring against the Muslim infidel. Indeed, the president even termed his war on terrorism "this crusade." Others, all the way up to the commander in chief, invoke the name of God or His words in Scripture to give authority to their unconstitutional, unscriptural, and immoral military adventures. When a young Christian man (or woman, unfortunately) leaves home and joins the military he often learns to take God's name in vain in ways that he never could have imagined. There is a reason the old expression is "cuss like a sailor," not cuss like a mechanic, an accountant, or a fireman. Singing "God Bless America" while cognizant of the abortions, promiscuity, and pornography that curse America is taking God's name in vain. Likewise, military chaplains asking God to bless troops on their missions of death and destruction are taking God's name in vain. Many Christians were upset a few years ago when the 9th U.S. Circuit Court of Appeals (which covers Alaska, Arizona, California, Hawaii, Idaho, Montana, Nevada, Oregon, and Washington) tried to strike out the phrase "under God" from the Pledge of Allegiance (which was only added in 1954). They should have cheered instead, for even though the two federal judges (the decision was 2-1) who made the ridiculous ruling that the inclusion of the phrase "under God" was an unconstitutional "endorsement of religion" ought to have their heads examined, America is not a nation "under God," and to say that it is (as when one recites the Pledge of Allegiance), is the epitome of using God's name in vain.

4. Remember the sabbath day, to keep it holy (Exodus 20:8).

Although the sabbath day is technically the Jewish seventh day (Saturday) and not the Christian first day (Sunday), the basic principle is still the same. Christians the world over set aside the first day of the week to attend church services. Christians in the military are often deployed to some strange city or remote country for months at a time and are therefore forced to violate the precept of "not forsaking the assembling of ourselves together" (Hebrews 10:25). Defense consultant Josh Pollack, in his "[Saudi Arabia and the United States, 1931—2002](#)," has documented that during the early decades of the American troop presence in Saudi Arabia, Air Force chaplains were forbidden to wear Christian insignia or hold formal services. During the First Gulf War of Bush the Elder, the importation of Bibles for Christian troops was discouraged, and no alcohol was permitted to U.S. troops in accordance with Islamic Law.

5. Honour thy father and thy mother (Exodus 20:12).

It used to be thought that following one's father into the military was a noble thing that honored him. Thankfully, this is not so much the case anymore. Is it honoring to one's father and mother for a Christian to accept the state's amoral values that are taught in the military and reject the values learned from a Christian upbringing? The temptations in the military for a Christian young person away from home for the first time are very great. Joining the military is one of the surest ways for a Christian to dishonor his parents by associating with bad company and picking up bad habits. This is not to deny that some Christians who are well grounded in the Scriptures live an exemplary life while in the military and are a positive force for good. But see the next point.

6. Thou shalt not kill (Exodus 20:13).

This is perhaps the greatest reason for a Christian not to join the military. But there is a difference between killing and murdering. Under certain conditions, a Christian would be entirely justified in taking up arms to defend himself, his family, and his property against an aggressor. If America was attacked, Christians could in good conscience kill and maim enemy invaders. However, when was the United States ever in danger from Guatemala, Vietnam, Indonesia, Grenada, Panama, Kosovo, Cuba, Haiti, Afghanistan, Iraq, North Korea, or any of the other places where the United States has intervened militarily? How then can a Christian justify killing any of them on their own soil? The old adage, "Join the army, meet interesting people, kill them," is now just "join the army and kill them" since you can't meet anyone at 10,000 feet before you release your load of bombs. The U.S. Military turns men into callous killers. The D.C. sniper, Lee Harvey Oswald, and Timothy McVey all learned how to kill in the military. When a Christian in the military is faced with an order to kill, bomb, or destroy someone or something halfway around the world that he has never met or seen, and is no real threat to him, his family, or his country, there is really only one option: "We ought to obey God rather than men" (Acts 4:29).

7. Thou shalt not commit adultery (Exodus 20:14).

Human nature being what it is, the forcing of men and women together, especially for extended periods on Navy ships, has been the source of many broken marriages and unwanted pregnancies. Christians in the military also face incredible temptations when they are deployed overseas. In his seminal work [Blowback: The Costs and Consequences of American Empire](#), Chalmers Johnson has described the network of bars, strip clubs, whorehouses, and VD clinics that surround U.S. bases overseas. The former U.S. naval base at Subic Bay in the Philippines "had no industry nearby except for the 'entertainment' business, which supported approximately 55,000 prostitutes and a total of 2,182 registered establishments offering 'rest and recreation' to American servicemen." At the annual Cobra Gold joint military exercise in Thailand: "Some three thousand prostitutes wait for sailors and marines at the South Pattaya waterfront, close to Utapao air base." The prohibition in this commandment applies equally as well to men who are not married, for "whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart" (Matthew 5:28).

8. Thou shalt not steal (Exodus 20:15).

Through its system of forced revenue collection (the income tax), the state is guilty of stealing untold trillions of dollars from working Americans. Very little of that money is spent for constitutionally authorized purposes. One of the largest expenditures of the state is its bloated military budget. Training, feeding, housing, transporting, paying, and arming thousands of troops all over the planet is a very expensive undertaking. [Robert Higgs](#) has estimated the true military budget in fiscal year 2004 to be about \$695 billion. Besides being the recipient of stolen money, a Christian in the military may have to steal the lives of the sons and daughters of parents he has never met. He may have to steal land in foreign countries to build bases on. He certainly steals the resources of the countries he bombs. Christians in the military should heed the words of the Apostle Paul: "Let him that stole steal no more: but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth" (Ephesians 4:28).

9. Thou shalt not bear false witness against thy neighbour (Exodus 20:16).

The state is the greatest bearer of false witness that there has ever been. The latest round of lies concerns the war in Iraq. Continual government lies about Iraq's supposed weapons of mass destruction, aluminum tubes, chemical and biological

weapons, threat to the United States, tie to al Qaeda, and link to the September 11th attacks are the rule rather than the exception. The Christian in the military is supporting a lie and living a lie when he devotes his time and energy to supporting a U.S. war machine based on deception, disinformation, falsehood, and lies.

10. Thou shalt not covet (Exodus 20:17).

Young people generally join the military for the wrong motive. Bored, indecisive, in trouble, unemployed, seeking to get away from home — these are some of the reasons why young men and women join the military. But perhaps the greatest reason young people join the military today is because of covetousness. Recruitment slogans all emphasize how much money an enlistee can earn towards his college education. Then there are enlistment bonuses, free medical care, commissary and exchange shopping privileges, the lucrative retirement program, and the future "veterans preference" to help get that government job after retirement. But aside from money, some people covet an increase in prestige ("The few, the proud, the Marines"). Others covet the power that powerful weapons bring. Some Christian young people join the military because they are patriotic, loyal Americans who have been conditioned to think that they owe the state something ("Ask not what your country can do for you, but what you can do for your country"). Their patriotism is noble, but misdirected.

The Conclusion

Should a Christian join the military? Should anyone join the military? The U.S. Military, although officially called the Department of Defense, is the state's arm of aggression. If it limited itself to controlling our borders, patrolling our coasts, and protecting our citizens instead of intervening around the globe and leaving death and destruction in its wake then perhaps it might be a noble occupation for a Christian. But as it is now, the military is no place for a Christian.

The argument that you have to become one of them to win them is fallacious. No one would think of becoming a pimp or a prostitute in order to convert them to Christianity. The fact that a Christian is compared to a soldier (2 Timothy 2:3) is no more a scriptural endorsement of Christians in the military than God being compared to "a mighty man that shouteth by reason of wine" (Psalm 78:65) is an endorsement of drunkenness.

When the nation of Israel rejected the LORD and desired a king "like all the nations" (1 Samuel 8:5), God described "the manner of the king that shall reign over them" (1 Samuel 8:9):

And he said, This will be the manner of the king that shall reign over you: He will take your sons, and appoint them for himself, for his chariots, and to be his horsemen; and some shall run before his chariots.

And he will appoint him captains over thousands, and captains over fifties; and will set them to ear his ground, and to reap his harvest, and to make his instruments of war, and instruments of his chariots.

And he will take your daughters to be confectionaries, and to be cooks, and to be bakers.

And he will take your fields, and your vineyards, and your oliveyards, even the best of them, and give them to his servants.

And he will take the tenth of your seed, and of your vineyards, and give to his officers, and to his servants.

And he will take your menservants, and your maidservants, and your goodliest young men, and your asses, and put them to his work.

He will take the tenth of your sheep: and ye shall be his servants.

And ye shall cry out in that day because of your king which ye shall have chosen you; and the LORD will not hear you in that day.

Nevertheless the people refused to obey the voice of Samuel; and they said, Nay; but we will have a king over us;

That we also may be like all the nations; and that our king may judge us, and go out before us, and fight our battles (1 Samuel 8:11—20).

Christians should remember that "the weapons of our warfare are not carnal" (2 Corinthians 10:4), and that we wield "the sword of the spirit, which is the word of God" (Ephesians 6:17).

That criticizing the military or recommending that Christians don't join it is seen as being un-American or traitorous shows just how effective the state has been with its propaganda. The United States is the greatest country on earth for a Christian to live in, but in spite of its military, not because of it.

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[Criminality of War](#)

The Criminality of War

by Laurence M. Vance [article link](#)

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... It is unfortunate that many conservative Christians are also conservative warmongers. To them I offer, and to all other conservative warmongers, the compelling insight of Howard Malcom (1799-1879), former president of Georgetown College, Kentucky. What is especially important about Malcom's treatise on the "Criminality of War" is that it was reprinted in [The Book of Peace: A Collection of Essays on War and Peace](#) – published by the American Peace Society in 1845, long before the horrors of twentieth-century wars were chronicled, and even before [images of war were captured on photographs](#).

CRIMINALITY OF WAR

By Howard Malcom, D. D.

President of Georgetown College, KY

That man is a fallen and depraved creature, is every where apparent in the ferocious dispositions of his nature. Hence, to speak of him as in "a state of nature," has been to speak of him as "a savage." A savage finds in war and bloodshed his only means of honor and fame, and he becomes, both in the chase and the camp, *a beast of prey*.

In proportion as war prevails among civilized nations, it banishes whatever tends to refine and elevate, suspends the pursuits of industry, destroys the works of art, and sets them back towards barbarism. Wherever it comes, cities smoke in ruins, and fields are trodden under foot. The husband is torn from his wife, the father from his children, the aged lose their prop, and woman is consigned to unwonted toils and perpetual alarms. As it passes, the halls of science grow lonely, improvements pause, benevolence is fettered, violence supersedes law, and even the sanctuary of God is deserted, or becomes a manger, a hospital, or a fortress. In its actual encounters, every movement is immeasurably horrid, with wounds, anguish, and death; while amid the din of wrath and strife, a stream of immortal souls is hurried, unprepared, to their final audit.

That tyrants should lead men into wars of pride and conquest, is not strange. But that *the people*, in governments comparatively free, should so readily lend themselves to a business in which they bear all the sufferings, can gain nothing, and may lose all, is matter of astonishment indeed.

But the chief wonder is that CHRISTIANS, followers of the Prince of Peace, should have concurred in this mad idolatry of strife, and thus been inconsistent not only with themselves, but with the very genius of their system. Behold a man going from the Lord's Supper, fantastically robed and plumed, drilling himself into skillful modes of butchery, and studying the tactics of death! Behold him murdering his fellow Christians, and praying to his Divine Master for success in the endeavor! Behold processions marching to the house of God to celebrate bloody victories, and give thanks for having been able to send thousands and tens of thousands to their last account with all their sins upon their heads! Stupendous inconsistency!

Surely this matter should remain no longer unexamined. It *cannot*. In this age of light, when every form of vice and error is discussed and resisted, this great evil, the prolific parent of unnumbered abominations, must be attacked also. Christians are waking up to see and do their duty to one another, to their neighbors, and to the distant heathen. They cannot continue to overlook *war*. I persuade myself that there are few, even now, who object to its being discussed.

I propose not to discuss the whole subject of war; – a vast theme. I shall abstain from presenting it in the light of philosophy, politics, or patriotism; in each of which points of light I have studied it, and feel that it demands most serious attention. In the following observations, war will be discussed only as it concerns a Christian.

Happily, there are few who would oppose the prevalence and perpetuity of peace. The need of discussion lies not in the bloodthirsty character of our countrymen, nor in the existence of active efforts to propagate and prolong the miseries of war; but in the *apathy* that prevails on this subject, and the almost total want of reflection in regard to it. A military spirit is so wrought into the habits of national thinking, and into all our patriotic pomps and festivals, that the occasional occurrence of war is deemed a matter of course. Even the fervent friends of man's highest welfare seem to regard a general pacification of the world, and the disuse of fleets and armies, as a mere Utopian scheme, and chose to give their money and prayers to objects which seem of more probable attainment. This apathy and incredulity are to be overcome only by discussion.

The following observations will be confined to two points.

I. *War is criminal because inconsistent with Christianity.*

II. *This criminality is enormous.*

I. ITS INCONSISTENCY WITH CHRISTIANITY.

1. *It contradicts the entire genius and intention of Christianity.*

Christianity requires us to seek to amend the condition of man. War always deteriorates and destroys. The world is at this moment not one whit better, in any respect, for all the wars of five thousand years. If here and there some good may be traced to war, the amount of evil, on the whole, is immeasurably greater. Christianity, if it prevailed, would make earth once more a paradise. War makes it a slaughter house, a desert, a den of thieves and murderers, a hell. Christianity cancels and condemns the law of retaliation. War is based upon that very principle. Christianity remedies all human woes. War makes them.

The *causes* of war are as inconsistent with Christianity as its effects. It originates in the worst passions, and the worst crimes, James iv., 1, 2. We may *always* trace it to the thirst of revenge, the acquisition of territory, the monopoly of commerce, the quarrels of kings, the coercion of religious opinions, or some such unholy source. There *never was* a war, devised by man, founded on holy tempers, and Christian principles.

All the features, all the concomitants, all the results of war, are opposed to the features, the concomitants, the results of Christianity. The two systems conflict in every point, irreconcilably and forever.

2. War sets at naught the entire example of Jesus.

"Learn of me," says the Divine Exemplar. And can we learn fighting from him? His conduct was always pacific. He became invisible when the Nazarites sought to cast him from their precipice. The troops that came to arrest him in the garden, he struck down, but not dead. His constant declaration was, that he "came not to destroy men's lives, but to save."

True, he once instructed his disciples to buy swords, telling them that they were going forth as sheep among wolves. But the whole passage shows he was speaking by parable, as he generally did. The disciples answered, "here are two swords." He instantly replies, "it is enough." If he had spoken literally, how could two swords suffice for twelve Apostles? Nay, when Peter used one of these, it was too much. Christ reproved him, and healed the wound. He meant to teach them their danger, not their refuge. His metaphor was misunderstood, just as it was when he said, "beware of the leaven of the Pharisees," and they thought he meant bread.

Once he drove men from the temple. But it was with "a whip of small cords." *Moral* influence drove them. A crowd of such fellows was not to be overcome by one man with a whip. He expressly declared that his servants *should not* fight, for his kingdom was not of this world. His whole life was the sublime personification of benevolence. He was the PRINCE OF PEACE.

Do we forget that Christ is our example? Whatever is right for us to do, would in general have been right for him to do. Imagine the Savior robed in the trappings of a man of blood, leading columns to slaughter, setting fire to cities, laying waste the country, storming fortresses, and consigning thousands to wounds, anguish and death, just to define a boundary, settle a point of policy, or decide some kingly quarrel. Could "meekness and lowliness of heart" be learned from him thus engaged?

There is no rank or station in an army that would become the character of Christ. Nor can any man who makes arms a profession find a pattern in Christ our Lord. But he *ought* to be every man's pattern.

I need not enlarge on this point. It is conceded; for no warrior thinks of making Christ his pattern. How then can a genuine imitator of Christ, consistently be a warrior?

3. War is inconsistent not only with the NATURE of Christianity, and the EXAMPLE OF JESUS, but it violates all the EXPRESS PRECEPTS of Scripture.

Even the Old Testament does not sanction war *as a Custom*. In each case, there mentioned, of lawful war, it was entered upon by the express command of God. If *such* authority were now given, we might worthily resort to arms. But without such authority, how dare we violate the genius of Christianity, and set at naught the example of Christ? The wars mentioned in olden times were not appointed to decide doubtful questions, or to settle quarrels. They were to inflict national punishment, and were intended, as are pestilence and famine, to chastise guilty nations.

As to the New Testament, a multitude of its precepts might be quoted, expressly against all fighting. "Ye have heard, &c., an eye for an eye, but I say unto you *resist not evil*." "Follow peace with all men." "Love one another." "Do justice, love mercy." "Love your enemies." "Follow righteousness, faith, charity, peace." "Return good for evil." "Let all bitterness, and wrath, and anger, and clamor, and evil speaking, be put away from you, and ye kind one to another, tender-hearted, forgiving one another as God for Christ's sake hath forgiven you." "If my kingdom were of this world, then would my servants fight," etc. "If ye forgive not men their trespasses, neither," &c. "Be ye not overcome of evil, but overcome evil with good." "If thine enemy hunger, feed him, if he thirst, give him drink." "Render not evil for evil, but contrariwise blessing." Such passages might be indefinitely multiplied. They abound in the New Testament. How shall they be disposed of? No interpretation can nullify their force, or change their application. Take *any* sense the words will bear, and they forbid war. They especially forbid *retaliation*, which is always advanced as the best pretext for war.

Such texts as have been just quoted, relate to the single matter of retaliation and fighting. But belligerent nations violate *every* precept of the gospel. It enjoins every man to be meek, lowly, peaceable, easy to be entreated, gentle, thinking no

evil, merciful, slow to anger, quiet, studious, patient, temperate, &c. Let a man rehearse, one by one, the whole catalogue of Christian graces, and he will see that war repudiates them all.

Examine that superlative epitome of Christianity, our Lord's sermon on the mount. Its nine benedictions are upon so many classes of persons; the poor in spirit, mourners, the meek, the merciful, the peace-makers, the persecuted, the reviled, those who hunger after righteousness, and the pure in heart. In which of these classes can the professed warrior place himself? Alas, he shuts himself out from all the benedictions of heaven.

The discourse proceeds to teach, not only killing, but anger is murder. It expressly rebukes the law of retaliation; and exploding the traditionary rule of loving our neighbor, and hating our enemy, it requires us to love our enemies, and do good to those that despitefully use us. Afterward, in presenting a form of prayer, it not only teaches us to say, "Forgive our trespasses as we forgive those that trespass against us," but adds, "If ye forgive not men their trespasses, neither will your Heavenly Father forgive you." What a peace sermon is here! What modern peace society goes further, or could be more explicit?

But let us take a few of the Christian graces more in detail. The Christian is required to cherish a sense of direct and supreme responsibility to God. The *irresponsible* feelings of a soldier are a necessary part of his profession, as Lord Wellington said recently, 'A man who has a nice sense of religion, should not be a soldier.' The soldier makes war a *profession*, and must be ready to fight any nation, or any part of his own nation, as he is ordered. He must have no mind of his own. He must march, wheel, load, fire, charge, or retreat, as he is bidden, and because he is bidden. In the language of THOMAS JEFFERSON, "The breaking of men to military discipline, is breaking their spirits to principles of passive obedience." The nearer a soldier comes to a mere machine, the better soldier he makes. Is this right for a Christian? Is it compatible with his duty to "examine all things, and hold fast that which is good?"

The *contempt of life* which is so necessary in a soldier, is a sin. He must walk up to the deadly breach, and maintain ground before the cannon's mouth. But life is inestimable, and belongs to God. He who masters the fear of death, does it either by religious influence, or quenching the fear of God, and all concern about a future state. There is not a gospel precept, which he who makes arms a profession, is not at times compelled to violate.

Nor is there a Christian grace which does not tend to diminish the value of a professed soldier. Some graces are, it is true, useful in camp; where a man may be called to act as a servant, or laborer. It is then desirable that he be honest, meek, faithful, that he may properly attend to a horse, or a wardrobe. But such qualities spoil him for the field. He must there cast away meekness, and fight; he must cast away honesty, and forage; he must cast away forgiveness, and revenge his country; he must not return good for evil, but two blows for one.

Survey an army prepared for battle; see a throng, busy with cannons, muskets, mortars, swords, drums, trumpets, and banners. Do these men look like Christians? Do they talk like followers of the meek and lowly Jesus? Do they act like friends and benefactors of the whole human race? Are the lessons they learn in daily drill, such as will help them in a life of faith?

Mark this army in the hour of battle. See attacks and retreats, battalions annihilated, commanders falling, shouts of onset, groans of death, horses trampling the fallen, limbs flying in the air, suffocating smoke, and thousands smarting in the agony of death, without a cup of water to quench their intolerable thirst! Do the principles of Christianity authorize such a scene? Are such horrors its fruits?

Inspect the field when all is over. The fair harvest trampled and destroyed, houses and batteries smoking in ruin, the mangled and suffering strewn among dead comrades, and dead horses, and broken gun-carriages. Prowlers strip the booty even from the warm bodies of the dying, jackals howl around, and disgusting birds are wheeling in the air; while the miserable wife seeks her loved one among the general carnage. Does all this look as if Christians had been there, serving the God of mercy? Could such works grow out of the system, heralded as bringing "*Peace on earth*"?

Turn your eyes to the ocean. A huge ship, bristling with implements of death, glides quietly along. Presently "a sail!" is called from sentinel to sentinel. All on board catch the sound, and gaze on the dim and distant outline. At length she is

discovered to be a ship of war, and all strain their eyes to see her flag. On that little token hangs the important issue; for no feud, no jealousy exists between the crews. They do not even know each other. At length the signal is discerned to be that of a foe. Immediately what a scene ensues! Decks cleared and sanded, ports opened, guns run out, matches lighted, and every preparation made for bloody work. While waiting for the moment to engage, the worst passions of the men are appealed to to make them fight with fury; and they are inspired with all possible pride, hatred, revenge or ambition.

The fight begins! Death flies with every shot. Blood and carnage cover the decks. The rigging is cut to pieces; the hull bored with hot shot. The smoke, the confusion, the orders of officers, the yells of the wounded, the crash of timbers, the horrors of the cockpit, make a scene at which infernal fiends feel their malignity sated. At length one party strikes, and the strife is stayed. The conquered ship, ere her wounded can be removed, sinks into the deep. The victor, herself almost a wreck, throws overboard the slain, washes her decks, and turns toward her port, carrying the crippled, the agonized, and the dying of both ships! What anguish is there in that ship! What empty berths, late filled with the gay-hearted and the profane! What tidings does she carry, to spread lamentation and misery over hundreds of families!

Yet in all this, there was no personal feud or malice, no private wrong or offence. All was the mere result of some cabinet council, some kingly caprice. Could any enormity be more cold blooded and diabolical?

But no where does war wear such horrors as in a siege. The inhabitants are shut up; business, pleasure, education, intercourse are all checked; sorrow, terror, and distress prevail. Bombs fall and explode in the streets; citizens are killed in their houses, and soldiers on the ramparts. Women and children retreat to the cellars, and live there cold, dark, comfortless, terrified. Day after day, and month after month, roll tediously on, while the gloom constantly thickens, and the only news is of houses crushed, acquaintances killed, prices raised, and scarcity increased. Gladly would the citizens surrender, but the governor is inexorable. At length, to all the horrors *famine* is added. The poor man, out of employ, cannot purchase customary comforts at the increased prices. His poverty becomes deeper, his sacrifices greater. But the siege continues. The middle classes sink to beggary, the poorer class to starvation. Anon, breaches are made in the wall; and all must work amid galling fire to repair them. Mines are sprung, blowing houses and occupants into the air. Still no relief comes. Dead animals, offal, skins, the very carcass of the slain, are eaten. The lone widow, the bereft mother, the disappointed bride, the despairing father, and the tender babe, mourn continually. Then comes *pestilence*, the necessary consequence of unburied dead, and unwonted hardships, and intolerable woe. At length, the city yields; or is taken by storm, and scenes even more horrid ensue. A brutal soldiery give loose to lust, and rapine, and destruction; and the indescribable scene closes with deserted streets, general ruin, and lasting lamentation.

This picture is far from being overwrought. The history of sieges furnish realities of deeper horror. Take for instance the second siege of Saragossa in 1814, or almost any other.

Now is this Christianity? Is it *like* it? Christianity cannot alter. If it will necessarily abolish all war, when the millennium shall give it universal influence, then it will abolish war now, *so far as it has influence*; and every man who receives it *fully* will be a man of peace. If religious persons may make fighting a trade on earth, they may fight in heaven. If we may lawfully cherish a war spirit here, we may cherish it there!

I close by quoting the words of the great Jeremy Taylor. "As contrary as cruelty is to mercy, and tyranny to charity, so contrary is war to the meekness and gentleness of the Christian religion."

II. WAR IS ONE OF THE MOST AWFUL AND COMPREHENSIVE FORMS OF WICKEDNESS.

What has been said, has gone to show how inconsistent, *in principle*, are war and Christianity. A few considerations will now be offered, illustrative of the *practices* of war. We shall be thus led to see, not only that it contradicts the genius, and violates the precepts of Christianity, but that it does so in the most gross and gigantic manner.

1. It is the worst form of robbery.

Common robberies are induced by want: but war commits them by choice, and often robs only to ravage. A man who rushes to the highway to rob, maddened by the sight of a famished family, may plead powerful temptation. But armies rob,

burn, and destroy, in the coolest malice. See a file of men, well fed and well clothed by a great and powerful nation, proceed on a foraging party. They enter a retired vale, where a peaceful old man by hard handed toil supports his humble family. The officer points with his sword to the few stacks of hay and grain, laid up for winter. Remonstrances are vain – tears are vain. They bear off his only supply, take his cow, his pet lamb; add insult to oppression, and leave the ruined family to an almshouse or starvation. Aye, but the poor old man was an enemy, as the war phrase is, and the haughty soldiery claim merit for forbearance, because they did not conclude with burning down his house.

The seizure or destruction of public stores, is not less robbery. A nation has no more right to steal from a nation, than an individual has to steal from an individual. In principle, the act is the same; in magnitude, the sin is greater. All the private robberies in a thousand years, are not a tithe of the robberies of one war. Next to killing, it is the very object of each party to burn and destroy by sea, and ravage and lay waste on land. It is a malign and inexcusable barbarity, and constitutes a stupendous mass of theft.

In one of the Punic wars, Carthage, with 100,000 houses, was burnt and destroyed, so that not a house remained. The plunder carried away by the Romans, in precious metals and jewels alone, is reported to have been equal to *five millions of pounds of silver*. Who can compute the number of similar events, from the destruction of Jerusalem to that of Moscow? Arson, that is, the setting fire to an inhabited dwelling, is, in most countries, punishable by death. But more of this has been done in some single wars, than has been committed privately, since the world began. When some villain sets fire to a house and consumes it, what public indignation! What zeal to bring to justice! If, for a succession of nights, buildings are fired, what general panic! Yet how small the distress, compared to that which follows the burning of an entire city. In one case, the houseless still find shelter, the laborer obtains work, the children have food. But oh, the horrors of a general ruin! Earthquake is no worse.

It should not be overlooked, that a great part of the private robberies in Christendom, may be traced to the deterioration of morals, caused by war. Thousands of pirates, received their infamous education in national ships. Thousands of thieves, were disbanded soldiers. War taught these men to disregard the rights of property, to trample upon justice, and refuse mercy. Even if disposed to honest labor, which a military life always tends to render unpalatable, the disbanded soldier often finds himself unable to obtain employment. The industry of his country has been paralysed by the war; and the demand for labor slowly recurs. The discharged veteran therefore is often compelled to steal or starve. Thus war, by its own operations, involves continual and stupendous thefts, and by its unavoidable tendencies, multiplies offenders, who in time of peace prey upon community.

2. It involves the most enormous Sabbath breaking.

The Sabbath *cannot* be observed by armies. Common camp duty forbids it. Extra duties are assigned to Sunday – such as parades, drill, inspections, and reviews. Seldom is any effort made to avoid marches, or even battles, on Sunday. I have been able to find, in all history, but *one* battle postponed on account of the Sabbath. In thousands of instances, as in the case of Waterloo, it has been the chosen day for conflict.

War tends to abolish the Sabbath, even when the army is not present. The heavy trains of the commissary must move on. The arsenal and the ship yard must maintain their activity. Innumerable mechanics, watermen, and laborers, must be kept busy. During our late war with England, who did not witness on all our frontiers, even in the States of New England, the general desecration of the holy day? Men swarmed like ants on a mole hill, to throw up entrenchments; the wharves resounded with din of business; and idlers forsook the house of God to gaze upon the scenes of preparation.

Do Christians consider these unavoidable results, when they give their voice for war? No. The calm consideration of such concomitants, would make it impossible for them to advise or sanction the profane and abominable thing.

3. War produces a wicked waste of national wealth.

The disbursements of a belligerent government, drawn of course by taxation from the laboring community, form an incalculable amount. Our last war with England cost us more than a hundred millions of dollars per annum. During the last 175 years, ENGLAND has had *twenty-four* wars with France, *twelve* with Scotland, *eight* with Spain, and *two* with

America, besides all her other wars in India and elsewhere. These have cost her government, according to official returns, *three thousand millions* of pounds sterling, or FIFTEEN THOUSAND MILLIONS OF DOLLARS! The war which ended at Waterloo, cost France £700,000,000, and Austria £300,000,000, or five thousand millions of dollars! How much it cost Spain, Sweden, Holland, Germany, Prussia and Russia, I have no means of knowing, but at least an equal sum. Thus one long war cost Europe at least forty thousand millions! The annual interest of this sum, at five per cent., is two thousand millions of dollars, – enough almost to banish suffering poverty from Europe! For all this, NOTHING has been gained. Nay, the spending of it thus has produced an aggregate of vice and poverty, pain and bereavement, more than, without war, would have come upon the whole human family since the flood! Who then can begin to compute the cost of *all* the wars even in Europe alone?

We often hear much railing against useless expenditure, and proposals for economy in dress, furniture, &c., and it is well. But those who insist on these modes of frugality should be consistent. Let them remember that all the retrenchments they recommend are but as the dust of the balance compared to the expenditures of a war. But vast as are the expenses of belligerent governments, they do not constitute a tenth of the true expenses of war! We must reckon the destruction of property, private and public – the ruin of trade and commerce – the suspension of manufactories – the loss of the productive labor of soldiers and camp followers. But who can reckon such amounts?

Further, let it be considered that all these items must be doubled and trebled in cases of *civil* wars, and that such form a large part of the catalogue.

Further still, war causes the great bulk of taxation even in time of peace! Witness the annual appropriations for fleets and standing armies, forts, arsenal, weapons, pensions, &c. Even since our last war with England, we have been paying *annually*, for the above objects, about ten times as much as for the support of our civil government!! "The war spirit" is taxing our people to the amount of unnumbered millions, *now* in time of profound peace. A single 74 gun ship, beside all her cost of construction and equipment, costs in time of peace, while afloat, \$200,000 per annum – eight times the salary of the President of the United States. *Nearly all the taxes paid by civilized nations, go in some form or other to the support of war!* All the British debt which is grinding her people into the dust, was created by war. The cost of the wars of Europe alone, in only the last century, would have built all the canals, railroads, and churches, and established all the schools, colleges, and hospitals, wanted on the whole globe!

4. War is the grossest form of murder.

Private murders are atrocious – those of war far more so. But the contrary opinion prevails; and we adduce proofs. War enhances the crime of murder on the following accounts:

(1.) It is more cold-blooded and cruel.

Malice prompts private murder, and the proof of it is necessary to conviction by a jury; and the more cool and calculating, the more guilt. But murder in war is more cool and calculating, than even in a duel. The question of war or peace is calmly debated, deliberately resolved upon, and proclaimed in form. Armies are raised, and drilled, and marched, and engaged, with all coolness and calculation. The contending hosts know not each other, cherish no personal hate, and seldom know the true grounds of the contest. All is done with whatever of aggravation attends deliberate homicide.

(2.) It is more vast in amount.

Computation falters when we estimate the numbers slain in war or by reason of it. Three hundred thousand men fell in one battle, when Attila, king of the Huns, was defeated at Chalons. Nearly the entire army of Xerxes, consisting of four millions of persons, perished. Julius Caesar, in one campaign in Germany, destroyed half a million. More than half a million perished in one campaign of Napoleon, averaging 3000 men a day. Paying no attention to the innumerable wars among Pagans before and since the birth of Christ, nor to all the wasting wars of the past seventeen centuries, it is matter of distinct calculation that about five millions of nominal Christians have been butchered by nominal Christians, *within the last half century!* What then has been the total of war-murders since creation?

Nor is the number of the *slain* the real total. Multitudes of "the wounded and missing" die; multitudes perish out of armies and fleets without battle, by hardships, exposure, vice, contagion, and climate. We ought, therefore, at least to double the number slain in engagements, to arrive at true sum; and make *ten millions of men* destroyed within half a century by Christian nations' quarrels!

(3.) Deaths caused by war, are accompanied by horrid aggravations of suffering.

The wretches die, not on beds of down, surrounded by all that can relieve or palliate suffering. No soft hand smooths the couch, or wipes the brow. No skilful physician stands watching every symptom. The silence, the quiet, the cleanliness, the sympathy, the love, the skill, that divest the chamber of death of all its horror, and half its anguish, are not for the poor soldier. Private murder is always done in haste, and the sufferer is often dismissed from life in a moment. Not so in war. Few are killed outright. The victim dies slowly of unmedicated wounds. Prostrate amid the trampling of columns and of horses which have lost their riders, or in a trench, amid heaps of killed and wounded, he dies a hundred deaths. If, mangled and miserable, he finds himself still alive, when the tide of battle has passed, how forlorn his condition! Unable to drag himself from the ghastly scene, his gory limbs chilled with the damps of night, tortured with thirst, and quivering with pain, his heart sickened with the remembrance of home, and his soul dismayed at the approach of eternal retributions, he meets death with all that can make it terrific.

(4.) The multitudes murdered in war, are generally sent to hell.

The thought is too horrible for steady contemplation; but we are bound to consider it. "No murderer hath eternal life." Soldiers are murderers in intent and profession, and die in the act of killing others, and with implements of murder in their hands. Without space for repentance, they are hurried to the bar of God. On what grounds may we affirm their salvation? O that those that know the worth of souls, would dwell on this feature of the dreadful custom!

(5.) War first corrupts those whom it destroys, and thus aggravates damnation itself.

Bad as are most men who enlist in standing armies, war makes them worse. They might at any rate be lost, but their vocation sends them to a more dreadful doom. The recruit begins his degradation, even in the rendezvous, ere he has lodged a week within its walls. He grows still worse in camp.

In the army, vice becomes his occupation. His worst passions are fostered. His Sabbaths are necessarily profaned. He becomes ashamed of tender feelings, and conscientious scruples. Thus an old soldier is generally a hardened offender; and the shot that terminates his life, consigns him to a death rendered more terrible by his profession. Had the money and time, which has been lavished to equip and drill and support him as a soldier, been spent for his intellectual and moral improvement, he might have been an ornament to society, and a pillar in the church.

Mark his grim corpse as men bear it to the gaping pit into which whole cart-loads of bodies are thrown. The property, nay the liberty of a whole nation is not a price for his soul! How then can Christians with one hand give to the support of missions, and with the other uphold a custom which counteracts every good enterprise?

CONCLUDING REMARKS.

How strange, how awful, that to such a trade as war, mankind has, in all ages, lifted up its admiration! Poetry lends its fascinations, and philosophy its inventions. Eloquence, in forum and field, has wrought up the war spirit to fanaticism and frenzy. Even the pulpit, whose legitimate and glorious theme is "PEACE ON EARTH," has not withheld its solemn sanctions. The tender sex, with strange infatuation, have admired the tinselled trappings of him whose trade is to make widows and orphans. Their hands have been withdrawn from the distaff, to embroider warrior's ensigns. The young mother has arrayed her proud boy with cap and feather, toyed him with drum and sword, and trained him, unconsciously, to love and admire the profession of a man-killer.

The universal maxim has been, "in peace prepare for war;" and men are all their days contributing and taxing themselves to defray the expenses of killing each other. Scarcely has a voice been lifted up to spread the principles of peace. Every other

principle of Christianity has had its apostles. Howard reformed prisons; Sharp, and Clarkson, and Wilberforce arrested the slave-trade. Carey carried the gospel to India. Every form of vice has its antagonists, and every class of sufferers find philanthropists. But who stands forth to urge the law of love? Who attacks this monster WAR? We have not waited for the millennium to abolish intemperance, or Sabbath breaking; but we wait for it to abolish war. It is certain that the millennium cannot come, till war expires.

Shall it so remain? Shall this gorgon of pride, corruption, destructiveness, misery and murder, be still admired and fed, while it is turning men's hearts to stone, and the garden of the Lord into the desolation of death? Let every heart say *no*. Let Christians shine before men as sons of peace, not less than as sons of justice and truth. If wars and rumors of wars continue, let the church stand aloof. It is time she was purged of this stain. Her brotherhood embraces all nations. Earthly rulers may tell us we have enemies; but our heavenly King commands us to return them good for evil; if they hunger, to feed them; if they thirst, to give them drink.

Rise then, Christians, to noble resolution and vigorous endeavors! Retire from military trainings, and spurn the thought of being hired by the month to rob and kill. Refuse to study the tactics, or practice the handicraft of death; and with "a hope that maketh not ashamed," proclaim the principles of *universal peace*, as part and parcel of eternal truth.

A portion of our missionary spirit should be expended in this department. Shall we pour out our money and our prayers, when we hear of a widow burnt on her husband's funeral pile, or deluded wretches crushed beneath the wheels of Juggernaut, but do nothing to dethrone this *Moloch* to whom hundreds of millions of Christians have been sacrificed? Among the fifty millions of the Presidency of Bengal, the average number of suttees (widows burned, &c.) has for twenty years been less than 500, or in the proportion of one death in a year for such a population as Philadelphia. What is this to war? Every *day* of some campaigns has cost more lives!

We must not abstain from effort, because of apparent obstacles. What great reform does not meet obstructions? The overthrow of Papal supremacy by Luther, the temperance movement, and a host of similar historic facts, show that truth is mighty, and when fairly and perseveringly exhibited, will prevail. It can be shown, that in attempting to abolish all war, we encounter fewer impediments than have attended various other great changes. Even if it were not so, we have a duty to discharge whether we prevail or not. Moral obligation does not rest on the chance of success.

Our obstacle are neither numerous nor formidable. No classes of men *love* war for its own sake. If it were abolished, those who now make it a profession, could all find profitable and pleasanter employment in peaceful pursuits. Men's *interests* are not against us; but the contrary. The people are not *blood-thirsty*. What serious impediment is there to obstruct the diffusion of peace principles? None more than beset even the most popular enterprise of literature or benevolence. Our only obstruction is apathy, and the unfortunate sentiment that the millennium is to do it away, we know not how. But we might as well do nothing against intemperance, or Sabbath-breaking, or heresy; and wait for the millennium to do them away. Nothing will be done in this world without means, even when the millennium shall have come.

Do you ask what *you* can do? Much, very much, whoever you are. Cherish in yourself the true peace-spirit. Try to diffuse it. Assist in enlightening your neighbors. Talk of the horrors of war, its impolicy, its cost, its depravity, its utter uselessness in adjusting national disputes. Teach children correctly on this point, and show them the true character of war, stripped of its music and mock splendor. Banish drums and swords from among their toys. Proclaim aloud the Divine government, and teach men how vain it is, even in a righteous cause, to trust an arm of flesh. Insist that patriotism, in its common acceptation, is not a virtue; for it limits us to love *our country*, and allows us to hate and injure other nations. Thus if Canada were annexed to our Union, we must, *on that account*, love Canadians. But if South Carolina should secede, we must withdraw part of our love, or perhaps go to war and kill as many as possible. O how absurd to act thus, as though God's immutable law of love was to be obeyed or not as our boundaries may be.

"Lands intersected by a narrow sea,
Abhor each other. Mountains interposed,
Make enemies of nations who had else,
Like kindred drops, been mingled into one."

Let us feel and disseminate the sentiment that *true* patriotism is shown only by *the good*. A man may claim to be a patriot, and love "his country," whose feelings are so vague and worthless that he loves no one in it! He loves a mere name! or rather, his patriotism is a mere name. Whole classes of his fellow-citizens may remain in vice, ignorance, slavery, poverty, and yet he feels no sympathy, offers no aid. Sodom would have been saved, had there been in it ten righteous. These then would have been patriots. These would have saved their country. We have in our land many righteous. These are our security. These save the land from a curse. These therefore are the only true patriots.

Let us unite in "showing up" military glory. What is it? Grant that it is all that it has ever passed for, and it still seems superlatively worthless. The wreaths of conquerors fade daily. We give their names to dogs and slaves. The smallest useful volume guides its author a better and more lasting name. And how absurd, too, is it to talk to common soldiers and under officers about military glory! Among the many millions who have toiled and died for love of glory, scarcely a score are remembered among men! Who of our revolutionary heroes but Washington and Lafayette are known in the opposite hemisphere? Who of our own citizens can tell over a half dozen distinguished soldiers in our struggle for independence? Yet that war is of late date. Of the men of former wars we know almost nothing. Essentially stupid then is the love of military renown in petty officers and the common private. They stake their lives in a lottery where there is hardly a prize in five hundred years!

Let us print and propagate peace principles. Public opinion has been changed on many points by a few resolute men. Let us keep the subject before the people till every man forms a deliberate opinion, whether Christianity allows or forbids war. Let us at least do so much that if ever our country engages in another war, we shall feel no share of the guilt. Let us each do so much that if we should ever walk over a battle-field, stunned with the groans and curses of the wounded, and horror-struck at the infernal spectacle, we can feel that we aid *all we could* to avert such an evil. Let us clear *ourselves* of blame. No one of us can put a stop to war. But we can *help* stop it – and combined and persevering effort *will* stop it.

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Mammon or Messiah meta

Metaphysics (Ontology, Society): Being and Knowing

Sunday, May 22, 2011

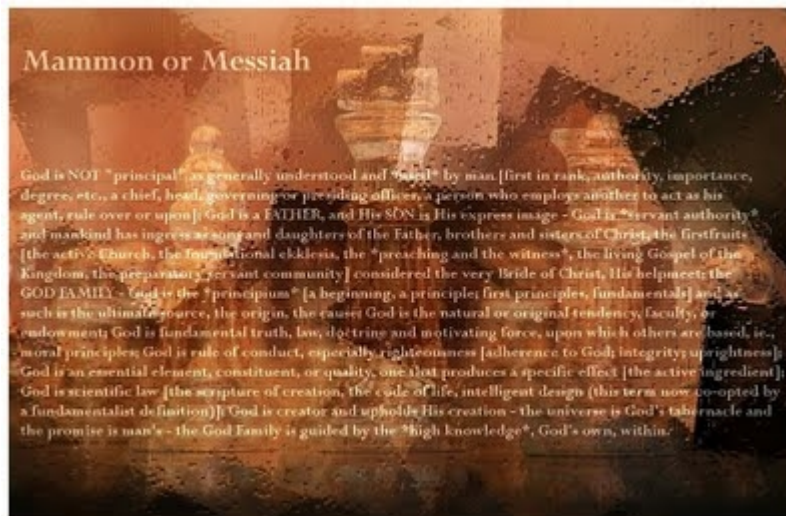
The Family of God




Posted by caimbhriain myrddin at [11:23 AM](#) [0 comments](#) 
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Saturday, May 21, 2011

The Living Gospel



Posted by caimbhriain myrddin at [9:33 AM](#) [0 comments](#) 
Labels: [Christ](#), [Elohim](#), [Imprint](#), [Origins](#)

Friday, May 20, 2011

Maude Barlow: Nature Needs Rights

We have built our economic and development policies based on a human-centric model and assumed that nature would never fail to provide or that technology would save us.

Nature Needs Rights -- Why Our Human-Centric Model Will Doom Us and the Rest of the Planet

by Maude Barlow [article link](#)

May 12, 2011 | Alternet | Council of Canadians

Editor's Note: The following is excerpted from the recently released book, *The Rights of Nature: The case for a Universal Declaration on the rights of Mother Earth*, produced by the Council of Canadians, Global Exchange and Fundacion Pachamama. This book reveals the path of a movement driving transformation of our human relationship with nature away from domination and towards balance. This book gathers the wisdom of indigenous cultures, scientists, activists small farmers, spiritual leaders and US communities who seek a different path for protecting nature by establishing Nature's Rights in law and culture. In addition to this excerpt, the book includes essays from Vandana Shiva, Desmond Tutu, Thomas Goldtooth, Eduardo Galeano, and many others. Copies of the book may be obtained through [Global Exchange](#).

The world needs the Universal Declaration of the Rights of Mother Earth and all humans need to internalize its key principles if the planet, and we, are to survive.

While it is true that many people still live on the land in harmony with the natural cycles of Nature, it is also true that with every passing year, more and more people around the world are moving into the "modern" consumer economy, seeking out a living based on capital exchange and no longer living in sustainable communities and traditional societies. In 2008, the number of city dwellers equalled the number of rural dwellers for the first time in history. By 2030, says the United Nations (UN), more than half the population of the large urban centres in the Global South will be slum dwellers with no access to sanitation. There is a huge scramble by the private companies of the Global North to convert the lands they leave behind into free trade zones to serve a global economy based on the doctrine of economic globalization, unregulated markets, more and cheaper consumer goods and unlimited growth.

Unlimited growth assumes unlimited resources and this is the genesis of the crisis. From fish in the sea, and old growth forests and wetlands, to oil, clean air and water, we are plundering our planet's natural resources. Quite simply, to feed the increasing demands of our consumer-based capitalist system, humans have seen nature as a great resource for our personal convenience and profit, not as a living ecosystem from which all life springs. So we have built our economic and development policies based on a human-centric model and assumed either that nature would never fail to provide or that, where it does fail, technology will save the day.

Even when we recognize the effect of our behavior on the natural world, we pass inadequate laws based on curbing the worst practices, but leave intact the system of economic globalization at the heart of the problem, which gives transnational corporations almost unfettered and unregulated access to the genetic, mineral, timber and water resources of even the most remote parts of the Earth. Thomas Linzey, a U.S. lawyer working to develop the new legal framework to protect Nature, explains that the dominant form of environmental protection in industrialized countries is based on the regulatory system, legalizing the discharge of large amounts of toxic substances into the environment, and is not working. Under a new regime recognizing the Rights of Mother Earth, compensation would not be measured in terms of an injury to people, but according to damage to the ecosystem.

In the absence of such fundamental protections for Nature, political leaders and their big business advisors continue, for instance, to promote international trade and investment agreements that not only limit the ability of domestic governments to protect the natural world for fear such protection may be seen as a "trade barrier," but also award the trade in "green" technology that will be needed to clean up the ecosystems we refuse to protect. If the principles of the Declaration of the Rights of Mother Earth were firmly entrenched in international jurisprudence, nation-state constitutions, and the hearts and

minds of decision-makers, trade agreements would be very different than they are today and would be built around the need for more local sustainable systems of food and industrial production, and the protection of natural ecosystems.

False solutions

Protecting the Rights of Mother Earth will also challenge the current trend to commodify Nature in the name of a green economy. While there are many definitions of what a green economy could look like that fit very well with an Earth-centred vision, many in power now use the term to essentially protect the current economic system that promotes more growth, production and global trade. There is no need to change our lifestyle or to curb global production and trade, goes the argument; we simply have to replace bad technology with good technology and we can keep our economic and development models intact.

Let's be clear: no amount of talk of green futures, green technology, green jobs and a green economy can undo the fact that most business and nation state leaders, as well as UN and World Bank officials, continue to promote growth as the only economic and development model for the world. Until the growth model is truly challenged, great damage to the Earth's ecosystems will continue. Further, much of their false green vision is based on a market model to save Nature and create new opportunities for growth and profit.

One example of this false vision includes emissions (or carbon) trading. Governments set a cap on greenhouse emissions (ratcheted down over time) and then give away or sell licences to pollute (carbon permits) to major industries that are supposed to add up to the cap. Firms are enabled to buy and sell the licences on the "carbon market," which sets the price for emissions - the carbon price.

Carbon trading, in effect, privatizes the atmosphere, suggesting that the Earth's capacity to regulate its climate can be understood as a measurable commodity that can be bought, sold and traded. It is predicated less on reducing emissions than on the desire to make carbon cuts as cheap as possible for large corporations. It maintains the essence of the current human-centred market model that has led us - and the planet - to the current crisis. Corporations and governments can buy their way out of needed structural changes to energy practice, production and consumption patterns allowing business-as-usual to reign. Success is narrowly measured simply in terms of cost effectiveness, ignoring issues of power, social justice, inequality and community control over local ecosystems.

In the European Union (EU) Emissions Trading System (the world's largest carbon trading scheme) corporate lobbying has seen the over- allocation of permits, free giveaways of permits, and rules which have allowed some of the worst polluters windfall profits while carbon prices fluctuate widely - all undermining needed emission reductions. In other words, carbon trading opens up needed climate action to market volatility, "gaming" and corporate influence. Carbon offsets have also seriously compromised the EU scheme's effectiveness.

Carbon offsets are another form of carbon trading and an example of using the market to do a job that should be legislated. Carbon offsets are a "created commodity" that let consumers (under the voluntary market), corporations and sometimes international financial institutions and governments (under cap and trade systems) to invest in emission savings projects outside of the capped area. It is trading perceived as "good behaviour" - such as investing in a tree plantation far away - on the open market in order to offset their right to continue to pollute. Offsets typically involve a shift from the global North to South where "reductions" are cheapest.

Carbon offsets are a multi-billion dollar poorly regulated industry that permit the growth in trade of all kinds and lulls the public into thinking something real has been done for the planet. The United Nations Clean Development Mechanism (CDM), a "flexible market mechanism" under the Kyoto Protocol, is the world's largest scheme. Since carbon offsets are created against a hypothetical business-as-usual scenario baseline, it is extremely difficult to ensure that the offset credits actually equate to carbon cuts. David Victor, the head of Stanford University's Energy and Sustainable Development Program, has found that "between a third and two-thirds of CDM offsets do not represent actual emission cuts." It is also extremely difficult to demonstrate that emission cuts are additional to what may have happened with offset credit financing. Worse still, there is clear evidence that certain projects applying for the CDM are causing serious social and environmental harm and human rights violations in the Global South. According to Michael Wara of Stanford University, the use of carbon

offsets under the EU scheme meant that in 2008 European polluters will have emitted roughly one per cent more than they did in 1990. The now failed U.S. proposals for a cap and trade system would have seen up to two billion tons of offsets per year.

Another example is Payments for Ecological Services (PES), a growing movement endorsed by several major environmental groups, many governments and the private sector, that promotes conservation of natural resources through market mechanisms. "Ecological Services," such as water purification, crop pollination and carbon sequestration, are seen to have a direct dollar benefit to humans; therefore, it is reasoned, it is important to try to put an actual price tag on them. The UN Environment Program has recently done just that, and estimates that ecosystems and the biodiversity that underpins them generate services worth as much as \$72 trillion a year - well over the World Gross National Income in 2008 of \$58 trillion. The harvest and trade in these "natural capital" services is seen as an integral part of the global economy and so this approach seeks to pull the actual protection of nature into the market economy.

Some PES proponents cite examples that would be well suited to an Earth-centred model. For instance, the U.S. Conservation Reserve Program has for years paid participating farmers to protect their soil and water rather than use harmful chemical pesticides to grow more cash crops. This is not a pure market model, however; rather it is an example of public funds being used to promote diversity and conservation.

But others have a profit model in mind. A market model of PES is an agreement between the "holder" and the "consumer" of an ecosystem service, turning that service into an environmental property right. The consumer pays the holder or owner for protecting the biological diversity of an ecosystem property in accordance with an agreed upon price. Clearly this system privatizes Nature, be it a wetland, lake, forest or mountain, and sets the stage for private accumulation of Nature by those wealthy enough to be able to buy, hoard, sell and trade it. Already, governments and private corporations are studying Public-Private Partnerships to set up lucrative PES projects.

Similarly, there is a strong trend to turn the world's freshwater supplies into a private commodity in the name of conserving it. By turning water into a tradable market good, the case goes, the natural price of it will skyrocket, leading to its conservation. However, the model being promoted is not charging more properly for the true cost of bringing water services to the public or protecting source water, but for the private accumulation of water assets and the hoarding and trading of water. Water trading is growing around the world. Australia converted its water permits to water property rights, with the result that the government now cannot afford to buy back enough water to save the Murray-Darling water basin. Chile actually holds public water auctions and has sold most of its water rights in the South to a private Spanish company.

As well, in the name of a "blue economy," a number of governments and corporations are using their water resources to promote a water-based high tech industry as an incentive to foreign investment and wealth creation. While there is of course a place for water clean-up technology, it will be a tragedy if governments continue to allow the destruction of source water while promoting profit-making water reuse technologies. Already, utility corporations control drinking water services in many poor communities. Billions in the Global South do not have access to clean water simply because they cannot afford it, and many suffer further from water shortages when bottled water companies get long term extraction rights to local water supplies. When private interests control water sources, public oversight is lost as is the ability to manage and protect watersheds. Privatizing water puts watershed health at risk. Commodifying water renders an Earth-centred vision for watersheds and ecosystems unattainable.

An Earth-centred approach

The alternate, Earth-centred model promoted in the Universal Declaration of the Rights of Mother Earth, would protect biological diversity as a global Commons and a strictly managed and more equitably shared public trust. The Commons approach is very old and based on the notion that common heritages, such as the atmosphere and oceans, freshwater and genetic diversity, cannot "belong" to anyone. In most traditional societies, it was assumed that what belonged to one belonged to all. Many indigenous societies to this day cannot conceive of denying a person or a family basic access to food, air, land, water and livelihood. Many modern societies extended the same concept of universal access to the notion of a social Commons, creating education, health care and social security for all members of the community.

At the same time, it is not a return to the notion that Nature's capacity to sustain our ways is unlimited and anyone can use whatever they want, however they want, whenever they want. It is rooted rather in a sober and realistic assessment of the true damage that has already been unleashed on the world's biological heritage as well as in the knowledge that our ecosystems must be managed and shared in a way that protects them now and for all time. A central characteristic of a true Commons is its careful collaborative management by those who use it and allocation of access based on a set of priorities set by the community.

The Earth-centred model also goes beyond Commons law, which is usually interpreted to mean protecting the right of access by the public to certain natural Commons, such as parks and waterfronts, not the Commons itself. The quest is a body of law that recognizes the inherent rights of the environment, other species and water itself outside of their usefulness to humans. Already, some jurisdictions are beginning to enact laws to protect Earth democracy.

The Rights of Nature was the inspiration behind a 2006 ordinance in Tamaqua Borough, Pennsylvania that recognized natural ecosystems and natural communities within the borough as "legal persons" for the purposes of stopping the dumping of sewage sludge on wild land. Earth rights have been used throughout New England in a series of local ordinances to prevent bottled water companies from setting up shop in the area. Residents of Mount Shasta, California successfully campaigned to have an ordinance on a November 2010 election ballot to prevent cloud seeding and bulk water extraction within city limits. Undemocratically, the ballot question was pulled, though it has not deterred the community and their efforts continue for the 2011 election.

In 2006, the Indian Supreme Court ruled that protection of natural lakes and ponds is akin to honouring the right to life - the most fundamental right of all according to the Court. In 2008, Ecuador's citizens voted two-thirds in support of a new constitution that says, "Natural communities and ecosystems possess the unalienable right to exist, flourish and evolve within Ecuador. Those rights shall be self-executing, and it shall be the duty and right of all Ecuadorian governments, communities, and individuals to enforce those rights."

Bolivia has recently amended its constitution to enshrine the philosophy of "living well" as a means of expressing concern with the current model of development and signifying affinity with nature and the need for humans to recognize inherent rights of the Earth and other living beings. The government of Argentina recently moved to protect its glaciers by banning mining and oil drilling in ice zones. The law sets standards for protecting glaciers and surrounding ecosystems and creates penalties for harming the country's fresh water heritage.

Every now and then in history, the human race takes a collective step forward in its evolution. Such a time is upon us now as we begin to understand the urgent need to protect the Earth and its ecosystems from which all life comes. The Universal Declaration of the Rights of Mother Earth is a crucial link in this process and will one day stand as the companion to the 1948 Universal Declaration of Human Rights as one of the guiding covenants of our time.

Maude Barlow is the National Chairperson of the [Council of Canadians](#), Chair of the board of [Food and Water Watch](#), as well as an international best-selling author. She has received ten honorary doctorates as well as many awards; including the 2005 Right Livelihood Award. She served as Senior Advisor on Water to the 63rd President of the United Nations General Assembly.

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Thursday, May 19, 2011

Robert S. Becker: Rightwing Ten Commandments To Serve Looming Theocracy

Moses Kaput -- Rightwing Ten Commandments To Serve Looming Theocracy

by Robert S. Becker [article link](#)

May 18, 2011 | OpEdNews

Have you read all original "Ten" Commandments lately? Check out Wikipedia for true revelation, namely [notions that didn't make it](#). Why do religious extremists want to post outmoded Mosaic Law on every courthouse and abortion clinic? As law now embodies what matters -- nix on murder, theft, and bearing false witness (perjury), Moses' defunct inscriptions barely suit fringe manias any better than what remains of our secular culture.

What sort of "commandment" is "I am the Lord thy God"? Can belief be commanded? How relevant are defanged prohibitions against taking the Lord's name in vain? Or worshipping idols (American or otherwise), forgetting the Sabbath, or coveting "your neighbor's ox, donkey, male or female slave." That last one works for me. Doesn't honoring parental units (what, for procreating?) go along with positive parenting?

Why not throw in punishing abortion with hanging? Or gay marriage with stoning? More noteworthy by omission are compelling Judaic-Christian wisdom: Jesus' "Love thy enemy," or "Love thy neighbor as thyself" or "Do unto others as you would have them do unto you." Those compassionate values puncture the heart-deficient evangelicals who mouth distinctively unfeeling, unchristian meanness -- withhold charity, punish the sick, leave hungry outcasts to starve.

Commandments for a Theocratic Age

Time for philosopher-kings to "modernize" the Good Book, especially before wingnuts take over, plastering bad dogma over every door. My task today, however, isn't religious but political -- to detail working fringe dictums that drive extremism today -- presaging a theocratic, fundamentalist government.

1) Thou shalt exalt the Christian God above all pretend deities, for Jesus sacrificed to start the conveyer belt for faithful souls.

My Commentary: Doubters and dissenters of the True Faith, even nice pagans, won't make the chosen cut; as per W., "if you're not with us, you're against us," and presumably in league with the devil. The Rapture rap specifies the next cosmic war depends on Jews (what, again!) driving out infidels from the Holy Land. And non-converters will be crushed by all-powerful Rapture, certainly playing favorites. Think of the cable news coverage.

2) Thou shalt honor the True Faith -- fundamentalist, charismatic, Reconstructionist Protestantism -- perfectly articulated, praise the Lord, in American English 2000 years A.D.

Commentary: Mystery upon mystery for obsessed fundamentalism has an infinitude of faces and nomenclature: Dominionism, Dominion Theology, conservative Pentecostal (assorted), Charismatic-Foursquare Gospel, Neo-Calvinism, Christian Reconstruction, Christian Patriotism, Theocratic Dominionism, Kingdom Now theology, Christian Nationalism and Theonomy (install Old Testament rules), among others. Through a glass darkly, for sure.

3) Thou shalt exalt like-minded evangelicals as superior, chosen beings. For the elect know original sin and their own -- rewarded with both eternal life in heaven and divine authority to impose their belief system on earth.

Commentary: Circular logic is key to literalist faith -- the missionary exalts depravity in order to transcend it, thus born-again to salvation. Certainly, no doubt about their personal election proves them and their creed universally correct. Not only are the self-anointed saved superior to the unsaved, hence God's favorites, doubters must serve the thrall of the netherworld. White, after all, is obviously not black, thus circular logic rules our most unified voting block.

4) Thou shalt exalt America as the most exceptional nation on earth, especially after Christian Europeans took their destined place. Thus, God put Anglos in charge, just like He placed man above plants, animals, and underground oil reserves.

Commentary: Perhaps all races are equal, in theory, but damned if some aren't more equal than others. Doesn't history testify to white ascendancy, especially over the important countries with the most valued resources? Proof's in the pudding -- all those white, rural, small-town, socially conservative enclaves full of Sunday churchgoers. Look, if non-believers could understand the mystery of why elites are perpetually blessed, what would set apart the faithful? Or their denominations' fundraising?

5) Thou shalt exalt free market capitalism, and let no socialist assert anything incompatible between the purity of Christianity and scope of corporate triumphalism.

Commentary: Two sides, same coin, self-evident truth. Rightwing scholars brag how Christianity answers precisely to immutable economics of Milton Friedman (what, another Jewish prophet?). Which says a great deal methinks about both paradigms. The Bible stands foursquare alongside powerful CEOs, endorsing profitability and private property, deregulation and low taxes, trickle down economics, and domination of the earth by Christians. Q.E.D.

6) Thou shalt exalt the most moralistic, impassioned televangelists, for they are the true messengers of God. Ye shall know them by the self-declared intensity of their faith -- for faith alone underscores blessedness.

Commentary: Messengers of the Lord receive direct communication from on high, thus confidently preaching God's will. True ministers don't need Vatican-like hierarchies or respect for history to tell them what goodness is, only a secret chat with the Lord. Of course, one needs ways to tell true from false preachers, the latter revealed as sexual deviants sent by God to test the faithful. Beware all philanderers who covet their neighbor's ass.

7) Thou shalt revere the Holy Bible as literally true and incapable of error -- more infallible than any pope on matters of faith and doctrine.

Commentary: Truly, the task of the true pilgrim is formidable: to unearth the one right path whose denomination understands the Bible in its holiest form. While new prophets pop up every new moon, at least evangelicals no longer have to depend on idolatrous papists from zealots called "the whore of Rome." Still to be resolved, however, is one small linguistic issue -- how perfect, incorruptible Biblical literalism survives, translated from desert scrawls and Egyptian tongues to Aramaic, then Greek, Latin, and Arabic, before culminating in modern English, itself evolving for centuries? So many mysteries, so little time.

8) Thou shalt never abort babies, but attacks on abortion clinics and doctors answer to God's plan. Because the end (life) justifies the means, doing away with baby killers is excluded from the prohibition against murder.

Commentary: Unborn babies are so holy that capital punishment suits adults only, especially Islamic terrorists, serial murderers, government whistleblowers, or those practicing unclean sex. As marriage is made in heaven, offspring of one man and one woman serve the big divine plan -- more true believers. Indeed, not reproducing undermines the order to "be fruitful and multiply" (but not "gay fruity").

9) Thou shalt spend six days taming the beast of government, then one day making up for not serving the poor, sick and needy.

Commentary: Thou shall never apologize or admit error -- except when betraying Saint Ronald Reagan. Thou shall not question ideological leaders, especially from the holier-than-thou Republican Party. Thou shall deny global warming, and human impact, and any Democrat named Al Gore. Thou shall willingly pay tithes for Pentagon militarism, anti-terrorism, police, and border guards. Thou shall salute the Flag and anthem, but never Planned Parenthood, Darwin, or any sneaky president with two (count 'em) birth certificates.


10) Thou shalt honor the total freedom of Biblical morality, especially on states rights, marriage and the dominance of the male. As the Father governs Heaven, let men head the household, control budgets and politics, rule over inferior females and children underfoot.

Commentary: Parental, Old-Time religion hasn't survived for nothing. By fiat, states rights belongs to each decentralized tribe so local majorities shall nullify any federal stature, secede and/or rejoin at will. Isn't freedom about competing forces and healthy dynamism? As our Founders prove, indisputably, our enduring national triumphalism depends on fundamentalist Christian values and leaders.

Conclusion: This is no idle task, just for entertainment. Formalizing suitable modern commandments best assures God stays on our side, not just with happy thoughts and good intentions but infinite power. Do not fearsome enemies rear at every turn? Halleluiah, praise the Lord, and pass the ammunition -- what better ally against Iran, China, Pakistan and North Korea, none of which happen to be Christian? Now that's Very interesting.

Robert S. Becker: Educated at Rutgers College (BA) and UC Berkeley (Ph.D, English) Becker left university teaching (Northwestern, U. Chicago) for business, founding and heading SOTA Industries, high end audio company from '80 to '92. From '92-02 he did marketing consulting & writing; since 2002, he scribbles on politics and culture, looking for the wit in the shadows.

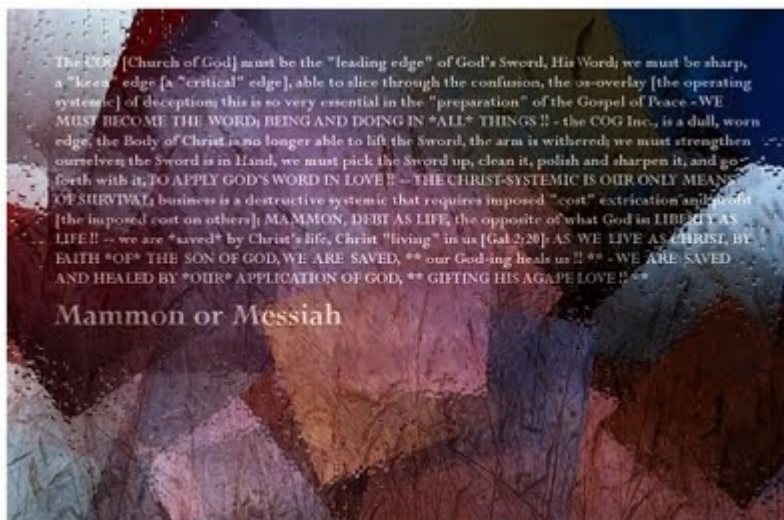
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Posted by caimbhriain myrddin at [8:28 AM](#) [0 comments](#) 

Labels: [Christ](#), [Imprint](#), [Origins](#)

Tuesday, May 17, 2011

[We Are Saved and Healed By Our Application of God](#)



Posted by caimbhriain myrddin at [12:03 PM](#) [0 comments](#) 

Labels: [Christ](#), [Imprint](#)

Sunday, May 15, 2011

Are Humans Reshaping the Earth?

Are Humans Reshaping the Earth?

Sourced from 2094 [article link](#)

May 15, 2011 | AlterNet | AFP

LONDON (AFP) – If alien geologists were to visit our planet 10 million years from now, would they discern a distinct human fingerprint in Earth's accumulating layers of rock and sediment?

Will homo sapiens, in other words, define a geological period in the way dinosaurs -- and their vanishing act -- helped mark the Jurassic and the Cretaceous?

A growing number of scientists, some gathered at a one-day symposium this week at the British Geological Society in London, say "yes".

One among them, chemistry Nobel laureate Paul Crutzen, has even suggested a new name: the Anthropocene.

Whether this "age of man" will be short or long is unknown, says Crutzen, who shared his Nobel for unmasking the man-made chemicals eating away at the atmosphere's protective ozone layer.

For the first time in Earth's 4.7 billion year history, a single species has not only radically changed Earth's morphology, chemistry and biology, it is now aware of having done so.

"We broke it, we bought it, we own it," is how Erle Ellis, a professor of geography and ecology at the University of Maryland at Baltimore, put it.

"We don't know what is going to happen in the Anthropocene -- it could be good, even better," he said. "But we need to think differently and globally, to take ownership of the planet."

Dinosaurs were most likely wiped out by a giant meteor that cooled Earth's temperatures below their threshold for survival.

An analogous fate could await humans if temperatures climb by five or six degrees Celsius, which climate scientists say could happen within a century.

But dinosaurs thrived for more than 150 million years before a cosmic pebble ended their extraordinary run, while modern humans have only been around for about 200,000 years, a snap of the fingers by comparison.

Another key difference: dinosaurs didn't know what hit them, and played no role in their own demise.

Humans, by contrast, have been the main architects of the enormous changes that are threatening to throw what scientists now call the Earth System out of whack.

Since Crutzen coined the term a decade ago, the Anthropocene has been eagerly adopted by scientists across a broad spectrum of disciplines.

"It triggered the realisation that we were in an entirely new era of planet Earth," said Will Steffen, head of Australian National University's Climate Change Institute.

It also triggered fierce debate.

At one level, the issues are narrow to the point of pedantry -- rock experts quibbling over whether mankind's present and future geological imprint merits recognition by the International Commission on Stratigraphy.

At the same time, however, the concept forces us to ponder whether humanity's outsized impact on the planet could lead to undesired, possibly uncontrollable, outcomes, and what, if anything, humanity should do about it.

That leaves scientists who may be more comfortable classifying rocks than rocking the boat in a tricky position.

For now, the man in the hot seat is University of Leicester professor Jan Zalasiewicz, who heads the group of geologists tasked with recommending whether the Anthropocene should be added to the 150-odd eons, eras, periods, epochs and ages into which the last 3.6 billion years of Earth's history has been officially divided.

"Jan must recognise the implications for society if his own tribe decides, using classical criteria, that there is not yet enough evidence to formally recognise a new boundary in the geological record," said Bryan Lovell, president of the British Geological Society and a professor at Cambridge.

Evidence of abrupt change -- on a geological time scale -- wrought by human hands would seem to be overwhelming.

The burning of fossil fuels has altered the composition of the atmosphere, pushing the concentration of carbon dioxide to levels unseen at least for 800,000 years, perhaps for three million.

The resulting global warming has itself set in motion other planetary-scale changes: massive melting of the parts of Earth normally covered by ice and snow (aka the cryosphere), and the acidification of the oceans.

Past shifts in the biosphere -- the realm of the living -- show up in sediment and rock, especially mass extinctions that have seen up to 90 percent of all lifeforms disappear within the geological blink of an eye.

There have been five such wipeouts over the last half billion years, and most scientists agree that we have now entered the sixth, with species disappearing at 100 to 1,000 times the so-called "background" rate.

Another key index is the rise of invasive species travelling in a globalised world via ship ballasts, air travel and old-fashioned smuggling.

"The mass homogenisation event" -- finding the same species everywhere -- "will be quite a clear signal in the archaeological record a million years from now," said Zalasiewicz.

Even the planet's outer skin, or lithosphere, has been transformed.

"We are sculpting the surface of the Earth," said James Syvitski, a professor at the University of Colorado, pointing to two centuries of industrial-scale mining, damming, deforestation and agriculture.

Thousands of dams built since the mid-19th century have "completely altered the planet's terrestrial plumbing," he said.

To validate the Anthropocene, all these changes will be measured against the range of variation in our current geological period -- the Holocene epoch -- which began some 12,000 years ago as Earth emerged from the last ice age.

"Human influence on the global environment must push the Earth system well beyond the Holocene envelope of variability," said Steffen.

By one key measure, at least, we already have: the concentration of CO₂ in the atmosphere -- measured in parts per million -- remained in a narrow range of 260 to 285 for nearly 12,000 years. Today it stands at 390 ppm, and is sure to rise considerably higher in coming decades.

If the hugely complex web of chemical and biological interactions that sustains most life does tip seriously out of kilter, the planet will find a new equilibrium, as it has in the past.

Earth, in other words, will do fine. Humans, on the other hand, may find the transition more than difficult.

"It is a planet that will be much warmer, much stormier, much less biodiverse," said Steffen. "We will need to be very resilient as a species."

In nailing down the Anthropocene, there is also a question of timing. Some scholars favour dating it to the start of agriculture, some 8,000 years ago.

Most, however, favour hammering the "golden spike" in the middle of the 19th century when the steam engine and then fossil fuels kicked off an exponential explosion in population and consumption that is still gathering pace.

Starting around 1950, the "Great Acceleration" has seen dozens of key indicators, plotted on a graph, take off like a rocket: population, damming of rivers, water and fertiliser use, paper consumption, tourism, and vehicles, to name a few.

These, in turn, have sparked correspondingly sharp rises in greenhouse gas concentrations, ozone depletion, great floods, depletion of fisheries, loss of forests, species loss.

The dramatic transformation we have seen so far has been driven mainly by the 20 percent of the world's population living in rich nations.

Crutzen said he hopes that putting a name -- the Anthropocene -- to these changes may help focus humanity's mind on the challenges ahead.

"It could well be a paradigm shift in scientific thinking," he said at the London meeting.

"But it will probably take another 20 years before it is formally accepted."

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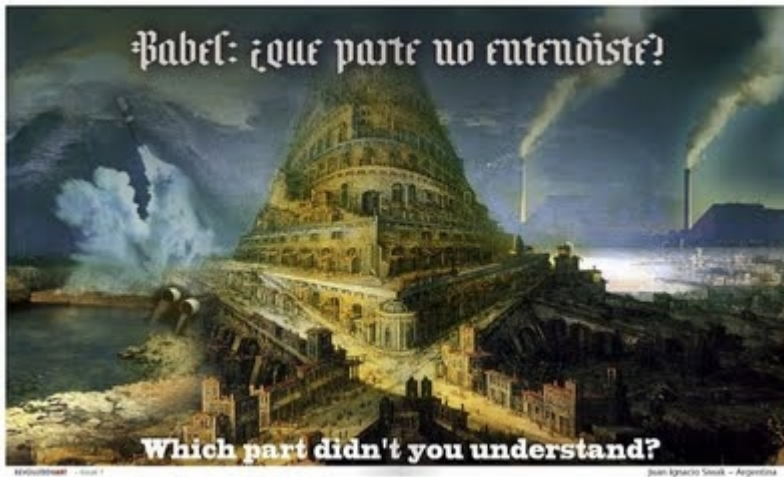
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Posted by caimbhriain myrddin at [9:34 AM](#) [0 comments](#) 

Labels: [Imprint](#), [Origins](#)

Friday, May 13, 2011

Babel: Which Part Didn't You Understand?




Posted by caimbhriain myrddin at [6:15 PM](#) [0 comments](#) 

Labels: [Apocalypse](#), [Imprint](#)

Tuesday, May 10, 2011

Unexamined Privilege Is A Crime



Posted by caimbhriain myrddin at [7:02 AM](#) [0 comments](#) 

Labels: [Imprint](#)

Monday, May 9, 2011

Misusing the Word GOD

Misusing the Word GOD

Religion, War and Bigotry in the Age of Globalization
by Richard Cook [article link](#)
May 9, 2011 | Global Research

2011 is the 400th anniversary of the King James Bible.

The most misused word in the English language may be the one spelled G-O-D. It is a word used freely and frequently by hundreds of millions of English-speaking people who belong to the Christian churches, and even as a curse word by many people.

But how many really understand the meaning behind that word? How many have truly attained the state of consciousness known as God-realization? How many instead use the word to justify various forms of bigotry against those they perceive as non-believers? Can it be that misuse of the word has even given the being or reality the word may represent a bad name?

Christians profess belief in the Bible. Yet the word “God” never appears in the original language of the Bible. Instead, such words as *Yahweh*, *Elohim*, *Ho Theos*, or *Ho Kurios* are used.

According to the *Reader's Digest Family Word Finder*, page 351, “Our word ‘god’ goes back via Germanic to Indo-European, in which a corresponding ancestor form meant ‘invoked one.’ The word’s only surviving non-Germanic relative is Sanskrit *hu*.” This form “appears in the *Rig Veda*, most ancient of Hindu scriptures [as] *puru-hutas*, ‘much invoked,’ epithet of the rain-and-thunder god Indra.”

The word “God” found its way into English-language Christianity through such translations as the King James Bible of 1611. But its origins are decidedly both racial and “pagan.” So in the most important word of their lexicon, Christians use a term that may be far-removed from the scriptures they profess to believe and often cite in looking down their noses at others.

What has probably done the most damage to the idea of “God” has been the use of religion by its adherents for the justification of war. Throughout history, more people have been slaughtered in the name of religion or its ideological derivatives than for any other cause. In this way, organized religion has often made itself repulsive to sensitive souls.

The charge has often been led by Christians of the West. Immense damage was done to religion by World War I, when Christian nations murdered each other by the millions. The damage continues in what is obviously a latter-day crusade being carried out today by the U.S. military, and whatever allies it can muster, against the Islamic world. This crusade has been cheered on by many Christians, even to the point of burning the Koran in public.

The churches have also had little to say in criticism of the predatory system of Western-based capitalism that has increasingly polarized the world. The rich live in ever-increasing luxury, while increasing numbers are consigned to low standards of living or a growing hell of unemployment, poverty, and even starvation. While the churches rail against homosexuality and abortion, they say little or nothing about the corporate greed that places profits over people or destroys the natural environment.

The hypocrisy of the Christian churches has led many to flee the usual denominations for alternative types of worship. This has included the formation of independent Christian congregations, reliance on the ethical standards inherent in secular humanism, or conversion to other religions such as Islam, Buddhism, or Hinduism.

Striking have been the emergence of movements such as the Nation of Islam among African-Americans, the spread of yoga as both a spiritual practice and way of life, and the widespread adoption of Buddhist forms of practice among the Western intelligentsia. Also notable are the growth of the Sufi movement, the revival of indigenous forms of spirituality, especially among Native Americans of the Western hemisphere, and the search among Christians for their authentic roots by study of the Essenes, the Gnostics, and early Jewish Christian teachings.

One development dating from the 1960s is the Madonna House apostolate within the Roman Catholic Church that brings the Orthodox Russian practices of the prayer of the heart and poustinia into a Western context. Another important source of teachings is the Spiritist movement, deriving, it says, from direct appearances of Jesus Christ himself to its adherents, resulting not only in new and vibrant explanations of Christian scripture but also integration of spirituality with scientific discoveries in unified field theory.

Spiritualism too has played a role through such figures as Edgar Cayce, the appearance of channeled teachings like *A Course in Miracles*, and even the search among accounts of extraterrestrial contacts for the spiritual messages therein.

Faced with this plethora of new avenues of profound soul-searching, the standard Christian denominations often have little to say, except to retreat more deeply into doctrinaire interpretations of scriptures they do not really seem to understand. No wonder Gandhi said: “I like your Christ. But I do not like your Christians. They are so unlike your Christ.”


But what all these movements point to is that in spite of the rejection by many of the forms of religion historically practiced in the West, the search for spiritual meaning and experience has never been stronger. So the likelihood remains that whatever the truth may be that hides behind the word “God,” it is a truth that continually calls to humanity for its exploration, understanding, and expression. For many, this search for truth has become a living fire.

[Richard C. Cook](#) is a writer on public policy issues. Sources for this article include the teachings of Edgar Cayce, G.I. Gurdjieff, P.D. Ouspensky, Abdullah Dougan, Jon Peniel, Omna Last, and many others. He is a frequent contributor to Global Research.

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Posted by caimbhriain myrddin at [8:36 AM](#) [0 comments](#) 

Labels: [Christ](#), [Elohim](#), [Imprint](#)

Sunday, May 8, 2011

[The 12 Worst \(and Most Powerful\) Christian Right Groups](#)

The Religious Right in America is lavishly funded and politically well connected. These groups raise more than three-quarters of a billion dollars annually, mostly tax-exempt.

The 12 Worst (and Most Powerful) Christian Right Groups

By Rob Boston [article link](#)

May 2, 2011 | AlterNet | Americans United for Separation of Church and State

The Religious Right in America is lavishly funded and politically well connected. While the men who lead the fundamentalist Christian political movement hold different opinions about theology, they share a deep and abiding hostility to the separation of church and state. They seek to inject religion into public schools, obtain taxpayer funding for religious schools and other ministries, roll back reproductive choice and deny civil rights to gay people. And they enjoy extraordinary influence in Washington, D.C., and in many state legislatures.

What follows is a survey of some of the nation’s leading Religious Right organizations. Collectively, these groups raise more than three-quarters of a billion dollars annually, the bulk of it tax-exempt. Budget figures are from public tax documents and are the most recent available, in most cases from 2009 and 2010.

The Pat Robertson Empire

Christian Broadcasting Network

Budget: \$295,140,001

Location: Virginia Beach, Va.

Regent University

Budget: \$60,093,298

Location: Virginia Beach, Va.

American Center for Law and Justice

Budget: \$13,375,429

Location: Virginia Beach, Va.

Christian Advocates Serving Evangelism

Budget: \$43,872,322

Location: Atlanta, Ga.

TV preacher Pat Robertson has for many years overseen a sprawling Religious Right empire that includes a global television network, a university and an influential right-wing legal outfit. Robertson's flagship operation, "The 700 Club," is a daily television program that mixes news, faith healing, Christian lifestyle features and Religious Right politics. He calls church-state separation a "myth" and a "lie of the left." Despite his extreme views, Robertson remains well connected with the GOP power structure in Washington, and congressional leaders and presidential candidates often appear on his show. House Speaker John Boehner, for example, gave an exclusive interview in February.

Religious Right attorney Jay Sekulow runs the American Center for Law and Justice (ACLJ), a legal group founded by Robertson in 1991. Sekulow's Christian Advocates Serving Evangelism, the ACLJ under a different name, serves a similar purpose. The combined annual budget for both entities exceeds \$55 million.

Regent University was originally founded to offer graduate degrees in areas Robertson most wants to dominate: government, education, law, communications, psychology and ministry. It now offers undergraduate degrees as well (many of them online) and has a satellite campus in Alexandria, Va., a Washington, D.C., suburb.

The Falwell Empire**Liberty University**

Budget: \$395,898,255

Location: Lynchburg, Va.

Jerry Falwell Ministries

Budget: \$4,208,989

Location: Lynchburg, Va.

Liberty Counsel

Budget: \$1,371,795

Location: Orlando, Fla., and Lynchburg, Va.

The late Jerry Falwell, a television evangelist and founder of the Moral Majority, was a pivotal figure in the history of the Religious Right. Falwell died in 2007 and left his religio-political empire in the hands of his two sons, Jerry Jr. and Jonathan. Falwell Jr., who serves as chancellor of Liberty University, has followed in his father's footsteps by advancing a partisan political agenda. In December of 2007, Falwell issued an e-mail on university letterhead endorsing Mike Huckabee for president. In 2009, he used university resources to engineer the defeat of the Democratic member of the House of Delegates who represented the Lynchburg area.

In April of this year, Liberty hosted "The Awakening," a conference that featured former House Speaker Newt Gingrich and U.S. Rep. Michele Bachmann (R-Minn.), alongside Religious Right activists.

Liberty has experienced huge growth and now has an active online learning component. Despite Falwell's anti-government rhetoric, Liberty students receive nearly half a billion dollars in federal aid every year.

Jonathan Falwell serves as pastor of Thomas Road Baptist Church and oversees the remnants of his father's TV ministry.

Liberty Counsel is a Religious Right legal group originally founded by Mat Staver and based in Orlando, Fla. It is now a part of the Falwell enterprise and operates in conjunction with the Liberty University Law School, where Staver is dean.

Family Research Council / FRC Action / FRC Action PAC

Combined Budget: \$14,569,081

Location: Washington, D.C.

The Family Research Council has become the nation's top Religious Right group in Washington, D.C. Led by former Louisiana state representative Tony Perkins, the FRC seeks to merge fundamentalist Christianity with government. It opposes individual reproductive freedom, engages in gay bashing and lately has sought to join forces with the Tea Party to create a massive, far-right phalanx.

The FRC is so extreme that this year it was designated a "hate group" by the Southern Poverty Law Center.

Perkins has a checkered political past. In 1996, while managing the U.S. Senate campaign of Louisiana state legislator Woody Jenkins, he paid former Ku Klux Klan Grand Wizard and notorious white supremacist David Duke \$82,000 for his mailing list. In 2001, Perkins addressed the Louisiana chapter of the Council of Conservative Citizens, a white supremacist organization that grew out of the White Citizens Council.

Despite FRC's unsavory reputation, the group sponsors an annual "Values Voter Summit" that draws leading GOP congressional figures and presidential hopefuls.

FRC maintains an "action" arm with a 501(c)(4) tax status that enables it to be more directly political. It also funnels money to candidates through a political action committee.

American Family Association

Budget: \$21,408,342

Location: Tupelo, Miss.

Originally formed to advocate for censorship of racy TV shows, the American Family Association has branched out and now covers a range of Religious Right issues. The group was founded by the Rev. Donald Wildmon, a Methodist minister, and was originally called the National Federation for Decency. It advocated boycotts of companies that advertised on programs it considered salacious.

Wildmon has now turned day-to-day operations of the group over to his son, Tim. An AFA staffer, Bryan Fischer, has become notorious for making outrageous statements. Fischer calls church-state separation a "myth" and an invention of Adolf Hitler. He believes that the First Amendment protects only Christians and members of other faiths receive religious liberty as a courtesy. The AFA is stridently anti-gay and is the leading group promoting the Religious Right's phony claim of a "war on Christmas." It continues to boycott companies that refuse to buckle under to its demands.

The AFA has underwritten a series of "pastor policy briefings" in Iowa, California, Texas and other states intended to organize fundamentalist churches into a potent political machine.

The group says it owns and operates nearly 200 radio stations across the country.

Alliance Defense Fund

Budget: \$30,127,514

Location: Scottsdale, Ariz.

Formed by a group of TV and radio preachers in 1993, the Alliance Defense Fund was conceived as a funding pool for organizations that worked in the courts to promote theocratic views and undermine church-state separation. After a few years, the organization began engaging in direct litigation and formed a network of sympathetic attorneys nationwide.

ADF President Alan Sears says there is no such thing as church-state separation in the Constitution and that the bricks in the church-state wall are being removed “one by one.” The organization attacks public education and opposes legal abortion and gay rights.

Outside of court, the ADF has worked to lure evangelical churches into a vast right-wing political machine. It sponsors “Pulpit Freedom Sunday,” a ploy to openly defy federal tax law by encouraging pastors to endorse or oppose candidates from the pulpit. (While the ADF claims to be nonpartisan, all the project’s participating clergy in 2008 endorsed Republican John McCain or opposed Democrat Barack Obama.)

Focus on the Family

Budget: \$130,258,480

Location: Colorado Springs, Colo.

Focus on the Family was founded by child psychologist James Dobson to advocate for “biblical” solutions to family problems. Although it poses as a family-oriented ministry, the group has always been political. Vociferously opposed to church-state separation and secular government, the massive fundamentalist ministry has a worldwide presence.

Dobson, who has since retired from the group, remains an influential radio broadcaster and has authored several books. He still appears on the air daily with his son, Ryan. Dobson frequently attacks church-state separation and once said “The separation of church and state is not in the Constitution.”

FOF’s current president is Jim Daly. Although Daly said he wanted to tone down some of the ministry’s harsh attacks on gays and others, much far-right political content remains. FOF has a network of 35 state “family policy councils” that lobby in the state capitals.

Southern Baptist Convention Ethics & Religious Liberty Commission

Budget: \$3,236,000

Location: Nashville, Tenn., and Washington, D.C.

The lobbying arm of the Southern Baptist Convention (SBC), the nation’s largest Protestant denomination, takes stands virtually identical to the Religious Right. Southern Baptists claim 16 million members. The SBC’s government action office presses for school-sponsored religion, tax aid to religious schools, reductions in gay rights, limits on legal abortion and other far-right social issues. Commission President Richard Land has stated, “When we convince a majority of Americans that we are right, that’s not called a theocracy, that’s called the democratic process.”

Although many Baptists have historically supported church-state separation, the SBC in the early 1980s became the target of a takeover by Religious Right-style fundamentalists. Once in power, this bloc began endorsing various proposals to merge church and state (such as a school prayer amendment to the Constitution). Land works hand in glove with Religious Right organizations to promote a theocratic agenda. Despite the denomination’s tax-exempt status, he openly meddles in Republican Party politics.

Traditional Values Coalition

Budget: \$9,888,233

Location: Anaheim, Calif.

Founded originally to work on “culture war” issues in California, the Traditional Values Coalition eventually expanded to become a national organization. Known for its gay bashing and attacks on Islam, TVC claims to work with 43,000 churches nationwide. The group was founded by the Rev. Louis P. Sheldon, who once said, “A dangerous Marxist/Leftist/Homosexual/Islamic coalition has formed – and we’d better be willing to fight it with everything in our power.”

In 2000, Sheldon accepted money from gambling interests connected to lobbyist Jack Abramoff. Sheldon, whom one lobbyist referred to as “Lucky Louie,” told Religious Right activists he was blocking the spread of legalized gambling, although the lobbying firm he was working for was actually trying to spread internet-based gambling.

Sheldon’s daughter, Andrea Lafferty, serves as TVC executive director. She is as partisan and as shrill as her father. When Democratic Party officials announced that U.S. Rep. Debbie Wasserman Schultz (D-Fla.) would become party chair, Lafferty pounced.

“Way to go DNC,” Lafferty snarled in a press release. “You found the candidate who best fit your profile for DNC Chairman: a junkyard dog who is mean, nasty, shrill, able to screech at a moment’s notice, aggressive, and of course able to manipulate the facts and always uncompromising.”

Coral Ridge Ministries

Budget: \$17,263,536

Location: Ft. Lauderdale, Fla.

Coral Ridge Ministries was founded by D. James Kennedy, a TV preacher who died in 2007. Stridently fundamentalist and far-right on the political spectrum, Kennedy insisted that separation of church and state is not in the Constitution and was known for his attacks on evolution.

Coral Ridge also produced a number of books, DVDs and pamphlets attacking church-state separation. It was known for insisting that America was founded to be a “Christian nation.” Since Kennedy’s death, the ministry has continued pumping out right-wing political material. Its website looks more like a far-right political site than a portal to a ministry.

Today the operation is run by Kennedy’s daughter, Jennifer Kennedy Cassidy. Jerry Newcombe serves as host of Kennedy’s program, “The Coral Ridge Hour.”

Faith & Freedom Coalition

Budget: Unavailable

Location: Duluth, Ga.

The Faith & Freedom Coalition is a relatively new Religious Right group founded by Ralph Reed, former executive director of the Christian Coalition. The organization already has developed enough clout to sponsor an Iowa forum for would-be Republican presidential candidates in March of 2011.

Reed, who became a political consultant after leaving the Christian Coalition, formed the group after his attempt to launch a political career in Georgia collapsed when his ties to disgraced casino lobbyist Jack Abramoff became an issue and after writing an unsuccessful political thriller called Dark Horse.

Although the Coalition is of modest size now, the group is just getting started. Reed’s proven ability to organize the Religious Right faithful and raise money make this an organization to watch.

During his time with the Christian Coalition, Reed was known for his intemperate, often violent, imagery. (He once bragged about leaving political opponents in “body bags.”) Time has not mellowed him. During the March forum, Reed discussed the possibility of “replacing the government by force.”

The line is apparently part of Reed’s stock speech. He also used it at an earlier gathering of Tea Party activists, telling the crowd, “[W]e have not only the right, but the moral obligation to overthrow that government by force if necessary, and form a new government that will protect our rights.”

WallBuilder Presentations / WallBuilders

Budget: \$1,091,531 (plus proceeds from a for-profit arm)

Location: Aledo, Texas

WallBuilders is an organization founded by David Barton, a Texan who makes his living promoting bogus “Christian nation” history to fundamentalist groups. Barton insists that church-state separation is a myth and was never the intention of the founders. He markets books, DVDs and other materials that promote this view and speaks in fundamentalist churches and other venues.

Barton helped rewrite Texas’ social studies standards, which downplay church-state separation and elevate the “Christian nation” view. Barton does not have a degree in history (his degree, from Oral Roberts University, is in Christian Education), but he poses as a historian.

Despite his lack of legitimate academic credentials, Barton’s profile has increased recently due to a number of appearances he made on the Glenn Beck program on Fox News Channel. Time magazine in 2005 named him one of the top 25 most influential evangelicals in America.

Mike Huckabee, former Arkansas governor and 2008 presidential aspirant, is a huge Barton fan. Addressing a Religious Right gathering earlier this year, Huckabee opined that all Americans should be forced “at gunpoint...to listen to every David Barton message.”

The budget figures for WallBuilder Presentations are somewhat misleading. This organization is a small non-profit Barton runs – but he makes most of his money through a separate organization called simply WallBuilders. This group, which is a for-profit business, is not required to make its financial statements publicly available.

Concerned Women for America

Budget: \$11,772,009

Location: Washington, D.C.

Formed more than 30 years ago to counter the growing women’s rights movement, Concerned Women for America claims to be the largest women’s organization in the country. The organization, founded in 1979 by Tim LaHaye and his wife Beverly, focused originally on opposing passage of the Equal Rights Amendment.

When that issue became less prominent, the group began taking on other matters, such as opposing gay rights and legal abortion as well as attacking alleged “secular humanism” in public schools. In 1984, the group sponsored a legal challenge brought by a Tennessee woman who claimed textbooks used in her child’s school promoted humanism. A federal court initially ruled in favor of the woman, but the decision was overturned on appeal.

In the 1980s, CWA even branched into international affairs, launching a special project to attack Nicaragua’s Sandinista government. Today, the group focuses mainly on opposing abortion, gay rights and public education, although it often attacks the United Nations and has increasingly engaged in Muslim bashing.

Like a lot of Religious Right organizations these days, CWA has been adding fiscal issues to its agenda, demanding that government reduce spending. Its current targets include Planned Parenthood, the National Endowment for the Arts, Public Broadcasting and NPR.

Tim LaHaye went on to write a successful series of apocalyptic pot-boilers called “Left Behind” and now lives in semi-retirement with his wife. Although Beverly LaHaye is still listed as CWA’s chair, the group’s president is now Wendy Wright. The organization claims 500,000 members.

It sponsors a legislative action committee that is a 501(c)(4) organization and an allied political action committee that in 2010 spent nearly \$300,000 endorsing conservative candidates.

Rob Boston is senior policy analyst at Americans United for Separation of Church and State. Rob, who has worked at Americans United since 1987, also serves as assistant editor of AU's "Church & State" magazine. Rob is the author of three books: "Close Encounters with the Religious Right: Journeys into the Twilight Zone of Religion and Politics" (Prometheus Books, 2000); "The Most Dangerous Man in America? Pat Robertson and the Rise of the Christian Coalition" (Prometheus

Books, 1996) and "Why the Religious Right Is Wrong About Separation of Church and State" (Prometheus Books, 1993; second edition, 2003).

AlterNet [home page](#)


Americans United for Separation of Church and State [home page](#)

The DeVos Family: Meet the Super-Wealthy Right-Wingers Working With the Religious Right to Kill Public Education

By now you've surely heard of the Kochs. Meanwhile, the powerful, wealthy DeVos family has remained largely under the radar, while leading a stealth assault on America's schools.

by Rachel Tabachnick [article link](#)

May 6, 2011 | AlterNet

Posted by caimbhriain myrddin at [8:57 AM](#) [0 comments](#) 

Labels: [Imprint](#)

Saturday, May 7, 2011

We Must Give Up Our Religion To Find God




Posted by caimbhriain myrddin at [4:54 AM](#) [0 comments](#) 

Labels: [Imprint](#)

Friday, May 6, 2011

The Way of the World



Posted by caimbhriain myrddin at [11:25 AM](#) [0 comments](#) 

Thursday, May 5, 2011

The Banality of Evil



Mammon or Messiah


Posted by caimbhriain myrddin at [8:05 AM](#) [0 comments](#) 

Labels: [Evil](#), [Fallen](#), [Imprint](#)

Wednesday, May 4, 2011

Seduction of the Illusion



Posted by caimbhriain myrddin at [7:33 AM](#) [0 comments](#) 

Labels: [Imprint](#)

Friday, April 29, 2011

The Godspeed Institute: Global Fundamentalism


Global Fundamentalism

The Godspeed Institute [program link](#) (mp3)
March 27, 2011

Carole Hallundbaek speaks with Peter Huff, the author of 'What Are They Saying About Fundamentalisms?' and a leading authority on global fundamentalism and the anti-modernist impulse in world religions. Currently the Besl Family Chair in Ethics/Religion and Society at Xavier University, he has also been the T. L. James Associate Professor of Religious Studies at Centenary College, where he taught Introduction to Christianity, Buddhism, Islam, Hinduism, World Religions, and Global Fundamentalism.

Topics in this informative hour include: fundamentalism as a critical topic in matters of religion, politics, war and violence, even the threat of violence; how he defines Fundamentalism; how it has grown over the years; some core beliefs / understandings of Fundamentalism; how it takes shape among the world religions; the anti-modernist impulse in world religions; how Fundamentalism works in similar fashion for Christians as well as Muslims and other faiths; misconceptions of Fundamentalism; the Fundamentalist concept of God, and the role of human beings; the future of Fundamentalism; and more.

The Godspeed Institute [home page](#)
Progressive Radio Network [home page](#)

Posted by caimbhriain myrddin at [10:35 AM](#) [0 comments](#) 

Labels: [Imprint](#)

Thursday, April 28, 2011

[Richard Horsley: The Political Life of Jesus](#)

The Political Life of Jesus

Speaker: Richard Horsley

Date Recorded: 2006-07-19 [program link](#) (mp3)

Series: Teaching Radical Alternatives

Summary: The research of Dr. Richard Horsley, author of "Jesus and Empire", strongly suggests Jesus was as much a political as a religious figure, more a promoter and defender of community than a personal savior.

Notes: Check the 10 Commandments. Four of them deal with the exclusivity of God and the other six are clearly political and/or economic in their essential thrust. Richard Horsley's talk, originally titled "Jesus: Buttress or Challenge to Empire?" is based on a life-long study of the Bible "as literature". He dispells the fallacy that church and state have ever been separate. He covers the ambivalent situation faced by the U.S. as it emerged from Europe both as the new Promised Land and the new Rome. He puts a worldly spin on the teaching of Jesus based on original sources and the perspective gained by reading entire chapters of the Bible at once rather than one line at a time.

Some of **Dr. Horsley's** [numerous publications](#) include [Jesus and Empire: The Kingdom of God and the New World Disorder](#); Religion and Empire: People, Power and the Life of the Spirit; and Jesus and the Spiral of Violence: Jewish Resistance in Roman Palestine.

Teaching Radical Alternatives [web page](#)

Posted by caimbhriain myrddin at [6:03 AM](#) [0 comments](#) 

Labels: [Christ](#), [Imprint](#)

Wednesday, April 27, 2011

[God is a Family](#)




Posted by caimbhriain myrddin at [6:49 AM](#) [0 comments](#) 

Labels: [Christ](#), [Elohim](#), [Imprint](#), [Origins](#)

Tuesday, April 26, 2011

Fire and Brimstone




Posted by caimbhriain myrddin at [7:46 AM](#) [0 comments](#) 

Labels: [Christ](#), [Evil](#), [Imprint](#), [Origins](#)

Monday, April 25, 2011

The Bread of Life



Posted by caimbhriain myrddin at [8:51 AM](#) [0 comments](#) 

Labels: [Christ](#), [Imprint](#), [Origins](#)

Sunday, April 24, 2011

[Our Very "Being and Doing" Must Be of God\(-ing\)](#)



Posted by caimbhriain myrddin at [10:03 AM](#) [0 comments](#)

Labels: [Christ](#), [Imprint](#), [Origins](#)

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Metaphysics (Ontology, Society): Being and Knowing

Saturday, April 23, 2011

Marred and Forgotten



Posted by caimbhriain myrddin at [7:56 AM](#) [0 comments](#) 

Labels: [Christ](#), [Imprint](#), [Origins](#)

Friday, April 22, 2011

Systemic Erasure



Posted by caimbhriain myrddin at [9:39 AM](#) [0 comments](#) 

Labels: [Christ](#), [Imprint](#), [Origins](#)

Thursday, April 21, 2011

[communitarian Church of God 1](#)



Posted by caimbhriain myrddin at 2:48 PM 0 comments

Labels: [Christ](#), [Imprint](#), [Origins](#)

[communitarian Church of God 2](#)



Posted by caimbhriain myrddin at 2:44 PM 0 comments

Labels: [Christ](#), [Imprint](#), [Origins](#)

Tuesday, April 19, 2011

[Passover Letter: Let God's People Go !!](#)

A Passover Letter to the COG "Ministry": LET GOD'S PEOPLE GO !!

Matthew 20:25 But Jesus called them [unto him], and said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. 26 But ***it shall not be so among you***: but whosoever will be great among you, let him be your minister [G1249 diakonos; attendant]; 27 And whosoever will be chief among you, let

him be your servant: 28 Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

Mark 10:42 But Jesus called them [to him], and saith unto them, Ye know that they which are accounted to rule over the Gentiles exercise lordship over them; and their great ones exercise authority upon them. 43 But ***so shall it not be among you***: but whosoever will be great among you, shall be your minister [G1249 diakonos; attendant]: 44 And whosoever of you will be the chiefest, shall be servant of all.

Luke 22:25 And he said unto them, The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors. 26 But ***ye [shall] not [be] so***: but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve. 27 For whether [is] greater, he that sitteth at meat, or he that serveth? [is] not he that sitteth at meat? but I am among you as he that serveth.

Matthew 20:25-28, Mark 10:42-44, and Luke 22:25-27 are clear definitions of, and a clear recognition that, **an imposed systemic is employed within the COG [Church of God], ** in direct violation of Christ's instructions ****. These testimonies clearly show that there is a very serious **error** within the COG which has caused and continues to cause extremely grievous repercussions !! **"... For this purpose the Son of God was manifested, that he might **destroy** the works of the devil" [1 John 3:8]. This is the purpose, the commission of the Church, to destroy the works of the devil, not to mimic and employ his systemic !!** The nature of the beast is directing the COG, not the nature of God. We must understand that God does NOT desire to exercise lordship over us - it is Satan's desire to exercise dominion over others; God's purpose, desire, is the exact opposite: **** it is to serve His creation ** IN RELATIONSHIP**, and this, our relationship, **is** the GOVERNMENT of GOD !!

The COG is not a hierarchy, a one-man rule with a professional ministry, ranking the "gifts of God," nor is it a professional eldership, with many "gifts of the ministry" within the eldership. **The COG is a "ministry of gifts" imparted to all those within whom the Spirit of God resides, a common ministry of the brethren, each with a gift, or gifts that God has given them, freely sharing all that God has freely shared with them [in a reciprocal relationship, with each other and with God], for the edification of the body of Christ, for the work of the ministry, their ministry.** The work of the ministry [the ministration of gifts] belongs to the entire body of believers, equipped, guided, and encouraged by a mutual sharing of God's gifts, to expound and apply His Word with wisdom and power.

The body of Christ is held together by every part working together. Each Christian has a ministry given to them by God - each has stewardship responsibilities, authority, and full accountability to God. There is no professional ministry, no corporate church [the COG Inc.], no ranking of spiritual gifts, no division into ministry and laity, no copyrighting of God's truth [God owns the copyright; no money, no price]. No man has the right to put his name on any understanding given by God, an understanding to be placed on the common table, in proper humility [with no thought of reward or recognition], for all to eat. We are all brethren, no more, no less !! The COG is not a business, the COG Family is a community !!

The COG community is patterned on local, autonomous, loosely-confederated congregations, with those mature in the spirit [elders] chosen within each, gently leading in servant authority, leading by persuasive example [we love Christ because He first loved us], not bosses over God's church, not imposing, but guiding [as arbiter with Christ] each congregation in their gifted dialogue, their reasoning together, with the spirit of God leading, to an understanding of the truth of God, and abiding in that truth.

Christ's desire is to use the church-community to show the world a wholly new form of authority. But this new form of authority is nullified by the top-down, command-style structure that prevails in the COG today. The Gospel is negated even before it is proclaimed, because we deny its power with the way we conduct our lives and our church business. As a result, God is robbed of His glory and His image is distorted before the watching world. Nothing could be more serious than this !!

The COG must withdraw out of this world's systemic [be ye separate; be not partakers], we must withdraw out of its unholy and unrighteous ways into God's separate and self-sufficient community [Holy and Righteous in *all* our ways; a *living* witness]. How we stand in *relation* to our fellow man and his society as his future judge [1 Cor 6:2, the saints shall judge the world, the angels] is paramount. We cannot partake of another's sin, or be the cause or occasion of the same, or our role as judge is negated !! The COG systemic must be *of God* NOT of man [we are under judgment now]; how can we mete out judgment when we are guilty of complicity in the very sins being judged ?? The COG must be the alternative community, the *full* preaching and witness [our citizenship wholly conformed to the Gospel], the light that the world can see and turn to. **We must not participate in this imposed, evil systemic [the false god of business and its monetary system, its instrumentality of oppression], helping to build holocaust, while at the same time planning our escape.** God's people must strive to be self-sufficient in *all* their ways, ie., negative-interest community currency(-ies) used within the confederated, communitarian community-congregations.

Our withdrawal into God's community is only possible if we truly go to our scattered brethren [in love, in prayer, trusting in God] to resolve any differences [instead of accusing, marking, calling our judgment "tough love"]; we have more in common than in difference [the carnal wall of division and strife is money, position, and personality]. **The COG has a different mind [God's mind], a different attitude [Holy, righteous, spiritual character], and a different purpose in life [to destroy the works of the devil]. The COG walks a different path, guided by God's MAP [mind, attitude, purpose] and spiritual compass [the Holy Spirit showing us the way].** The work of the COG is to believe on Christ [John 6:29], to be committed unto, to be persuaded of, to trust, to follow Christ, in all of His Ways. All things are possible with God !!

The various COG Inc.'s must be disestablished in total. Restitution must be made to *all* brethren [past and present; we must forgive each other]. **God's people must be let go, must be set free by the professional ministry, who are opposing God both in mind and in form.** They too, must take their proper place within God's ministry of gifts. We must all go to God in deep humility, in weeping and mourning, and ask for His forgiveness. We must ask God to lead us into His righteous community, to establish His community filled with agape love and healing !! **We must repair the breach, and restore the paths to *dwell* in. The Ministry of Reconciliation begins within the Church of God.**

Posted by caimbhriain myrddin at [8:23 AM](#) [0 comments](#) 

Labels: [Christ](#), [Imprint](#), [Origins](#)

Holy Days: Family and Community

The Seven Annual Sabbaths

Our inherent value = love and truth; the communitarian way, the environment instituted in the pages of the OT and exemplified in the NT has a built-in reminder to maintain "the continual", the daily worship (the practise of the way): the annual Holy Days, the festivals; the shared symbolic behavior so important to fellowship and cognition.

The seven annual Sabbaths instituted forever not only the Holy Days [God's Plan of Salvation for humanity] but the way of life within, explicit in the harvest feasts: the communitarian way, the *path* [personal achievement of true humanity] - the first day of the sacred year (the annual beginning); the Passover (the sacrifice, the reconciliation, the acceptance; the SAGE attempt to silence); ULB (the putting away of sin, the commitment); Pentecost (the gift of God; a society of the gift); the fall harvest season, Trumpets, Atonement, FOT, LGD: the return Christ, of His message; the putting away of the adversary (Mammon; the alienated, privileged attitudes); the harvest feast (feast of booths, the millennium, the communal reconstruction); the judgement (the Book of Life opened; all of humanity to share in the way).

The **Passover** observance at even (sunset), in the NT the Last Supper; the wine and unleavened bread taken by the Baptised in acknowledgement of the sacrifice of Christ Jesus for the remission of sins and in rededication as the very flesh and blood of the "body of Christ"; the Night To Be Much Remembered, observed the next sunset, was instituted to remember the Exodus of Israel from Egypt (typifies sin), the **7 Days of Unleavened Bread** [ULB] begin; they picture the removal of sin from our lives; no leavened bread or products of any kind (the puffed-up lives, attitudes); the first and last days are annual Sabbaths; next is **Pentecost**, which pictures God's Gift of the Holy Spirit to the Christian Community, the 3rd annual Sabbath.

The **Feast of Trumpets** pictures the return of Christ; the Second Coming when Christ directly intervenes in world affairs and establishes the government or Kingdom of God over mankind; the beginning of the Millennium; the next event is pictured by the **Day of Atonement**; the binding and separation of Satan, the author of all sin (the transgression of God's Ten Commandments) away from mankind until after the Millennium; next is the **Feast of Tabernacles** [FOT] or Booths, a feast of ingathering, a seven day festival where we leave our homes and gather together if possible; it pictures the Millennium when Jesus Christ is Lord and King over all the earth, when the Holy Spirit is granted to all mankind alive and born during the Millennium and the earth is prepared for the next great event to take place; that event is pictured by the **Last Great Day** [LGD], the resurrection of every man, woman and child who has ever lived/been conceived (including the stillborn and aborted, placed into their parents arms); the dead stand before God; this is the Great White Throne Judgement, not a condemnation to a hell as traditional Christianity believes, but a time when the "Book of Life" is opened to all of humanity and they are given their first opportunity to receive God's instruction, to learn his way of love based on the 10 Commandments and ultimately to be born into the very Family of God.

The spring (3 Sabbaths) and fall Holy Days (4 Sabbaths) picture the plan of redemption for mankind and are explained throughout the Bible; by keeping them as commanded by God every year, the Church (the community) is kept in constant remembrance of God's plan for mankind and man's destiny to be born into the Family of God and ultimately to share in the rule and continuing creation of the universe.

MM Book 2 Chapter 10-17

When we come in contact with, or come up against, “character” that *lacks* God [in others or in ourselves], it is an opportunity to express God: INIQUITY PURGED BY MERCY AND TRUTH [mercy/forgiveness] – all of us have been casualties of the prevailing systemic character, the fear “bullet” [arrow] that is shot deep into us; God will heal the “inflicted wound”, and heal us !! — we must pull-back “for” engagement [from the evil; we are in conflict of interest]; WE MUST *OCCUPY* COMMUNITY, WE MUST *PLACE* GOD’S PRESENCE INTO WHEREVER WE ARE [location or situation]; GOD’S CHARACTER AND ABILITIES ARE OURS TO PLACE !! – WE *ARE* GOD FAMILY, WE EMBODY [our being] AND CREATE [our doing] COMMUNITY, THIS *IS* OUR RESPONSE-ABILITY !! — OUR MINISTRY [ministration] IS ** OUR RELATIONSHIP(S) **, OUR COMMUNITY !! – AGAPE LOVE IS THE GIFT, AND THE GIVING !!

“... The three main festivals in the Bible are Passover, Pentecost and Tabernacles – in the physical application Passover is the festival of political freedom, Tabernacles of economic freedom, and Pentecost, the central and most important, is a festival of spiritual freedom [see Harris L. Selig, "Links to Eternity", p. 370; Richard C. Nickels, Giving and Sharing, "Pentecost Paper"]:

PASSOVER = POLITICAL FREEDOM – EXODUS (out of bondage), Christ Systemic;
PENTECOST = SPIRITUAL FREEDOM – 10C, Covenant People, Holy Spirit, COG;
TABERNACLES = ECO-NOMIC FREEDOM – Ingathering, Harvest, KINGDOM OF GOD.

Previously Posted September 24, 2010

The Annual Feasts and Holy Days [MMmeta article](#)

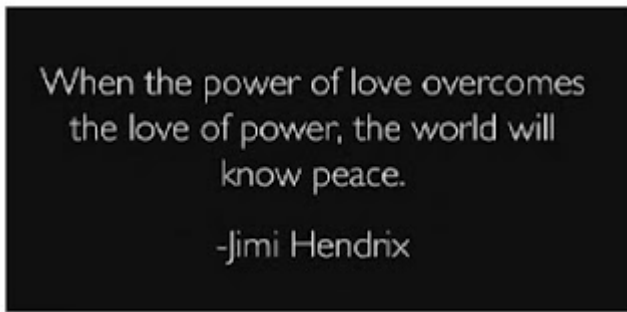
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MM Book 2 [blog home](#)

Posted by caimbhriain myrddin at [8:09 AM](#) [0 comments](#) 

Labels: [Christ](#), [Imprint](#), [Origins](#)

Saturday, January 1, 2011



Posted by caimbhriain myrddin at [11:14 AM](#) [0 comments](#) 

Labels: [Imprint](#)

Monday, December 27, 2010

[Chris Hedges: 2011: A Brave New Dystopia](#)

2011: A Brave New Dystopia

by Chris Hedges [article link](#) [article link](#)

December 27, 2010 | TruthDig | CommonDreams

The two greatest visions of a future dystopia were George Orwell's "1984" and Aldous Huxley's "Brave New World." The debate, between those who watched our descent towards corporate totalitarianism, was who was right. Would we be, as Orwell wrote, dominated by a repressive surveillance and security state that used crude and violent forms of control? Or would we be, as Huxley envisioned, entranced by entertainment and spectacle, captivated by technology and seduced by profligate consumption to embrace our own oppression? It turns out Orwell and Huxley were both right. Huxley saw the first stage of our enslavement. Orwell saw the second.

We have been gradually disempowered by a corporate state that, as Huxley foresaw, seduced and manipulated us through sensual gratification, cheap mass-produced goods, boundless credit, political theater and amusement. While we were entertained, the regulations that once kept predatory corporate power in check were dismantled, the laws that once protected us were rewritten and we were impoverished. Now that credit is drying up, good jobs for the working class are gone forever and mass-produced goods are unaffordable, we find ourselves transported from "Brave New World" to "1984." The state, crippled by massive deficits, endless war and corporate malfeasance, is sliding toward bankruptcy. It is time for Big Brother to take over from Huxley's feelies, the orgy-porgy and the centrifugal bumble-puppy. We are moving from a society where we are skillfully manipulated by lies and illusions to one where we are overtly controlled.

Orwell warned of a world where books were banned. Huxley warned of a world where no one wanted to read books. Orwell warned of a state of permanent war and fear. Huxley warned of a culture diverted by mindless pleasure. Orwell warned of a state where every conversation and thought was monitored and dissent was brutally punished. Huxley warned of a state where a population, preoccupied by trivia and gossip, no longer cared about truth or information. Orwell saw us frightened into submission. Huxley saw us seduced into submission. But Huxley, we are discovering, was merely the prelude to Orwell. Huxley understood the process by which we would be complicit in our own enslavement. Orwell understood the enslavement. Now that the corporate coup is over, we stand naked and defenseless. We are beginning to understand, as Karl Marx knew, that unfettered and unregulated capitalism is a brutal and revolutionary force that exploits human beings and the natural world until exhaustion or collapse.

"The Party seeks power entirely for its own sake," Orwell wrote in "1984." "We are not interested in the good of others; we are interested solely in power. Not wealth or luxury or long life or happiness: only power, pure power. What pure power means you will understand presently. We are different from all the oligarchies of the past, in that we know what we are

doing. All the others, even those who resembled ourselves, were cowards and hypocrites. The German Nazis and the Russian Communists came very close to us in their methods, but they never had the courage to recognize their own motives. They pretended, perhaps they even believed, that they had seized power unwillingly and for a limited time, and that just round the corner there lay a paradise where human beings would be free and equal. We are not like that. We know that no one ever seizes power with the intention of relinquishing it. Power is not a means; it is an end. One does not establish a dictatorship in order to safeguard a revolution; one makes the revolution in order to establish the dictatorship. The object of persecution is persecution. The object of torture is torture. The object of power is power.”

The political philosopher Sheldon Wolin uses the term “inverted totalitarianism” in his book “Democracy Incorporated” to describe our political system. It is a term that would make sense to Huxley. In inverted totalitarianism, the sophisticated technologies of corporate control, intimidation and mass manipulation, which far surpass those employed by previous totalitarian states, are effectively masked by the glitter, noise and abundance of a consumer society. Political participation and civil liberties are gradually surrendered. The corporation state, hiding behind the smokescreen of the public relations industry, the entertainment industry and the tawdry materialism of a consumer society, devours us from the inside out. It owes no allegiance to us or the nation. It feasts upon our carcass.

The corporate state does not find its expression in a demagogue or charismatic leader. It is defined by the anonymity and facelessness of the corporation. Corporations, who hire attractive spokespeople like Barack Obama, control the uses of science, technology, education and mass communication. They control the messages in movies and television. And, as in “Brave New World,” they use these tools of communication to bolster tyranny. Our systems of mass communication, as Wolin writes, “block out, eliminate whatever might introduce qualification, ambiguity, or dialogue, anything that might weaken or complicate the holistic force of their creation, to its total impression.”

The result is a monochromatic system of information. Celebrity courtiers, masquerading as journalists, experts and specialists, identify our problems and patiently explain the parameters. All those who argue outside the imposed parameters are dismissed as irrelevant cranks, extremists or members of a radical left. Prescient social critics, from Ralph Nader to Noam Chomsky, are banished. Acceptable opinions have a range of A to B. The culture, under the tutelage of these corporate courtiers, becomes, as Huxley noted, a world of cheerful conformity, as well as an endless and finally fatal optimism. We busy ourselves buying products that promise to change our lives, make us more beautiful, confident or successful as we are steadily stripped of rights, money and influence. All messages we receive through these systems of communication, whether on the nightly news or talk shows like “Oprah,” promise a brighter, happier tomorrow. And this, as Wolin points out, is “the same ideology that invites corporate executives to exaggerate profits and conceal losses, but always with a sunny face.” We have been entranced, as Wolin writes, by “continuous technological advances” that “encourage elaborate fantasies of individual prowess, eternal youthfulness, beauty through surgery, actions measured in nanoseconds: a dream-laden culture of ever-expanding control and possibility, whose denizens are prone to fantasies because the vast majority have imagination but little scientific knowledge.”

Our manufacturing base has been dismantled. Speculators and swindlers have looted the U.S. Treasury and stolen billions from small shareholders who had set aside money for retirement or college. Civil liberties, including habeas corpus and protection from warrantless wiretapping, have been taken away. Basic services, including public education and health care, have been handed over to the corporations to exploit for profit. The few who raise voices of dissent, who refuse to engage in the corporate happy talk, are derided by the corporate establishment as freaks.

Attitudes and temperament have been cleverly engineered by the corporate state, as with Huxley’s pliant characters in “Brave New World.” The book’s protagonist, Bernard Marx, turns in frustration to his girlfriend Lenina:

“Don’t you wish you were free, Lenina?” he asks.

“I don’t know that you mean. I am free, free to have the most wonderful time. Everybody’s happy nowadays.”

He laughed, “Yes, ‘Everybody’s happy nowadays.’ We have been giving the children that at five. But wouldn’t you like to be free to be happy in some other way, Lenina? In your own way, for example; not in everybody else’s way.”

“I don’t know what you mean,” she repeated.

The façade is crumbling. And as more and more people realize that they have been used and robbed, we will move swiftly from Huxley’s “Brave New World” to Orwell’s “1984.” The public, at some point, will have to face some very unpleasant truths. The good-paying jobs are not coming back. The largest deficits in human history mean that we are trapped in a debt peonage system that will be used by the corporate state to eradicate the last vestiges of social protection for citizens, including Social Security. The state has devolved from a capitalist democracy to neo-feudalism. And when these truths become apparent, anger will replace the corporate-imposed cheerful conformity. The bleakness of our post-industrial pockets, where some 40 million Americans live in a state of poverty and tens of millions in a category called “near poverty,” coupled with the lack of credit to save families from foreclosures, bank repossessions and bankruptcy from medical bills, means that inverted totalitarianism will no longer work.

We increasingly live in Orwell’s Oceania, not Huxley’s The World State. Osama bin Laden plays the role assumed by Emmanuel Goldstein in “1984.” Goldstein, in the novel, is the public face of terror. His evil machinations and clandestine acts of violence dominate the nightly news. Goldstein’s image appears each day on Oceania’s television screens as part of the nation’s “Two Minutes of Hate” daily ritual. And without the intervention of the state, Goldstein, like bin Laden, will kill you. All excesses are justified in the titanic fight against evil personified.

The psychological torture of Pvt. Bradley Manning—who has now been imprisoned for seven months without being convicted of any crime—mirrors the breaking of the dissident Winston Smith at the end of “1984.” Manning is being held as a “maximum custody detainee” in the brig at Marine Corps Base Quantico, in Virginia. He spends 23 of every 24 hours alone. He is denied exercise. He cannot have a pillow or sheets for his bed. Army doctors have been plying him with antidepressants. The cruder forms of torture of the Gestapo have been replaced with refined Orwellian techniques, largely developed by government psychologists, to turn dissidents like Manning into vegetables. We break souls as well as bodies. It is more effective. Now we can all be taken to Orwell’s dreaded Room 101 to become compliant and harmless. These “special administrative measures” are regularly imposed on our dissidents, including Syed Fahad Hashmi, who was imprisoned under similar conditions for three years before going to trial. The techniques have psychologically maimed thousands of detainees in our black sites around the globe. They are the staple form of control in our maximum security prisons where the corporate state makes war on our most politically astute underclass—African-Americans. It all presages the shift from Huxley to Orwell.

“Never again will you be capable of ordinary human feeling,” Winston Smith’s torturer tells him in “1984.” “Everything will be dead inside you. Never again will you be capable of love, or friendship, or joy of living, or laughter, or curiosity, or courage, or integrity. You will be hollow. We shall squeeze you empty and then we shall fill you with ourselves.”

The noose is tightening. The era of amusement is being replaced by the era of repression. Tens of millions of citizens have had their e-mails and phone records turned over to the government. We are the most monitored and spied-on citizenry in human history. Many of us have our daily routine caught on dozens of security cameras. Our proclivities and habits are recorded on the Internet. Our profiles are electronically generated. Our bodies are patted down at airports and filmed by scanners. And public service announcements, car inspection stickers, and public transportation posters constantly urge us to report suspicious activity. The enemy is everywhere.

Those who do not comply with the dictates of the war on terror, a war which, as Orwell noted, is endless, are brutally silenced. The draconian security measures used to cripple protests at the G-20 gatherings in Pittsburgh and Toronto were wildly disproportionate for the level of street activity. But they sent a clear message—DO NOT TRY THIS. The FBI’s targeting of antiwar and Palestinian activists, which in late September saw agents raid homes in Minneapolis and Chicago, is a harbinger of what is to come for all who dare defy the state’s official Newspeak. The agents—our Thought Police—seized phones, computers, documents and other personal belongings. Subpoenas to appear before a grand jury have since been served on 26 people. The subpoenas cite federal law prohibiting “providing material support or resources to designated foreign terrorist organizations.” Terror, even for those who have nothing to do with terror, becomes the blunt instrument used by Big Brother to protect us from ourselves.


“Do you begin to see, then, what kind of world we are creating?” Orwell wrote. “It is the exact opposite of the stupid hedonistic Utopias that the old reformers imagined. A world of fear and treachery and torment, a world of trampling and being trampled upon, a world which will grow not less but more merciless as it refines itself.”

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Labels: [Apocalypse](#), [Imprint](#)

Sunday, December 26, 2010

[Tom Mullen: Jesus Christ, Libertarian](#)

Jesus Christ, Libertarian

by Tom Mullen [article link](#) [article link](#)

December 25, 2010 | Tom Mullen | LewRockwell

“Then the scribes and the Pharisees brought a woman who had been caught in adultery and made her stand in the middle. They said to him, “Teacher, this woman was caught in the very act of committing adultery. Now in the law, Moses commanded us to stone such women. So what do you say?” They said this to test him, so that they could have some charge to bring against him. Jesus bent down and began to write on the ground with his finger. But when they continued asking him, he straightened up and said to them, “Let the one among you who is without sin be the first to throw a stone at her.” Again he bent down and wrote on the ground. And in response, they went away one by one, beginning with the elders. So he was left alone with the woman before him. Then Jesus straightened up and said to her, “Woman, where are they? Has no one condemned you?” She replied, “No one, sir.” Then Jesus said, “Neither do I condemn you. Go, (and) from now on do not sin anymore.” (John 8: 3–11)

As we approach the new year with conservatism again ascendant in the political sphere, this story of Jesus’ uncompromising libertarianism seems even more timely than stories of his birth, despite the approach of his celebrated birthday. Nowhere does Jesus admonish “social conservatives” more harshly.

There is an important distinction here. By “social conservative,” I do not mean anyone who disapproves of certain human behavior. The freedom to follow the dictates of one’s conscience was the first inalienable right recognized by the founders of our nation. If one truly believes that homosexuality, adultery, or other “non-conservative” behavior violates the laws of God, it is that person’s inalienable right to disapprove of it, even to voice his disapproval of it, regardless of the anguished cries of the political correctness lobby on the left.

However, no one has a right to use violence against those who engage in behavior that does not harm another person, regardless of whether or not that behavior violates the laws of God. Since all laws are enforced under the threat of violence (as this story also makes wonderfully clear), Jesus makes it clear in this passage that it is not for men to enforce the laws of God. With the exception of cases in which one human being has harmed another, the right to punish the behavior of others is reserved for God.

It is important to recognize that Jesus does not condone the sin that the anonymous woman has committed. When he has shamed away the mob who would have stoned her, Jesus commands her to sin no more. Neither does he insinuate that her

behavior might not have consequences for her soul. With flawless libertarian reasoning, Jesus teaches us the true meaning of freedom: that God grants us the liberty to do as we wish, even to reject him and his laws, but that we also bear the full consequences of our actions. If we harm another person, then we are subject to the laws of men. However, it is for each individual to determine the will of God according to his conscience and to choose whether to act accordingly or not. There never has been nor can there ever be any body of corruptible men who can save an individual's soul.

This is by no means the only place in the gospels that Jesus teaches us this lesson. His entire public ministry was one admonishment of the hypocritical, socially conservative theocracy after another. Indeed, it is the Jewish state that is Jesus' chief antagonist throughout the gospels. He is noticeably disinterested in the more secular Roman government, despite its tyranny over his people. While he certainly doesn't approve of the Romans, he has no interest in political revolution. As Jesus tells Pilate, "my kingdom is not of this world." (John 18:36). However, his own government does not merely commit secular, political oppression against its people. It usurps the authority of God and attempts to judge in his place. For this, Jesus constantly lets loose his most venomous admonishments.

"The chief priests and Pharisees" are constantly shown up for what they are throughout the gospels. They do not seek to punish sins to defend the honor of God, but for their own selfish political motives. Their persecution and eventual murder of Jesus himself is quite obviously perpetrated out of fear of his influence over the people. And what is this subversive influence that warrants torture and death? "Love one another as I have loved you. Love your enemies. Do unto others as you have them do unto you." Of course the state would hate such a message. It runs afoul of every depravity that the state tries to exhort its citizens to, including its wars, its persecution of non-conformists, and its rampant looting of the citizenry dressed up as "public works."

When Jesus encounters man-made laws masquerading as the laws of God, he openly condones breaking those laws. When his disciples pick fruit on the Sabbath and are caught in the act by the Pharisees, Jesus beats them at their own game by citing Jewish scripture, which describes David actually eating sacred bread out of the temple, reserved for the priests by Jewish law.

Demonstrating how perverse any theocratic state eventually becomes, the Pharisees then bring a man forward with a "withered hand," daring Jesus to cure him and break the law himself. They are willing to see this man miss his one chance to be cured in the hopes that they can use their distorted interpretation of God's command to "keep holy the Sabbath" to ensnare Jesus for political ends. Jesus breaks the law without hesitation, saying that "it is lawful to do good on the Sabbath." Caring little for the wisdom of the lesson and interested only in maintaining their own autocratic power, the Pharisees withdraw to begin planning Jesus' murder. (Matthew 12: 1-14)

By attempting to use the law to enforce their morality, social conservatives violate the very principles that they say that they cherish most. Social conservatives decry Islam because it attempts to "propagate the faith by the sword." However, there is only a cosmetic difference between promoting your religious views through acts of terrorism and doing likewise through passing unjust laws against minorities who have no recourse but to obey or suffer violence. In both cases, it is the sword that compels the victim rather than the mind or the heart. Neither can social conservatives rely on the argument that their laws are passed by an elected body representing the people. If that justifies socially conservative laws, then what is their objection to the welfare state?

No part of this argument should be misconstrued as an endorsement of political correctness or the left's agenda to grant positive rights to their own special interest groups for political purposes. If we are truly a free country and we meant what we said in the first amendment to our Constitution, then every individual, whether the most fundamentalist Christian or the most libertine atheist, should have the right to speak freely, even if what they say offends another person. For many devout Christians, it is their sacred duty to try to persuade their fellow man to repent of his sins and embrace Jesus as his savior.

However, there is an ocean of difference between persuasion and coercion. The minute that we say, "there ought to be a law," we are picking up the sword. If we do so in defense of the inalienable human rights of life, liberty, and property, we are within our rightful authority. If we do so to supplant the authority of God, we become the very type of people that Jesus spent his life fighting against. To truly be Christian, we must recognize the need for "a wall of separation between church and state."

Jesus was very clear about his views on what would lead to salvation and what would not. Jesus condemned many behaviors, like adultery, that social conservatives likewise condemn. He also said that “no one comes to the Father except through me.” (John 14:6) However, he does not go on to say, “Therefore, if your brother does not come to me willingly, then draw your sword and force him.” Salvation must be chosen; God did not create a race of slaves.

As we celebrate the birth of this great libertarian, let us not forget the lesson of his life and death. Jesus was murdered by the theocratic state for exposing their hypocrisy and resisting their unjust, blasphemous laws. Let us follow his example of speaking our minds according to our consciences but never raising our hand to save our brothers’ souls. Each one of us will ultimately find that our understanding of the will of God is imperfect, as we are imperfect. Therefore, we must follow Jesus’ example of tolerance and forgiveness, lest we find that we ourselves have mistakenly punished the innocent. Our laws should keep us from harming each other, and leave each person’s soul to the judgment of God.

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Labels: [Christ](#), [Imprint](#)

Friday, December 24, 2010

[Walter Wink: Facing the Myth of Redemptive Violence](#)

Facing the Myth of Redemptive Violence

By Walter Wink [article link](#)

November 16, 2007 | Ekklesia

The belief that violence “saves” is so successful because it doesn’t seem to be mythic in the least. Violence simply appears to be the nature of things. It’s what works. It seems inevitable, the last and, often, the first resort in conflicts. If a god is what you turn to when all else fails, violence certainly functions as a god. What people overlook, then, is the religious character of violence. It demands from its devotees an absolute obedience- unto-death.

This Myth of Redemptive Violence is the real myth of the modern world. It, and not Judaism or Christianity or Islam, is the dominant religion in our society today. When my children were small, we let them log an unconscionable amount of television, and I became fascinated with the mythic structure of cartoons. This was in the 1960s, when the “death of God” theologians were being feted on talk shows, and secular humanity’s tolerance for religious myth and mystery were touted as having been exhausted.

I began to examine the structure of cartoons, and found the same pattern repeated endlessly: an indestructible hero is doggedly opposed to an irreformable and equally indestructible villain. Nothing can kill the hero, though for the first three quarters of the comic strip or TV show he (rarely she) suffers grievously and appears hopelessly doomed, until miraculously, the hero breaks free, vanquishes the villain, and restores order until the next episode. Nothing finally destroys the villain or prevents his or her reappearance, whether the villain is soundly trounced, jailed, drowned, or shot into outer space.

Few cartoons have run longer or been more influential than Popeye and Bluto. In a typical segment, Bluto abducts a screaming and kicking Olive Oyl, Popeye’s girlfriend. When Popeye attempts to rescue her, the massive Bluto beats his diminutive opponent to a pulp, while Olive Oyl helplessly wrings her hands. At the last moment, as our hero oozes to the floor, and Bluto is trying, in effect, to rape Olive Oyl, a can of spinach pops from Popeye’s pocket and spills into his mouth.

Transformed by this gracious infusion of power, he easily demolishes the villain and rescues his beloved. The format never varies. Neither party ever gains any insight or learns from these encounters. They never sit down and discuss their differences. Repeated defeats do not teach Bluto to honour Olive Oyl's humanity, and repeated pummellings do not teach Popeye to swallow his spinach before the fight.

Something about this mythic structure rang familiar. Suddenly I remembered: this cartoon pattern mirrored one of the oldest continually enacted myths in the world, the Babylonian creation story (the Enuma Elish) from around 1250 BCE. The tale bears repeating, because it holds the clue to the appeal of that ancient myth in our modern media.

In the beginning, according to the Babylonian myth, Apsu, the father god, and Tiamat, the mother god, give birth to the gods. But the frolicking of the younger gods makes so much noise that the elder gods resolve to kill them so they can sleep. The younger gods uncover the plot before the elder gods put it into action, and kill Apsu. His wife Tiamat, the Dragon of Chaos, pledges revenge.

Terrified by Tiamat, the rebel gods turn for salvation to their youngest member, Marduk. He negotiates a steep price: if he succeeds, he must be given chief and undisputed power in the assembly of the gods. Having extorted this promise, he catches Tiamat in a net, drives an evil wind down her throat, shoots an arrow that bursts her distended belly and pierces her heart. He then splits her skull with a club and scatters her blood in out-of-the-way places. He stretches out her corpse full-length, and from it creates the cosmos. (With all this blood and gore, no wonder this story proved ideal as the prototype of violent TV shows and Hollywood movies).

In this myth, creation is an act of violence. Marduk murders and dismembers Tiamat, and from her cadaver creates the world. As the French philosopher Paul Ricoeur observes (*The Symbolism of Evil*, Harper Collins 1967), order is established by means of disorder. Chaos (symbolised by Tiamat) is prior to order (represented by Marduk, high god of Babylon). Evil precedes good. The gods themselves are violent.

The biblical myth in Genesis 1 is diametrically opposed to all this (Genesis 1, it should be noted, was developed in Babylon during the Jewish captivity there as a direct rebuttal to the Babylonian myth). The Bible portrays a good God who creates a good creation. Chaos does not resist order. Good is prior to evil. Neither evil nor violence is part of the creation, but enter later, as a result of the first couple's sin and the connivance of the serpent (Genesis 3). A basically good reality is thus corrupted by free decisions reached by creatures. In this far more complex and subtle explanation of the origins of things, violence emerges for the first time as a problem requiring solution.

In the Babylonian myth, however, violence is no problem. It is simply a primordial fact. The simplicity of this story commended it widely, and its basic mythic structure spread as far as Syria, Phoenicia, Egypt, Greece, Rome, Germany, Ireland, India, and China. Typically, a male war god residing in the sky fights a decisive battle with a female divine being, usually depicted as a monster or dragon, residing in the sea or abyss (the feminine element). Having vanquished the original enemy by war and murder, the victor fashions a cosmos from the monster's corpse. Cosmic order requires the violent suppression of the feminine, and is mirrored in the social order by the subjection of women to men and people to ruler.

After the world has been created, the story continues, the gods imprisoned by Marduk for siding with Tiamat complain of the poor meal service. Marduk and his father, Ea, therefore execute one of the captive gods, and from his blood Ea creates human beings to be servants to the gods.

The implications are clear: human beings are created from the blood of a murdered god. Our very origin is violence. Killing is in our genes. Humanity is not the originator of evil, but merely finds evil already present and perpetuates it. Our origins are divine, to be sure, since we are made from a god, but from the blood of an assassinated god.

Human beings are thus naturally incapable of peaceful coexistence. Order must continually be imposed upon us from on high: men over women, masters over slaves, priests over laity, aristocrats over peasants, rulers over people. Unquestioning obedience is the highest virtue, and order the highest religious value. As Marduk's representative on earth, the king's task is to subdue all those enemies who threaten the tranquillity that he has established on behalf of the god. The whole cosmos is

a state, and the god rules through the king. Politics arises within the divine sphere itself. Salvation is politics: the masses identify with the god of order against the god of chaos, and offer themselves up for the Holy War that imposes order and rule on the peoples round about.

In short, the Myth of Redemptive Violence is the story of the victory of order over chaos by means of violence. It is the ideology of conquest, the original religion of the status quo. The gods favour those who conquer. Conversely, whoever conquers must have the favour of the gods. The common people exist to perpetuate the advantage that the gods have conferred upon the king, the aristocracy, and the priesthood.

Religion exists to legitimate power and privilege. Life is combat. Any form of order is preferable to chaos, according to this myth. Ours is neither a perfect nor perfectible world; it is theatre of perpetual conflict in which the prize goes to the strong. Peace through war, security through strength: these are the core convictions that arise from this ancient historical religion, and they form the solid bedrock on which the Domination System is founded in every society.

The Babylonian myth is far from finished. It is as universally present and earnestly believed today as at any time in its long and bloody history. It is the dominant myth in contemporary America. It enshrines the ritual practice of violence at the very heart of public life, and even those who seek to oppose its oppressive violence do so violently.

We have already seen how the myth of redemptive violence is played out in the structure of children's cartoon shows (and is found as well in comics, video and computer games, and movies). But we also encounter it in the media, in sports, in nationalism, in militarism, in foreign policy, in televangelism, in the religious right, and in self-styled militia groups. What appears so innocuous in cartoons is, in fact, the mythic underpinnings of our violent society.

The psychodynamics of the TV cartoon or comic book are marvelously simple: children identify with the good guy so that they can think of themselves as good. This enables them to project out onto the bad guy their own repressed anger, violence, rebelliousness, or lust, and then vicariously to enjoy their own evil by watching the bad guy initially prevail. This segment of the show – the “Tammuz” element, where the hero suffers – actually consumes all but the closing minutes, allowing ample time for indulging the violent side of the self.

When the good guy finally wins, viewers are then able to reassert control over their own inner tendencies, repress them, and re-establish a sense of goodness without coming to any insight about their own inner evil. The villain's punishment provides catharsis; one forswears the villain's ways and heaps condemnation on him in a guilt-free orgy of aggression. Salvation is found through identification with the hero.

Only the names have changed. Marduk subdues Tiamat through violence, and though he kills Tiamat, chaos incessantly reasserts itself, and is kept at bay only by repeated battles and by the repetition of the Babylonian New Year's festival where the heavenly combat myth is ritually re-enacted. Theologian Willis Elliott's observation underscores the seriousness of this entertainment: “the birth of the world (cosmogony) is the birth of the individual (egogony): you are being birthed through how you see 'all things' as being birthed”. Therefore “Whoever controls the cosmogony controls the children”.

The Myth of Redemptive Violence is the simplest, laziest, most exciting, uncomplicated, irrational, and primitive depiction of evil the world has even known. Furthermore, its orientation toward evil is one into which virtually all modern children (boys especially) are socialised in the process of maturation. Children select this mythic structure because they have already been led, by culturally reinforced cues and role models, to resonate with its simplistic view of reality. Its presence everywhere is not the result of a conspiracy of Babylonian priests secretly buying up the mass media with Iraqi oil money, but a function of values endlessly reinforced by the Domination System. By making violence pleasurable, fascinating, and entertaining, the Powers are able to delude people into compliance with a system that is cheating them of their very lives.

Once children have been indoctrinated into the expectations of a dominator society, they may never outgrow the need to locate all evil outside themselves. Even as adults they tend to scapegoat others for all that is wrong in the world. They continue to depend on group identification and the upholding of social norms for a sense of well-being.

In a period when attendance at Christian Sunday schools is dwindling, the myth of redemptive violence has won children's voluntary acquiescence to a regimen of indoctrination more extensive and effective than any in the history of religions. Estimates vary widely, but the average child reported to log roughly 36,000 hours of television by age 18, viewing some 15,000 murders. What church or synagogue can even remotely keep pace with the myth of redemptive violence in hours spent teaching children or the quality of presentation? (Think of the typical "children's sermon" – how bland by comparison!)

No other religious system has even remotely rivalled the myth of redemptive violence in its ability to catechise its young so totally. From the earliest age, children are awash in depictions of violence as the ultimate solution to human conflicts. Nor does saturation in the myth end with the close of adolescence. There is no rite of passage from adolescent to adult status in the national cult of violence, but rather a years-long assimilation to adult television and movie fare.


Not all shows for children or adults are based on violence, of course. Reality is far more complex than the simplicities of this myth, and maturer minds will demand more subtle, nuanced, complex presentations. But the basic structure of the combat myth underlies the pap to which a great many adults turn in order to escape the harsher realities of their everyday lives: spy thrillers, westerns, cop shows, and combat programmes. It is as if we must watch so much "redemptive" violence to reassure ourselves, against the deluge of facts to the contrary in our actual day-to-day lives, that reality really is that simple.

Redemptive violence gives way to violence as an end in itself. It is no longer a religion that uses violence in the pursuit of order and salvation, but one in which violence has become an aphrodisiac, sheer titillation, an addictive high, a substitute for relationships. Violence is no longer the means to a higher good, namely order; violence becomes the end.

© **Walter Wink** is Professor of Biblical Interpretation at Auburn Theological Seminary in New York City. Among his various books are *The Human Being*, *Peace Is The Way*, *The Bible in Human Transformation* *The Powers That Be*, and *Homosexuality and Christian Faith*.

Christian Peacemaker Teams is an initiative of the historic peace churches (Mennonites, Church of the Brethren, and Quakers) with support and membership from a range of Catholic and Protestant denominations. Supporting violence-reduction efforts around the world is its mandate.

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Labels: [Apocalypse](#), [Archetypes](#), [Imprint](#)

Thursday, December 23, 2010

[Rebecca Solnit: The Other World Is Here](#)

The Other World Is Here

Iceberg Economies and Shadow Selves: Further Adventures in the Territories of Hope

by Rebecca Solnit [article link](#) [article link](#) [article link](#) [article link](#)

December 22, 2010 | [TomDispatch](#) | [CommonDreams](#) | [Countercurrents](#) | [OpEdNews](#)

After the Macondo well exploded in the Gulf of Mexico, it was easy enough (on your choice of screen) to see a flaming oil platform, the very sea itself set afire with huge plumes of black smoke rising, and the dark smear of what would become five million barrels of oil beginning to soak birds and beaches. Infinitely harder to see and less dramatic was the vast counterforce soon at work: the mobilizing of tens of thousands of volunteers, including passionate locals from fishermen in the Louisiana Oystermen's Association to an outraged tattoo-artist-turned-organizer, from visiting scientists, activist groups, and Catholic Charities reaching out to Vietnamese fishing families to the journalist and oil-policy expert Antonia Juhasz, and Rosina Philippe of the Atakapa-Ishak tribe in Grand Bayou. And don't forget the ceaseless toil of the Sierra Club's local environmental justice organizer, the Gulf Coast Restoration Network, the New Orleans-born [poet-turned-investigator](#) Abe Louise Young, and so many [more](#) than I can list here.

I think of one ornithologist [I met](#) in Grand Bayou who had been dispatched to the Gulf by an organization, but had decided to stay on even if his funding ran out. This mild-mannered man with a giant pair of binoculars seemed to have some form of pneumonia, possibly induced by oil-fume inhalation, but that didn't stop him. He was among the thousands whose purpose in the Gulf had nothing to do with profit, unless you're talking about profiting the planet.

The force he represented mattered there, as it does everywhere -- a force that has become ever more visible to me as I live and journey among those who dedicate themselves to their ideals and act on their solidarities. Only now, though, am I really beginning to understand the full scope of its power.

Long ago, Adam Smith wrote about the "invisible hand" of the free market, a phrase which always brings to my mind horror movies and Gothic novels in which detached and phantasmagorical limbs go about their work crawling and clawing away. The idea was that the economy would somehow self-regulate and so didn't need to be interfered with further -- or so still go the justifications for capitalism, even though it took an enormous armature of government interventions to create the current mix of wealth and poverty in our world. Your tax dollars pay for wars that make the world safe for giant oil corporations, and those corporations hand over huge sums of money to their favorite politicians (and they have so many favorites!) to regulate the political system to continue to protect, reward, and enrich themselves. But you know that story well.

As 2010 ends, what really interests me aren't the corruptions and failures of this system, but the way another system, another invisible hand, is always at work in what you could think of as the great, ongoing, Manichean arm-wrestling match that keeps our planet spinning. The invisible claw of the market may fail to comprehend how powerful the other hand -- the one that gives rather than takes -- is, but neither does that open hand know itself or its own power. It should. We all should.

The Iceberg Economy

Who wouldn't agree that our society is capitalistic, based on competition and selfishness? As it happens, however, huge areas of our lives are also based on gift economies, barter, mutual aid, and giving without hope of return (principles that have little or nothing to do with competition, selfishness, or scarcity economics). Think of the relations between friends, between family members, the activities of volunteers or those who have chosen their vocation on principle rather than for profit.

Think of the acts of those -- from daycare worker to nursing home aide or the editor of [TomDispatch.com](#) -- who do more, and do it more passionately, than they are paid to do; think of the armies of the unpaid who are at "work" counterbalancing and cleaning up after the invisible hand and making every effort to loosen its grip on our collective throat. Such acts represent the relations of the great majority of us some of the time and a minority of us all the time. They are, as the two feminist economists who [published together](#) as J. K. Gibson-Graham noted, the nine-tenths of the economic iceberg that is below the waterline.

Capitalism is only kept going by this army of anti-capitalists, who constantly exert their powers to clean up after it, and at least partially compensate for its destructiveness. Behind the system we all know, in other words, is a shadow system of kindness, the other invisible hand. Much of its work now lies in simply undoing the depredations of the official system. Its achievements are often hard to see or grasp. How can you add up the foreclosures and evictions that don't happen, the forests that aren't leveled, the species that don't go extinct, the discriminations that don't occur?

The official economic arrangements and the laws that enforce them ensure that hungry and homeless people will be plentiful amid plenty. The shadow system provides soup kitchens, food pantries, and giveaways, takes in the unemployed, evicted, and foreclosed upon, defends the indigent, tutors the poorly schooled, comforts the neglected, provides loans, gifts, donations, and a thousand other forms of practical solidarity, as well as emotional support. In the meantime, others seek to reform or transform the system from the inside and out, and in this way, inch by inch, inroads have been made on many fronts over the past half century.

The terrible things done, often in our name and thanks in part to the complicity of our silence or ignorance, matter. They are what wells up daily in the news and attracts our attention. In estimating the true make-up of the world, however, gauging the depth and breadth of this other force is no less important. What actually sustains life is far closer to home and more essential, even if deeper in the shadows, than market forces and much more interesting than selfishness.

Most of the real work on this planet is not done for profit: it's done at home, for each other, for affection, out of idealism, and it starts with the heroic effort to sustain each helpless human being for all those years before fending for yourself

becomes feasible. Years ago, when my friends started having babies I finally began to grasp just what kind of labor goes into sustaining one baby from birth just to toddlerhood.

If you do the math, with nearly seven billion of us on Earth right now, that means seven billion years of near-constant tending only to get children upright and walking, a labor of love that adds up to more than the age of this planet. That's not a small force, even if it is only a force of maintenance. Still, the same fierce affection and determination pushes back everywhere at the forces of destruction.

Though I'm not sure I could bring myself to watch yet again that Christmas (and banking) classic *It's a Wonderful Life*, its premise -- that the effects of what we do might best be gauged by considering what the world would be like without us -- is still useful. For the American environment, this last year was, at best, a mixed one. Nonetheless, polar bears [got some protection](#) and the building of at least one nuclear power plant was prevented; the work of groups like the Sierra Club continued to keep new coal-fired power plants at bay; and Californians [defeated](#) a [sinister oil-company-sponsored initiative](#), to name just a few of the more positive developments. Erase all the groups at work on the environment, hardly noticed by the rest of us, and it would have been a massacre.

The Alternatives to "There Is No Alternative"

We not only have a largely capitalist economy but an ideological system that justifies this as inevitable. "There is no alternative," as former British Prime Minister Margaret Thatcher used to like to say. Many still argue that this is simply the best human nature, nasty to the core, can possibly hope to manage.

Fortunately, it's not true. Not only is there an alternative, but it's here and always has been. Recently, I had dinner with Renato Redentor Constantino, a climate and social justice activist from the Philippines, and he mentioned that he never cared for the slogan, "Another world is possible." That other world is not just possible, he pointed out, it's always been here.

We tend to think revolution has to mean a big in-the-streets, winner-take-all battle that culminates with regime change, but in the past half century it has far more often involved a trillion tiny acts of resistance that sometimes cumulatively change a society so much that the laws have no choice but to follow after. Certainly, American society has changed profoundly over the past half century for those among us who are not male, or straight, or white, or Christian, becoming far less discriminatory and exclusionary.

Radicals often speak as though we live in a bleak landscape in which the good has yet to be born, the revolution yet to begin. As Constantino points out, both of them are here, right now, and they always have been. They are represented in countless acts of solidarity and resistance, and sometimes they even triumph. When they don't -- and that's often enough -- they still do a great deal to counterbalance the official organization of our country and economy. That organization ensures oil spills, while the revolutionaries, if you want to call them that, head for the birds and the beaches, and maybe, while they're at it, change the official order a little, too.

Of course, nothing's quite as simple as that. After all, there are saints in government and monsters in the progressive movement; there's petroleum in my gas tank and money in my name in banks. To suggest that the world is so easily divided into one hand and the other, selfish and altruistic, is impossibly reductive, but talking in binaries has an advantage: it lets you focus on what is seldom acknowledged.

To say there is no alternative dismisses both the desire for and the possibility of alternative arrangements of power. For example, how do you square a Republican Party hell-bent on preserving tax cuts for the wealthiest 2% of Americans with [a new poll](#) by two university economists suggesting that nearly all of us want something quite different? The pollsters showed a cross-section of Americans pie charts depicting three degrees of wealth distribution in three societies, and asked them what their ideal distribution of wealth might be. The unidentified charts ranged from our colossal disparity to absolute equality, with Swedish moderation in-between.

Most chose Sweden as the closest to their ideal. According to the pollsters, the choice suggested that "Americans prefer some inequality to perfect equality, but not to the degree currently present in the United States."

It might help to remember how close we had come to Sweden by the late 1970s, when income disparity was at its low ebb and the Reagan revolution was yet to launch. Of course, these days we in the U.S. aren't offered Swedish wealth distribution, since the system set up to represent us actually spends much of its time representing self-interest and moneyed interests instead. The Republicans are [now being offered](#) even larger bribes than the Democrats to vote in the interests of

the ultra-affluent, whether corporate or individual. Both parties, however, helped produce the Supreme Court that, in January, [gave](#) corporations and the wealthy unprecedented power in our political system, power that it will take all our energy to counteract and maybe, someday, force into retreat.

By the way, in searching for that Thatcher no-alternative quote, I found myself on a page at Wikipedia that included the following fundraising plea from a Russian woman scientist: "Almost every day I come home from work and spend several hours improving Wikipedia! Why would I donate so much of my free time? Because I believe that by giving my time and effort -- along with thousands of other people of different nationalities, religion, ages -- we will one day have shared and free knowledge for all people."

Imperfect as it may be, ad-free, nonprofit Wikipedia's sheer scope --3.5 million entries in English alone, to say nothing of smaller Norwegian, Vietnamese, Persian, and Waray-Waray versions with more than 100,000 articles each -- is an astonishing testimony to a human urge to work without recompense when the cause matters.

Butterfly Spotting

The novelist and avid lepidopterist Vladimir Nabokov once asked someone coming down a trail in the Rockies whether he'd seen any butterflies. The answer was negative; there were no butterflies. Nabokov, of course, went up that same trail and saw butterflies galore.

You see what you're looking for. Most of us are constantly urged to see the world as, at best, a competitive place and, at worst, a constant war of each against each, and you can see just that without even bothering to look too hard. But that's not all you can see.

Writing my recent book about disasters, [A Paradise Built in Hell](#), led me to look at the extraordinary way people behave when faced with catastrophes and crises. From news coverage to Hollywood movies, the media suggest that, in these moments of turbulence when institutions often cease to function, we revert to our original nature in a Hobbesian wilderness where people fend for themselves.

Here's the surprise though: in such situations, most of us fend for each other most of the time -- and beautifully at that. Perhaps this, rather than (human) nature red in tooth and claw, is our original nature. At least, the evidence is clear that people not only behave well, but take deep pleasure in doing so, a pleasure so intense it suggests that an unspoken, unmet appetite for meaningful work and vibrant solidarities lives powerfully within us. Those appetites can be found reflected almost nowhere in the mainstream media, and we are normally told that the world in which such appetites might be satisfied is "utopian," impossible to reach because of our savage competitiveness, and so should be left to the most hopeless of dreamers.

Even reports meant to be sympathetic to the possibility that another better world could exist in us right now accept our Social-Darwinian essence as a given. Consider a November *New York Times* piece [on empathy and bullying](#) in which David Bornstein wrote, "We know that humans are hardwired to be aggressive and selfish. But a growing body of research is demonstrating that there is also a biological basis for human compassion. Brain scans reveal that when we contemplate violence done to others we activate the same regions in our brains that fire up when mothers gaze at their children, suggesting that caring for strangers may be instinctual. When we help others, areas of the brain associated with pleasure also light up. Research by Felix Warneken and Michael Tomasello indicates that toddlers as young as 18 months behave altruistically."

Are we really hardwired to be aggressive and selfish, as Bornstein says at the outset? Are you? No evidence for such a statement need be given, even in an essay that provides plenty of evidence to the contrary, as it's supposed to be a fact universally acknowledged, rather than an opinion.

The Compassion Boom

If I were to use the normal language of the marketplace right now, I'd say that compassion and altruism are hot. It might, however, be more useful to say that the question of the nature of human nature is being reconsidered at the moment by scientists, economists, and social theorists in all sorts of curious combinations and coalitions. Take, for example, the University of California's [Greater Good Science Center](#), which describes itself as studying "the psychology, sociology, and neuroscience of well-being, and teaches skills that foster a thriving, resilient, and compassionate society." Founding director Dacher Keltner writes, "Recent studies of compassion argue persuasively for a different take on human nature, one that rejects the preeminence of self-interest."

A few dozen miles away is [Stanford's Center for Compassion and Altruism Research and Education](#), which likewise draws on researchers in disciplines ranging from neuroscience to Buddhist ethics. Bornstein's essay mentions another organization, [Roots of Empathy](#) in Toronto, that reduces violence and increases empathy among children. Experiments, programs, and activities like this proliferate.

Independent scholars and writers are looking at the same underlying question, and stories in the news this year -- such as those on school bullying -- address questions of how our society gets organized, and for whose benefit. The [suicides](#) of several queer young people generated a groundswell of anti-bullying organizing and soul-searching, notably the largely online ["It Gets Better"](#) attempt to reach out to queer youth.

In a very different arena, neoliberalism -- the economic system that lets the invisible hand throttle what it might -- has finally come into question in the mainstream (whereas if you questioned it in 1999, you were a troglodyte and a flat-Earther). Hillary Clinton lied her way through the 2008 primary, claiming she never supported NAFTA, and her husband, who brought it to us, [publicly apologized](#) for the way his policies eliminated Haiti's rice tariffs. "It was a mistake," Bill Clinton told the Senate Foreign Relations Committee on March 10th. "I had to live everyday with the consequences of the loss of capacity to produce a rice crop in Haiti to feed those people because of what I did."

Think of those doing the research on altruism and compassion as a radical scholarly movement, one that could undermine the philosophical and political assumptions behind our current economic system, which is also our political system. These individuals and organizations are putting together the proof that not only is another world possible, but it's been here all along, as visible, should we care to look, as Nabokov's butterflies.

Do not underestimate the power of this force. The world could be much better if more of us were more active on behalf of what we believe in and love; it would be much worse if countless activists weren't already at work from Aung San Suu Kyi in Burma and the climate activists in Tuvalu to the homeless activists around the corner from me. When I studied disasters past, what amazed me was not just that people behaved so beautifully, but that, in doing so, they found such joy. It seems that something in their natures, starved in ordinary times, was fed by the opportunity, under the worst of conditions, to be generous, brave, idealistic, and connected; and when this appetite was fulfilled, the joy shone out, even amid the ruins.

Don't think of this as simply a description of my hopes for 2011, but of what was going on right under our noses in 2010; it's a force we would do well to name, recognize, celebrate, and enlarge upon now. It is who we are, if only we knew it.

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Rebecca Solnit hangs out with climate-change activists, homeless advocates, booksellers, civil libertarians, anti-war veterans, moms, urbanists, Zen monks, and investigative journalists and she sure didn't write this piece for the money. She is the author of 13 books, including last year's [A Paradise Built in Hell: The Extraordinary Communities that Arise in Disaster](#), and this year's [Infinite City: A San Francisco Atlas](#).

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Tuesday, December 21, 2010

[Our Rightful Inheritance](#)

Winter Solstice: The Conception of Christ

Winter Solstice: Mary impregnated by the Holy Spirit most likely at this time, Christ was "conceived" at the time of the winter solstice when the night and darkness are longest; Christ is the "light" of the world; His birth was at the time of the fall Feasts of Trumpets/Tabernacles (His Ministry began at this time on His 30th Birthday AD27). Dec 21 is the day of the conception of the Family of God.

In and through community [the Kingdom of God] lies the salvation of the world. We must learn the basic principles of community in our own individual lives and personal spheres of influence. Spiritual healing is a process of becoming whole or holy, conversion is an ongoing process of becoming *increasingly conscious*. We have to awaken to the awareness of how *dead we have become* to fit into the "reality" of this world, this SAGE construct. We must be reminded that the hope of the Gospel cannot be fully eradicated by the repressive present. Breakthrough moments of love remind us that a society based on materialism and narcissistic self-interest is not our only possibility !! It is now time for resurrection [of a like figure; type], for waking the dead consciousness within us and slowly and reassuringly bringing it back to life, reconnecting to the fullness of our possibilities as beings created in the image of the divine. We must be reminded that we are really not alone at all, and that the real task is to recognize each other, see through our various masks, and have confidence that there is enough love, that we are enough, and that *together*, in relationship, we can go for our highest visions again. [based partially on Tikkun and Shared Vision magazines]

Our Rightful Inheritance

God and His Church is not [imposed] containment; God is openness to others [freedom, communion, relationship], strength, *equitable roles*, a *full sharing* of what God has shared with us, a sharing of God's presence and His [blessings] gifts, including healing -- a fear of intrusion does not, and should not, intrude upon God's welcome [the fear should not exist, overriding the Spirit; the result is actualization of intrusion in the guise of protection (by those who assume power) for/against those called (the Elect), and God's guests (those being led); it leads to self-fulfillment; a barrier even against God; reined in, curbed] -- the WAY, the 10C, the signs of God are *life-signs* [indications of true life; liberty]; if God is withheld, the body will wither and die -- we are warned in the Bible to beware, to give heed, to keep watch against vain deceit, and even to mark and avoid the teachings of certain people who insist on creating division, but there is nowhere a command for total exclusion of any within God's community -- total exclusion applies to the world's systemic; God's warriors seek that from which others flee, there is NO fear of anything [God is with us]; we confront society -- the politics of exclusion within the Christian community is of man NOT God !! - it is CONTENTION against God's community; the truth of God must overwhelm the falsehoods !!

"... by His stripes are ye healed," God has promised to heal us of our iniquities, our spiritual sins, as well as, our physical sins - illness of spirit and body were healed by Christ's sacrifice, the penalty has been borne and paid - Christ was beaten, whipped, His flesh torn away [fig. His pound of flesh] by the system - a right way of life will restore us, *heal* us, a way of righteousness, equity - we must claim our rightful inheritance with *all* its benefits !! -- suffering is pain coupled with despair, hopelessness - pain [physical; psychological] takes on an alter-ego, a separate personality that determines what we do, that impacts our lives; chronic pain is almost a third person, a possession, a being possessed - we must allow God to change the circumstances through faith and the application of knowledge [wisdom; the power of God] in the physical and spiritual - God will get to the cause(s), the root of the problem and will exorcise it !! - the incapacity caused by the pain, the suffering, gives way to a new capacity [the ability to contain, absorb, or receive and hold; ability; power; qualification] from God; the *quality of being*, the capability, the potentiality of God's Family opens to us, as God's *gift* !!

It is God's *presence* that brings the healing, our relationship with Him; the absence of God, by our choice, allows the deterioration [our daily lives, the application of God's word, the social Gospel] !! -- the world, the pride of life, is worshipping Satan [he has the world and its glory to give]; living within the false, the world's ways, is NOT worshipping God in truth !! -- SIN involves man's *relationship* to his Maker -- worship is the acknowledging of God in *all* His ways IN *all* our ways, we become one with God [*one presence*], His will, His way of life, becomes ours [the application of intelligent design] -- God provides the *healing* that is necessary, by OUR presence !!


The Church of God community: a *relationship* with God among men, an example, a *working* witness [a living witness] -- the corporate [by a recognition of their form, influence and effect] has to be rejected, including their products, their money and means - there is no such thing as ethical funds; shareholders [claiming the *divine right* of capital] are opposed to equity, they claim profit for perpetuity as right, they are slave-holders in effect, with a claim on the rights and labor of workers, with no real input whatever; it is ** wealth discrimination ** and opposed to the Kingdom of God -- the choice is either for the hard right or the easy wrong -- the price for freedom was Christ's sacrifice - we must be *stewards* NOT consumers [including the COG, hearers only; the Gospel as product is NOT doing the Gospel (doers of the word)]; a hierarchical form-structure is NOT a *ministry of the brethren*, good stewards of the Spirit of God] -- the want, the need of

belief [most are just trying to heal the hurt; the emotion] must be paired with knowledge, intelligence, and active faith, joined as *wisdom*, the application of God's Word, the *power* of God !!

Mammon or Messiah [home page](#) (widescreen)

Mammon or Messiah Appendix 1 [web page](#) (widescreen)

Mammon or Messiah [graphics](#) (widescreen)

Posted by caimbhriain myrddin at [8:40 AM](#) [0 comments](#) 

Labels: [Christ](#), [Elohim](#), [Imprint](#)

Monday, December 20, 2010

[Max Blumenthal: Anti-Muslim Hysteria](#)

Inside the bizarre cabal of secretive donors, demagogic bloggers, European Neo-Fascists, violent Israeli settlers, and Republican politicians behind the anti-Muslim crusade.

Right-Wing Money-Fed Campaign Escalates Latent 9-11 Paranoia into Anti-Muslim Hysteria

by Max Blumenthal [article link](#) [article link](#)

December 19, 2010 | TomDispatch | AlterNet

Introduction by Tom Engelhardt

Moments of imperial and economic decline -- according to a recent poll, 65% of Americans now [believe](#) this country to be “in a state of decline” -- can also be periods of cultishness, even of madness incarnate. Such a mood now seems to be spreading through the United States. It’s not so surprising, really. Since the attacks of September 11, 2001, [fear](#) has been [injected](#) into this “homeland” like a drug and a [penumbra](#) of official secrecy has settled over the land in a way that makes the secrecy of the Cold War years (when this country faced a superpower, not a ragtag set of jihadis, guerrillas, and terrorists) seem like an era of sunshine.

In an atmosphere of swirling fears and hysteria amid declining living conditions, “explanations” that at other times might have remained confined to tiny crews of conspiracy-mongers can suddenly gain a patina of plausibility and so traction. No wonder then that, as hard times hit, as the financial system seemed on the verge of collapse, as unemployment soared and a massive wave of home foreclosures swept into view, increasing numbers of Americans became prey to any wacky explanation for our troubles, none more so than the idea that Islam was somehow responsible, that [mosques and Islamic centers](#) meant for a sliver of a minority here were capable of imposing anything, no less a way of life on this country, or that Sharia law (of all things) might somehow worm its way into [state legal systems](#), or that YouTube was a [hotbed of terrorism](#) worthy of suppression, or... well, you name it.

Max Blumenthal, author of the bestselling book [Republican Gomorrah: Inside the Movement That Shattered the Party](#), has done the necessary legwork to take us deep into one of those crews of conspiracy-mongers who, at another time, just about no one would have paid much attention to, but in twenty-first-century America have gained a remarkable audience. They are a chilling barometer of the changing weather in America. -- *Tom Engelhardt*

The Great Islamophobic Crusade -- Max Blumenthal

Nine years after 9/11, hysteria about Muslims in American life has gripped the country. With it has gone an [outburst](#) of arson attacks on mosques, campaigns to stop their construction, and the branding of the Muslim-American community, overwhelmingly moderate, as a hotbed of potential terrorist recruits. The frenzy has raged from rural Tennessee to New York City, while in Oklahoma, voters even [overwhelmingly approved](#) a ballot measure banning the implementation of Sharia law in American courts (not that such a prospect existed). This campaign of Islamophobia wounded President Obama politically, as one out of five Americans have [bought into](#) a sustained chorus of false rumors about his secret Muslim faith. And it may have tainted views of Muslims in general; an August 2010 Pew Research Center poll [revealed](#) that, among Americans, the favorability rating of Muslims had dropped by 11 points since 2005.

Erupting so many years after the September 11th trauma, this spasm of anti-Muslim bigotry might seem oddly timed and unexpectedly spontaneous. But think again: it's the fruit of an organized, long-term campaign by a tight confederation of right-wing activists and operatives who first focused on Islamophobia soon after the September 11th attacks, but only attained critical mass during the Obama era. It was then that embittered conservative forces, voted out of power in 2008, sought with remarkable success to leverage cultural resentment into political and partisan gain.

This network is obsessively fixated on the supposed spread of Muslim influence in America. Its apparatus spans continents, extending from Tea Party activists here to the European far right. It brings together in common cause right-wing ultra-Zionists, Christian evangelicals, and racist British soccer hooligans. It reflects an aggressively pro-Israel sensibility, with its key figures venerating the Jewish state as a Middle Eastern Fort Apache on the front lines of the Global War on Terror and urging the U.S. and various European powers to emulate its heavy-handed methods.

Little of recent American Islamophobia (with a strong emphasis on the "phobia") is sheer happenstance. Years before Tea Party shock troops massed for angry protests outside the proposed site of an Islamic community center in lower Manhattan, representatives of the Israel lobby and the Jewish-American establishment launched a campaign against pro-Palestinian campus activism that would prove a seedbed for everything to come. That campaign quickly -- and perhaps predictably -- morphed into a series of crusades against mosques and Islamic schools which, in turn, attracted an assortment of shady but exceptionally energetic militants into the network's ranks.

Besides providing the initial energy for the Islamophobic crusade, conservative elements from within the pro-Israel lobby bankrolled the network's apparatus, enabling it to influence the national debate. One philanthropist in particular has provided the beneficence to propel the campaign ahead. He is a little-known Los Angeles-area software security entrepreneur named Aubrey Chernick, who operates out of a security consulting firm blandly named the National Center for Crisis and Continuity Coordination. A former trustee of the Washington Institute for Near East Policy, which has served as a think tank for the American Israel Policy Action Committee (AIPAC), a frontline lobbying group for Israel, Chernick is said to be worth \$750 million.

Chernick's fortune is puny compared to that of the billionaire [Koch Brothers](#), extraction industry titans who fund Tea Party-related groups like Americans for Prosperity, and it is dwarfed by the financial empire of Haim Saban, the Israeli-American media baron who is one of the [largest private donors](#) to the Democratic party and recently [matched](#) \$9 million raised for the Friends of the Israeli Defense Forces in a single night. However, by injecting his money into a small but influential constellation of groups and individuals with a narrow agenda, Chernick has had a considerable impact.

Through the [Fairbrook Foundation](#), a private entity he and his wife Joyce control, Chernick has provided funding to groups ranging from the Anti-Defamation League (ADL) and CAMERA, a right-wing, pro-Israel, media-watchdog outfit, to violent Israeli settlers living on Palestinian lands and figures like the pseudo-academic author Robert Spencer, who is largely responsible for popularizing conspiracy theories about the coming conquest of the West by Muslim fanatics seeking to establish a worldwide caliphate. Together, these groups spread hysteria about Muslims into Middle American communities where immigrants from the Middle East have recently settled, and they watched with glee as likely Republican presidential frontrunners from Mike Huckabee to Sarah Palin [promoted](#) their cause and [parroted](#) their tropes. Perhaps the only thing more surprising than the increasingly widespread appeal of Islamophobia is that, just a few years ago, the phenomenon was confined to a few college campuses and an inner city neighborhood, and that it seemed like a fleeting fad that would soon pass from the American political landscape.

Birth of a Network

The Islamophobic crusade was launched in earnest at the peak of George W. Bush's prestige when the neoconservatives and their allies were riding high. In 2003, three years after the collapse of President Bill Clinton's attempt to resolve the Israeli-Palestinian issue and in the immediate wake of the invasion of Iraq, a network of Jewish groups, ranging from ADL and the American Jewish Committee to AIPAC, gathered to address what they saw as a sudden rise in pro-Palestinian activism on college campuses nationwide. That meeting gave birth to the David Project, a campus advocacy group led by Charles Peters, who had co-founded CAMERA, one of the many outfits bankrolled by Chernick. With the help of public relations

professionals, Peters [conceived](#) a plan to “take back the campus by influencing public opinion through lectures, the Internet, and coalitions,” as a memo produced at the time by the consulting firm McKinsey and Company stated.

In 2004, after conferring with Martin Kramer, a fellow at the Washington Institute for Near East Policy, the pro-Israel think tank where Chernoff had served as a trustee, Peters produced a documentary film that he called [Columbia Unbecoming](#). It was filled with claims from Jewish students at Columbia University claiming they had endured intimidation and insults from Arab professors. The film portrayed that New York City school’s Department of Middle East and Asian Languages and Cultures as a hothouse of anti-Semitism.

In their complaints, the students focused on one figure in particular: [Joseph Massad](#), a Palestinian professor of Middle East studies. He was known for his passionate advocacy of the formation of a binational state between Israel and Palestine, as well as for his strident criticism of what he termed “the racist character of Israel.” The film identified him as “one of the most dangerous intellectuals on campus,” while he was featured as a crucial villain in *The Professors: The 101 Most Dangerous Academics in America*, a book by the (Chernick-funded) neoconservative activist David Horowitz. As Massad was seeking tenure at the time, he was especially vulnerable to this sort of wholesale assault.

When the controversy over Massad’s views intensified, Congressman Anthony Weiner, a liberal New York Democrat who [once described himself](#) as a representative of “the ZOA [Zionist Organization of America] wing of the Democratic Party,” demanded that Columbia President Lee Bollinger, a renowned First Amendment scholar, fire the professor. Bollinger responded by issuing uncharacteristically defensive statements about the “limited” nature of academic freedom.

In the end, however, none of the charges stuck. Indeed, the testimonies in the David Project film were eventually either discredited or never corroborated. In 2009, Massad earned tenure after [winning](#) Columbia’s prestigious Lionel Trilling Award for excellence in scholarship.

Having demonstrated its ability to intimidate faculty members and even powerful university administrators, however, Kramer claimed a moral victory in the name of his project, boasting to the press that “this is a turning point.” While the David Project subsequently fostered chapters on campuses nationwide, its director set out on a different path -- initially, into the streets of Boston in 2004 to oppose the construction of the Islamic Society of Boston Cultural Center.

For nearly 15 years, the Islamic Society of Boston had sought to build the center in the heart of Roxbury, the city’s largest black neighborhood, to serve its sizable Muslim population. With endorsements from Mayor Thomas Menino and leading Massachusetts lawmakers, the mosque’s construction seemed like a *fait accompli* -- until, that is, the Rupert Murdoch-owned *Boston Herald* and his local Fox News affiliate snapped into action. *Boston Globe* columnist Jeff Jacoby also chimed in with a [series of reports](#) claiming the center’s plans were evidence of a Saudi Arabian plot to bolster the influence of radical Islam in the United States, and possibly even to train underground terror cells.

It was at this point that the David Project entered the fray, convening elements of the local pro-Israel community in the Boston area to seek strategies to torpedo the project. According to [emails](#) obtained by the Islamic Society’s lawyers in a lawsuit against the David Project, the organizers settled on a campaign of years of nuisance lawsuits, along with accusations that the center had received foreign funding from “the Wahhabi movement in Saudi Arabia or... the Moslem Brotherhood.”

In response, a grassroots coalition of liberal Jews [initiated](#) inter-faith efforts aimed at ending a controversy that had essentially been manufactured out of thin air and was corroding relations between the Jewish and Muslim communities in the city. Peters would not, however, relent. “We are more concerned now than we have ever been about a Saudi influence of local mosques,” he [announced](#) at a suburban Boston synagogue in 2007.

After paying out millions of dollars in legal bills and enduring countless smears, the Islamic Society of Boston completed the construction of its community center in 2008. Meanwhile, not surprisingly, nothing came of the David Project’s dark warnings. As Boston-area National Public Radio reporter Philip Martin [reflected](#) in September 2010, “The horror stories that preceded [the center’s] development seem shrill and histrionic in retrospect.”

The Network Expands

This second failed campaign was, in the end, more about movement building than success, no less national security. The local crusade established an effective blueprint for generating hysteria against the establishment of Islamic centers and mosques across the country, while galvanizing a cast of characters who would form an anti-Muslim network which would gain attention and success in the years to come.

In 2007, these figures coalesced into a proto-movement that launched a new crusade, this time targeting the Khalil Gibran International Academy, a secular Arabic-English elementary school in Brooklyn, New York. Calling their *ad hoc* pressure group, [Stop the Madrassah](#) -- *madrassah* being simply the Arab word for “school” -- the coalition’s activists included an array of previously unknown zealots who made no attempt to disguise their extreme views when it came to Islam as a religion, as well as Muslims in America. Their stated goal was to challenge the school’s establishment on the basis of its violation of the church-state separation in the U.S. Constitution. The true aim of the coalition, however, was transparent: to pressure the city’s leadership to adopt an antagonistic posture towards the local Muslim community.

The activists zeroed in on the school’s principal, Debbie Almontaser, a veteran educator of Yemeni descent, and baselessly [branded](#) her “a jihadist” as well as a 9/11 denier. They also accused her of -- as Pamela Geller, a far-right blogger just then gaining prominence [put it](#), “whitewash[ing] the genocide against the Jews.” Daniel Pipes, a neoconservative academic previously active in the campaigns against Joseph Massad and the Boston Islamic center (and whose pro-Likud think tank, Middle East Forum, has received \$150,000 from Chernick) [claimed](#) the school should not go ahead because “Arabic-language instruction is inevitably laden with Pan-Arabist and Islamist baggage.” As the campaign reached a fever pitch, Almontaser reported that members of the coalition were actually [stalking](#) her wherever she went.

Given what Columbia Journalism School professor and former *New York Times* reporter Samuel Freedman [called](#) “her clear, public record of interfaith activism and outreach,” including work with the New York Police Department and the Anti-Defamation League after the September 11th attacks, the assault on Almontaser seemed little short of bizarre -- until her assailants discovered a photograph of her wearing a T-shirt produced by AWAAM, a local Arab feminist organization, that read “Intifada NYC.” (“As AWAAM provides young women with opportunities to become active as community organizers and media producers, ‘intifada NYC’ is a call for empowerment, service, civic participation and critical thinking in our communities,” the organization [explained](#) once the controversy erupted.)

Having found a way to wedge the emotional issue of the Israel-Palestine conflict into a previously New York-centered campaign, the school’s opponents next gained a platform at the Murdoch-owned *New York Post*, where reporters Chuck Bennett and Jana Winter [claimed](#) her T-shirt was “apparently a call for a Gaza-style uprising in the Big Apple.” While Almontaser attempted to explain to the *Post*’s reporters that she rejected terrorism, the Anti-Defamation League chimed in on cue. ADL spokesman Oren Segal told the *Post*: “The T-shirt is a reflection of a movement that increasingly lauds violence against Israelis instead of rejecting it. That is disturbing.”

Before any Qassam rockets could be launched from Almontaser’s school, her former ally New York Mayor Michael Bloomberg caved to the growing pressure and demanded her resignation, prompting the state’s Department of Education to fire her. A Jewish principal who spoke no Arabic replaced Almontaser, who later filed a lawsuit against the city for breaching her free speech rights. In 2010, the Equal Employment Opportunity Commission [ruled](#) that New York’s Department of Education had “succumbed to the very bias that the creation of the school was intended to dispel” by firing Almontaser and urged it pay her \$300,000 in damages. The commission also concluded that the *Post* had quoted her misleadingly.

Though it failed to stop the establishment of the Khalil Gibran Academy, the burgeoning anti-Muslim movement succeeded in forcing city leaders to bend to its will, and having learned just how to do that, then moved on in search of more high-profile targets. As the *New York Times* [reported](#) at the time, “The fight against the school... was only an early skirmish in a broader, national struggle.”

“It’s a battle that has really just begun,” Pipes told the *Times*.

From Scam to Publicity Coup

Pipes couldn't have been more on the mark. In late 2009, the Islamophobes sprang into action again when the Cordoba Initiative, a non-profit Muslim group headed by Feisal Abdul Rauf, an exceedingly moderate Sufi Muslim imam who regularly [traveled abroad](#) representing the United States at the behest of the State Department, announced that it was going to build a community center in downtown New York City. With the help of investors, Rauf's Cordoba Initiative purchased space two blocks from Ground Zero in Manhattan. The space was to contain a prayer area as part of a large community center that would be open to everyone in the neighborhood.

None of these facts mattered to Pamela Geller. Thanks to constant prodding at her blog, Atlas Shrugged, Geller made Cordoba's construction plans a national issue, provoking fervent calls from conservatives to protect the "hallowed ground" of 9/11 from creeping Sharia. (That the "mosque" would have been out of sight of Ground Zero and that the neighborhood was, in fact, [filled with](#) everything from strip clubs to fast-food joints didn't matter.) Geller's activism against Cordoba House earned the 52-year-old full-time blogger the attention she apparently craved, including a [long profile](#) in the *New York Times* and frequent cable news spots, especially, of course, on Fox News.

Mainstream reporters tended to focus on Geller's bizarre stunts. She posted a video of herself [splashing around](#) in a string bikini on a Fort Lauderdale beach, for instance, while ranting about "left-tards" and "Nazi Hezbollah." Her [call](#) for boycotting Campbell's Soup because the company offered *halal* -- approved under Islamic law (as kosher food is under Jewish law) -- versions of its products got her much attention, as did her [promotion](#) of a screed claiming that President Barack Obama was the illegitimate lovechild of Malcolm X.

Geller had never earned a living as a journalist. She supported herself with millions of dollars in a divorce settlement and life insurance money from her ex-husband. He died in 2008, a year after being [indicted](#) for an alleged \$1.3 million scam he was accused of running out of a car dealership he co-owned with Geller.

Independently wealthy and with time on her hands, Geller proved able indeed when it came to exploiting her strange media stardom to incite the already organized political network of Islamophobes to intensify their crusade.

She also benefited from close alliances with leading Islamophobes from Europe. Among Geller's allies was Andrew Gravers, a Danish activist who formed the group Stop the Islamicization of Europe, and [gave it](#) the unusually blunt motto: "Racism is the lowest form of human stupidity, but Islamophobia is the height of common sense." Gravers' group inspired Geller's own U.S.-based outfit, [Stop the Islamicization of America](#), which she formed with her friend Robert Spencer, a pseudo-scholar from Great Britain whose bestselling books, including *The Truth About Muhammad, Founder of the World's Most Intolerant Religion*, prompted former advisor to President Richard Nixon and Muslim activist Robert Crane to [call him](#), "the principal leader... in the new academic field of Muslim bashing." (According to the website [Politico](#), almost \$1 million in donations from Chernick has been steered to Spencer's Jihad Watch group through David Horowitz's Freedom Center.)

Perfect sources for Republican political figures in search of the next hot-button cause, their rhetoric found its way into the talking points of Newt Gingrich and Sarah Palin as they propelled the crusade against Cordoba House into the national spotlight. Gingrich soon [compared](#) the community center to a Nazi sign next to the Holocaust Memorial Museum, while Palin called it "a stab in the heart" of "the Heartland." Meanwhile, Tea Party candidates like Republican Ilario Pantano, an Iraq war veteran who [killed](#) two unarmed Iraqi civilians, shooting them 60 times -- he even stopped to reload -- made their [opposition](#) to Cordoba House the centerpiece of midterm congressional campaigns conducted hundreds of miles from Ground Zero.

Geller's campaign against "the mosque at Ground Zero" gained an unexpected assist and a veneer of legitimacy from established Jewish leaders like Anti-Defamation League National Director Abraham Foxman. "Survivors of the Holocaust are entitled to feelings that are irrational," he [remarked](#) to the *New York Times*. Comparing the bereaved family members of 9-11 victims to Holocaust survivors, Foxman insisted, "Their anguish entitles them to positions that others would categorize as irrational or bigoted."

Soon enough, David Harris, director of the (Chernick-funded) American Jewish Committee, was [demanding](#) that Cordoba's leaders be compelled to reveal their "true attitudes" about Palestinian militant groups before construction on the center was initiated. Rabbi Marvin Hier of the Simon Wiesenthal Center of Los Angeles, another major Jewish group, insisted it would be "insensitive" for Cordoba to build near "a cemetery," though his organization had recently been granted permission from the municipality of Jerusalem to [build](#) a "museum of tolerance" to be called The Center for Human Dignity directly on top of the Mamilla Cemetery, a Muslim graveyard that contained thousands of gravesites dating back 1,200 years.

Inspiration from Israel

It was evident from the involvement of figures like Gravers and Spencer that the Islamophobic network in the United States represented a trans-Atlantic expansion of simmering resentment in Europe. There, the far-right was storming to victories in parliamentary elections across the continent in part by appealing to the simmering anti-Muslim sentiments of voters in rural and working-class communities. The extent of the collaboration between European and American Islamophobes has only continued to grow with Geller, Spencer, and even Gingrich standing beside Europe's most prominent anti-Muslim figure, Dutch parliamentarian Geert Wilders, at a rally against Cordoba House. In the meantime, Geller was issuing [statements of support](#) for the English Defense League, a band of [unreconstructed neo-Nazis](#) and former members of the whites-only British National Party who intimidate Muslims in the streets of cities like Birmingham and London.

In addition, the trans-Atlantic Islamophobic crusade has stretched into Israel, a country that has come to symbolize the network's fight against the Muslim menace. As Geller told the *New York Times*' Alan Feuer, Israel is "a very good guide because, like I said, in the war between the civilized man and the savage, you side with the civilized man."

EDL members regularly [wave](#) Israeli flags at their rallies, while Wilders claims to have formed his views about Muslims during the time he worked on an Israeli cooperative farm in the 1980s. He has, he says, visited the country more than 40 times since to [meet with](#) rightist political allies like Aryeh Eldad, a member of the Israeli Knesset and leader of the far right Hatikvah faction of the National Union Party. He has called for forcibly "transferring" the Palestinians living in Israel and the occupied West Bank to Jordan and Egypt. On December 5th, for example, Wilders traveled to Israel for a ["friendly" meeting](#) with Foreign Minister Avigdor Lieberman, [then declared](#) at a press conference that Israel should annex the West Bank and set up a Palestinian state in Jordan.

In the apocalyptic clash of civilizations the global anti-Muslim network has sought to incite, tiny armed Jewish settlements like Yitzar, located on the hills above the occupied Palestinian city of Nablus, represent front-line fortresses. Inside Yitzar's [state-funded yeshiva](#), a rabbi named Yitzhak Shapira has instructed students in what rules must be applied when considering killing non-Jews. Shapira summarized his opinions in a [widely publicized book](#), *Torat HaMelech*, or *The King's Torah*. Claiming that non-Jews are "uncompassionate by nature," Shapira cited rabbinical texts to declare that gentiles could be killed in order to "curb their evil inclinations." "There is justification," the rabbi proclaimed, "for killing babies if it is clear that they will grow up to harm us, and in such a situation they may be harmed deliberately, and not only during combat with adults."

In 2006, the rabbi was briefly held by Israeli police for urging his supporters to murder all Palestinians over the age of 13. Two years later, according to the Israeli newspaper *Haaretz*, he [signed](#) a rabbinical letter in support of Israeli Jews who had brutally assaulted two Arab youths on the country's Holocaust Remembrance Day. That same year, Shapira was arrested as a suspect in helping [orchestrate](#) a rocket attack against a Palestinian village near Nablus.

Though he was not charged, his name came up again in connection with another act of terror when, in January 2010, the Israeli police raided his settlement seeking vandals who had set fire to a nearby mosque. One of Shapira's followers, an American immigrant, [Jack Teitel](#), has confessed to murdering two innocent Palestinians and attempting to kill the liberal Israeli historian Ze'ev Sternhell with a mail bomb.

What does all this have to do with Islamophobic campaigns in the United States? A great deal, actually. Through New York-based tax-exempt non-profits like the [Central Fund of Israel](#) and Ateret Cohanim, for instance, the omnipresent Aubrey Chernick has sent tens of thousands of dollars to support the Yitzar settlement, as well as to the messianic settlers dedicated to "Judaizing" East Jerusalem. The settlement movement's leading online news magazine, *Arutz Sheva*, has featured Geller

as a columnist. A friend of Geller's, Beth Gilinsky, a right-wing activist with a group called the Coalition to Honor Ground Zero and the founder of the Jewish Action Alliance (apparently [run](#) out of a Manhattan real estate office), organized a large rally in New York City in April 2010 to protest the Obama administration's call for a settlement freeze.

Among Chernick's major funding recipients is a supposedly "apolitical" group called Aish Hatorah that claims to educate Jews about their heritage. Based in New York and active in the fever swamps of northern West Bank settlements near Yitzar, Aish Hatorah shares an address and staff with a shadowy foreign non-profit called the Clarion Fund. During the 2008 U.S. election campaign, the Clarion Fund [distributed](#) 28 million DVDs of a propaganda film called *Obsession* as newspaper inserts to residents of swing states around the country. The film featured a who's who of anti-Muslim activists, including Walid Shoebat, a self-proclaimed "former PLO terrorist." Among Shoebat's more striking statements: "A secular dogma like Nazism is less dangerous than is Islamofascism today." At a Christian gathering in 2007, this "former Islamic terrorist" told the crowd that Islam was a "satanic cult" and that he had been born again as an evangelical Christian. In 2008, however, the *Jerusalem Post*, a right-leaning newspaper, [exposed him](#) as a fraud, whose claims to terrorism were fictional.

Islamophobic groups registered only a minimal impact during the 2008 election campaign. Two years later, however, after the Republicans regained control of the House of Representatives in midterm elections, the network appears to have reached critical mass. Of course, the deciding factor in the election was the economy, and in two years, Americans will likely vote their pocketbooks again. But that the construction of a single Islamic community center or the imaginary threat of Sharia law were issues at all reflected the influence of a small band of locally oriented activists, and suggested that when a certain presidential candidate who has already been demonized as a crypto-Muslim runs for reelection, the country's most vocal Islamophobes could once again find a national platform amid the frenzied atmosphere of the campaign.

By now, the Islamophobic crusade has gone beyond the right-wing pro-Israel activists, cyber-bigots, and ambitious hucksters who conceived it. It now belongs to leading Republican presidential candidates, top-rated cable news hosts, and crowds of Tea Party activists. As the fervor spreads, the crusaders are basking in the glory of what they accomplished. "I didn't choose this moment," Geller [mused](#) to the *New York Times*, "this moment chose me."

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Mammon or Messiah meta

Metaphysics (Ontology, Society): Being and Knowing

Thursday, December 16, 2010

Peter Laarman: A Matter of Life and Debt: The Role of Religion

A Matter of Life and Debt: The Role of Religion

By Peter Laarman [article link](#)

December 13, 2010 | Religion Dispatches

Sure, the US government currently borrows too much—and eventually we will have to bring down our debt-to-GDP ratio or face a serious crisis. Point taken.

But what strikes me as painfully ironic, even tragic, at this moment of continuing economic suffering is that federal government borrowing used to maintain or create jobs and thus revive demand (a big qualifier) should really be viewed as *virtuous* debt in ethical terms. Whereas the truly odious and corrosive forms of debt, the forms that blight lives and destroy livelihoods, are hardly critiqued at all by the high-minded deficit hawks within the chattering classes, let alone by any prominent American religious leaders.

Here below—in the streamlined form of religious instruction known as the catechism—is an exercise in thinking about debt in religious terms:

Question: When and how, for members of the Abrahamic faiths, does salvation history begin?

Answer: God is moved by the suffering of a people who have been reduced to bondage—that is, sold into debt slavery—and God delivers that people out of indebtedness into a new kind of community based on freedom from debt peonage.

Question: How do we know this?

Answer: The voice to Moses from the burning bush declares God's identification with those dispossessed by debt. The law later given to Moses at Sinai expressly commands complete debt forgiveness at regular intervals. Even before the Sinai episode, God makes it clear through the giving of manna in the wilderness that hoarding is forbidden: that shared abundance is to be the foundation of just community. All of the Hebrew prophets rail against debt oppression (e.g., Isaiah 3:15 : "What do you mean by crushing my people—by grinding the face of the poor?").

The defining event in the ministry of Jesus of Nazareth is his spectacular disruption of the oppressive banking practices taking place in the outer court (sometimes called the Gentile Court) of the Jerusalem temple: an event that ensures Jesus will be bound over for trial and quickly eliminated. Everything that Jesus and Paul say about God speaks to God's surpassing generosity and thus to the need for God-followers to be similarly generous: to release debtors and forgive debt.

Islam further intensifies the Abrahamic condemnation of moneylending; Muslims and Muslim cultures maintain to this day an alternative system of interest-free banking.

Question: But why this religious obsession with debt? Debt is just a tool for doing business, right? And don't the economists tell us that credit makes the world go round?

Answer: Because almost without exception debt reduces both the wealth and the freedom or capacity of the debtor. Debt frequently leads to physical and psychological violence against borrowers who cannot pay. Borrowed money may look and feel a lot like real money, but it is simply money that has been rented for a fee. It might buy the borrower a little time, but it almost always costs the borrower more than its use value can justify. The only exceptions to this rule of diminishment: (a)

borrowing by shrewd businesses that can make a higher rate of business profit than the rate of interest they must pay on their debt, and (b) microcredit schemes that can sometimes nurture itty-bitty businesses in very poor societies.

Question: Well, that's all very nice. But take Americans' credit cards away and watch how the economy collapses completely. Is that what you want?

Answer: All that the credit cards are doing now is concealing the extent of a collapse that has already happened. We need to find our way back, slowly but steadily, to sustainability and just community. We could start by ensuring that the rates and fees small borrowers must pay on current debts are at least no greater than the rates that big borrowers pay. Right now we don't even do that; it's quite the reverse: our poorest and most vulnerable pay by far the highest rates, and this indecent bloodsucking—this grinding of the faces of God's poor people—will continue if the “financial services industry” succeeds in eviscerating the financial consumer protection agency that was just created under the new Dodd-Franks law.

Question: Why do you use quotation marks for “financial services industry”? That is so demeaning!

Answer: Because in religious terms the misnaming a form of oppression contributes to the oppression. And there is no way that our American usurers, especially the providers of payday loans and the predatory credit card issuers, can be said to be providing a “service” to those whom they entrap in an endless debt cycle. The mortgage “servicers” are equally if not more rapacious: they just love to keep delinquent and anxious home borrowers in limbo while they extract rich delinquent fees. They often mislead borrowers about possible remedies, then suddenly seize the property (and collect even more fees) with no warning.

Question: And is there not an even more insidious dimension to the finance sector and its growing role?

Answer: Yes, there is a too-little-noticed cancerous dimension. The burgeoning finance sector (which now reaps more than a fourth of annual US business profits; 25 years ago it took in just a seventh of the total) contributes almost nothing to the real economy—to the production of good and services—and in many ways it has been ravaging the real economy for the past 40 years in the manner of a cancer or tape worm: think of all the leveraged buyouts in which the assets are pillaged and the workers sent home.

The financial sector is also a cancer on our politics, spending vastly more money to buy votes in Congress than any other sector except (wait for it!) the health care industry. The cancer metastasizes because of the outsize profits and pay in the finance sector: 60 percent higher than in other sectors requiring equivalent levels of training and skill. All that talk that you hear from Wall Street and its political and media enablers about how finance promotes efficiency and innovation is so much self-serving eyewash: the historical record shows that the US economy was far more dynamic and innovative before the finance sector went on steroids—back when interest rates were limited by law and bank practices were strictly regulated.

Question: All right. But aren't these weighty systemic questions better left to experts and economists? We religious folk have a lot of other issues to worry about—issues that we are more competent to address.

Answer: Actually, just about all of the issues that we religious folk insist we really care about—issues like world poverty and hunger, resource wars and environmental degradation, human trafficking, widening domestic inequality, shrinking access to quality higher education, declining on-time graduation rates for low-income students and students of color, urban neighborhood blight, stress-related health problems, declining family life and domestic violence—are directly related to systemic debt oppression.


If the most urgent moral question of the 20th century was the question of color line, perhaps an equally urgent moral question for the 21st century is the debt line—a line not at all unrelated to ongoing race-based oppression.

We can mumble and fumble our way around the edges of this, or we can be true to the burning core of our spiritual inheritance (cf. Exodus 3 on flammable divine indignation over debt peonage) and say clearly and consistently whose side we are on.

Peter Laarman is executive director of [Progressive Christians Uniting](#), a network of activist individuals and congregations headquartered in Los Angeles. He served as the senior minister of New York's Judson Memorial Church from 1994 to 2004. Ordained in the United Church of Christ, Peter spent 15 years as a labor movement strategist and communications specialist prior to training for the ministry.

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Labels: [Apocalypse](#), [Imprint](#)

Wednesday, December 15, 2010

[Randall Amster: Support the Dominant Paradigm](#)

Support the Dominant Paradigm

by Randall Amster [article link](#)

December 15, 2010 | CommonDreams

There's a bumper sticker still clinging to the back of my old camper, bearing a phrase you've probably heard before or perhaps even uttered: "Subvert the Dominant Paradigm." At the time I'd placed this on the tailgate for display, it made perfect sense to me. The Dominant Paradigm was the one manufactured by the warmongers, corporateers, securitizers, and mediamen. The rest of us were living in a Subordinate Paradigm, and the path to our salvation lay in tearing down the one imposing itself upon us. Since those halcyon bumper-sticker days, however, I've come to see that this logic is actually inverted, and that in fact WE are the Dominant Paradigm while those ostensibly in charge are the ones who continually attempt to subvert it.

This seems counterintuitive, of course. The world is wired by powerful interests who have propped themselves up by virtue of a nascent "corp d'etat" in which the policies and practices established at the upper echelons serve only to increase their wealth and privilege at the expense of the masses. The billionaires buoy themselves with bailouts, tax breaks, and subsidized boondoggles. They loot the treasury in the name of national security, capitalize on and/or foment dubious threats in order to justify their lockstep control, and interpose Big Brother mechanisms in all spheres of society so as to maintain this ineluctable combination of security and control. Ideologically, they utilize their wholly-owned media subsidiaries and increasingly-regimented school systems to produce a society of dampened consumers with little more on their minds than titillating toys, prescribed pills, and faster faux-food.

Nevertheless, it is increasingly apparent that the forces of subjugation are on the wrong side of history, and are by far a minority class on the planet. They've convinced us that we matter little while their every move is newsworthy. It's a sublime illusion, one that we've been paid a relatively handsome sum (compared to most of history's denizens) to swallow. Over time, it has even come to appear that this stratified state of affairs is the natural order of things, and thus have we generally accepted the rightful status of inherited wealth as a precondition of political power. Democracy has been rendered a quaint exercise in which we are asked to select which robber baron will loot our resources, which moral entrepreneur will pander to us, and which corporate elitist will decide our fates. What makes this openly fascistic enterprise unique in history is precisely its transparent quality and the ways in which it exists alongside popular conceptions of liberty and justice for all. We don't require leaks to expose this blatant corporatocracy; the empire brazenly stands stark naked before our gerrymandered gaze.

Against this state of affairs, people the world over launch rebellions and insurrections of every possible kind. Some openly resist with their bodies, others deploy the power of the pen, still others practice slow-downs and other forms of subtle sabotage, and many raise their voices in response to the myriad injustices delivered on our doorsteps every day. The number of people protesting unconscionable wars, corporate globalization pacts, and other shady deals almost always outstrips the number of those enacting the policies in question. At every turn it is obvious that we are many, and they are few -- but the design of the world is a pyramid scheme, where the masses comprising the foundation often feel weak

despite shouldering the weight of the freeloading "cloud minders" cavorting in the ether while their wastes trickle down on us.

More than half a century ago, the radical sociologist C. Wright Mills cogently described the workings of this burgeoning "power elite" in terms that in retrospect seem like a feat of gifted insight. Mills depicted a ruling class of military, corporate, and political figures who perpetuate their stations by rendering the citizenry effectively powerless and subject to ready manipulation. Part of the inspiration for his seminal work was a 1942 book called *Behemoth* that chronicled the Nazis' rise to power, which Mills later said provided him with the "tools to grasp and analyze the entire total structure and as a warning of what could happen in a modern capitalist democracy." The basic thesis of *The Power Elite* is that a highly unified and centralized elite class has monopolized power, rendered democracy a charade, and coopted the ideologies of both conservatism and liberalism to serve the preordained continuance of their rule. Mills' insights echoed a prior account of these trends by John F. Hylan, New York City mayor, in 1922:

"The real menace of our republic is this invisible government which like a giant octopus sprawls its slimy length over city, State and nation. Like the octopus of real life it operates under cover of a self-created screen. It seizes in its long and powerful tentacles our executive officers, our legislative bodies, our schools, our courts, our newspapers and every agency created for the public protection. It squirms in the jaws of darkness and thus is the better able to clutch the reins of government, secure enactment of the legislation favorable to corrupt business, violate the law with impunity, smother the press and reach into the courts.

"To depart from mere generalizations, let me say that at the head of this octopus are the Rockefeller-Standard Oil interests and a small group of powerful banking houses generally referred to as the international bankers. The little coterie of powerful international bankers virtually run the United States Government for their own selfish purposes. They practically control both parties, write political platforms, make catspaws of party leaders, use the leading men of private organizations and resort to every device to place in nomination for high public office only such candidates as will be amenable to the dictates of corrupt big business. They connive at centralization of government on the theory that a small group of hand-picked, privately controlled individuals in power can be more easily handled than a larger group among whom there will most likely be men sincerely interested in public welfare.

"These international bankers and Rockefeller-Standard Oil interests control the majority of newspapers and magazines in this country. They use the columns of these papers to club into submission or drive out of office public officials who refuse to do the bidding of the powerful corrupt cliques which compose the invisible government. It operates under cover of a self-created screen [and] seizes our executive officers, legislative bodies, schools, courts, newspapers and every agency created for the public protection."

Others have similarly pointed out the hijacked nature of governance and the lockstep union of corporate, political, and military interests -- from William Jennings Bryan to Dwight David Eisenhower -- and in all of these formulations it is understood that the ruling class is numerically very small, a "little coterie" as Hylan described it. The paradigm in which they operate is a mere fiction plied by a self-perpetuating cadre who claim the mantle of power in order to preempt the exercise of actual power by "the people." Their worldview is designed to insulate their interests from contestation by reinforcing at every turn a sense of resignation among the masses, who are provided with just enough "bread and circuses" to keep their place in the misguided but well-publicized notion that "you can't fight city hall." In this sense, the so-called Dominant Paradigm is actually a wholly contrived and artificially induced version of reality.

The real Dominant Paradigm -- the one held by the overwhelming majority of people on the planet -- is more decentralized and amorphous, yet is grounded in shared values that merit enunciation. These include: a belief in the virtues of community; a desire to be part of something greater than oneself; a reciprocal relationship with nature and life's essential resources; an aversion to open hostilities and devastating warfare; an interest in the wellbeing of others as a precondition of personal prosperity; an adherence to culturally-transcendent principles such as the Golden Rule; and a willingness to work hard in return for an equitable existence. Remarkably, this truly Dominant Paradigm continues to proliferate despite attempts to manipulate and eradicate it, and despite the fact that its practicability is highly disincentivized in modern life. It is perpetually being subverted by the "power elite" through the interlocking devices of politics, media, education, and

economics -- and yet it continually emerges from the heart of humanity like green grass poking through the cracks of a lifeless concrete jungle.

At this juncture, the true Dominant Paradigm desperately needs our open encouragement, thoughtful attention, and unconditional support. If humankind is to find its collective way through the storm in a world seemingly gone mad with avarice and despoliation, it will take nothing short of a total paradigm shift -- back to the one from whence we came and, by some miracle of persistence in the face of persecution, in many respects have never really abandoned.

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Sunday, December 12, 2010

[Caroline Arnold: Losing Our Moral Compass in Pursuit of Profit, Efficiency](#)

Losing Our Moral Compass in Pursuit of Profit, Efficiency

by Caroline Arnold [article link](#) [article link](#)

December 12, 2010 | Record Courier (Ohio) | CommonDreams

Recently, on a cold morning with a little snow fooling around in the bright air, I was chilled by this sentence in an AP news story: "The idea isn't to just raise revenue, economists say, but finally to turn Americans into frugal health-care consumers by having them face the full costs of their medical decisions ("Tax Break on Employer Health Plans Targeted" Ricardo Alonso-Zaldivar, AP 11/29/10)

Oh, of course -- all Americans should face the full costs of their decisions to have broken bones, heart attacks, or sick children, right?

Even more chilling to me were the underlying assumptions that economists/technocrats decide what's best for everyone, and that it's just as important -- if not more important -- to turn Americans into tame consumers for the private sector as it is to raise revenues for the common good.

This led me to some further, chillier assumptions:

- democracy and politics are messy and unmanageable and must be replaced by the disciplined professionalism of scientists, technicians and economists.
- ordinary citizens lack the ability to deal with the "real world" of money, brokerage, extraction of natural resources, wars, weapons and political power, and must be kept out of decisions about them or even knowing about them.
- our most important moral obligation to our children is to not leave them any debts.
- to be secure we must pre-emptively kill terrorists, would-be terrorists, might-be terrorists, geriatric terrorists, stone-throwing juvenile terrorists
- the economically sound is the morally right.

In his recent book "[The Logic of Discipline](#)", Alasdair Roberts proposes that democracy has been undermined by financial liberalization, free trade and a globalized economy. Technicians, economists and managers, he observes, are very skeptical of the ability of democracy to make "the right decisions" for financial stability and security, and they doubt that ordinary politicians and voters are 'disciplined' enough to make sensible policy decisions.

That's why, Roberts suggests, we have a new generation of professional technocrats and managers supported by corporate money and ideology who are running not only our giant corporations but our political parties and our governments. They have reconfigured central banking, fiscal control, farm policy, taxes, health and safety regulations, port and airport management, infrastructure development and energy policy to meet the economic needs of multinational corporations in a global economy, not the needs of human beings on a fragile planet. And they have determined that secrecy is a basic necessity for good management, to keep the public from interfering with the professionals' decisions.

That's why we have public officials, democratically-elected (sic) politicians, banks and giant corporations like Amazon & PayPal all deciding that WikiLeaks is a criminal operation and Julian Assange is a terrorist who deserves to die.

Roberts further notes that the world of fiscal discipline is amoral: efficiency and objectivity always trump emotional and unreliable ideas of right and wrong

That's why -- or at least how -- in the pursuit of profit, efficiency and financial stability in global marketplaces, Americans are losing our moral compass. Many people now believe -- or say they believe -- that our most important moral responsibility is to the economy: reduce the deficit, cut taxes, protect profits, and shrink government spending, and keep actions of public officials secret.

So: we have messed up the entire world socially, economically, politically and morally, and have failed to address our habits of consumption that are warming the planet and destroying ecosystems that sustain the web of life. The oceans are rising, disaster and disease stalk humans and ecosystems, war and destruction consume natural resources, but the most important things to us are to cut taxes and government spending, reduce the deficit and keep secret the actions and words of government officials because we the people can't be trusted.

We don't even trust coming generations to find better ways to live together. Instead, we base our expenditures for their education, nutrition and health care on principles of profit and "fiscal responsibility", we teach them that killing in war is noble and exciting, and that most strangers should be feared and mistrusted, while we use up the natural resources they will need to survive.

What now? In this Christmas season it's tempting to speculate: What if God, finally fed up with our arrogance, pride, greed, cruelty and bungling, decided to send down a new prophet, a few more angels, or another Savior, what would they recommend?

A new prophet could hardly do better than Micah: "...what does the Lord require of you but to do justice, and to love kindness, and to walk humbly with your God?"

The angels of the nativity story gave us a fine moral ideal to aspire to: Peace on earth and good will toward all, but it's never caught on. Neither has the excellent advice of Jesus of Nazareth: Love your neighbors, turn the other cheek, go the extra mile.

Because finally, democracy and freedom cannot be created by a Savior, or by economists or presidents. Democracy can only be created by the people within it. If people can be "turned into frugal consumers" or kept in the dark about how their government operates, they aren't free and there is no democracy: they are not participants but pawns, not citizens but subjects.

Before joining Senator John Glenn's Washington staff in 1985, **Caroline Arnold** (csarnold@neo.rr.com) was a teacher, founded a small business, and served three terms on the Kent (OH) Board of Education. In retirement she sits on the boards

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Saturday, December 11, 2010

[Naomi Wolf: Ten Steps To Close Down an Open Society](#)

Ten Steps To Close Down an Open Society

by Naomi Wolf [article link](#)

April 24, 2007 | Huffington Post

From "[The End of America: A Letter of Warning to a Young Patriot](#)," Chelsea Green Publishing, Sept 2007

Last autumn, there was a military coup in Thailand. The leaders of the coup took a number of steps, rather systematically, as if they had a shopping list. In a sense, they did. Within a matter of days, democracy had been closed down: the coup leaders declared martial law, sent armed soldiers into residential areas, took over radio and TV stations, issued restrictions on the press, tightened some limits on travel, and took certain activists into custody.

They were not figuring these things out as they went along. If you look at history, you can see that there is essentially a blueprint for turning an open society into a dictatorship. That blueprint has been used again and again in more and less bloody, more and less terrifying ways. But it is always effective. It is very difficult and arduous to create and sustain a democracy - but history shows that closing one down is much simpler. You simply have to be willing to take the 10 steps.

As difficult as this is to contemplate, it is clear, if you are willing to look, that each of these 10 steps has already been initiated today in the United States by the Bush administration.

Because Americans like me were born in freedom, we have a hard time even considering that it is possible for us to become as unfree - domestically - as many other nations. Because we no longer learn much about our rights or our system of government - the task of being aware of the constitution has been outsourced from citizens' ownership to being the domain of professionals such as lawyers and professors - we scarcely recognise the checks and balances that the founders put in place, even as they are being systematically dismantled. Because we don't learn much about European history, the setting up of a department of "homeland" security - remember who else was keen on the word "homeland" - didn't raise the alarm bells it might have.

It is my argument that, beneath our very noses, George Bush and his administration are using time-tested tactics to close down an open society. It is time for us to be willing to think the unthinkable - as the author and political journalist Joe Conason, has put it, that it can happen here. And that we are further along than we realise.

Conason eloquently warned of the danger of American authoritarianism. I am arguing that we need also to look at the lessons of European and other kinds of fascism to understand the potential seriousness of the events we see unfolding in the US.

1 Invoke a terrifying internal and external enemy

After we were hit on September 11 2001, we were in a state of national shock. Less than six weeks later, on October 26 2001, the USA Patriot Act was passed by a Congress that had little chance to debate it; many said that they scarcely had time to read it. We were told we were now on a "war footing"; we were in a "global war" against a "global caliphate"

intending to "wipe out civilisation". There have been other times of crisis in which the US accepted limits on civil liberties, such as during the civil war, when Lincoln declared martial law, and the second world war, when thousands of Japanese-American citizens were interned. But this situation, as Bruce Fein of the American Freedom Agenda has noted, is unprecedented: all our other wars had an endpoint, so the pendulum was able to swing back toward freedom; this war is defined as open-ended in time and without national boundaries in space - the globe itself is the battlefield. "This time," Fein says, "there will be no defined end."

Creating a terrifying threat - hydra-like, secretive, evil - is an old trick. It can, like Hitler's invocation of a communist threat to the nation's security, be based on actual events (one Wisconsin academic has faced calls for his dismissal because he noted, among other things, that the alleged communist arson, the Reichstag fire of February 1933, was swiftly followed in Nazi Germany by passage of the Enabling Act, which replaced constitutional law with an open-ended state of emergency). Or the terrifying threat can be based, like the National Socialist evocation of the "global conspiracy of world Jewry", on myth.

It is not that global Islamist terrorism is not a severe danger; of course it is. I am arguing rather that the language used to convey the nature of the threat is different in a country such as Spain - which has also suffered violent terrorist attacks - than it is in America. Spanish citizens know that they face a grave security threat; what we as American citizens believe is that we are potentially threatened with the end of civilisation as we know it. Of course, this makes us more willing to accept restrictions on our freedoms.

2 Create a gulag

Once you have got everyone scared, the next step is to create a prison system outside the rule of law (as Bush put it, he wanted the American detention centre at Guantánamo Bay to be situated in legal "outer space") - where torture takes place.

At first, the people who are sent there are seen by citizens as outsiders: troublemakers, spies, "enemies of the people" or "criminals". Initially, citizens tend to support the secret prison system; it makes them feel safer and they do not identify with the prisoners. But soon enough, civil society leaders - opposition members, labour activists, clergy and journalists - are arrested and sent there as well.

This process took place in fascist shifts or anti-democracy crackdowns ranging from Italy and Germany in the 1920s and 1930s to the Latin American coups of the 1970s and beyond. It is standard practice for closing down an open society or crushing a pro-democracy uprising.

With its jails in Iraq and Afghanistan, and, of course, Guantánamo in Cuba, where detainees are abused, and kept indefinitely without trial and without access to the due process of the law, America certainly has its gulag now. Bush and his allies in Congress recently announced they would issue no information about the secret CIA "black site" prisons throughout the world, which are used to incarcerate people who have been seized off the street.

Gulags in history tend to metastasise, becoming ever larger and more secretive, ever more deadly and formalised. We know from first-hand accounts, photographs, videos and government documents that people, innocent and guilty, have been tortured in the US-run prisons we are aware of and those we can't investigate adequately.

But Americans still assume this system and detainee abuses involve only scary brown people with whom they don't generally identify. It was brave of the conservative pundit William Safire to quote the anti-Nazi pastor Martin Niemöller, who had been seized as a political prisoner: "First they came for the Jews." Most Americans don't understand yet that the destruction of the rule of law at Guantánamo set a dangerous precedent for them, too.

By the way, the establishment of military tribunals that deny prisoners due process tends to come early on in a fascist shift. Mussolini and Stalin set up such tribunals. On April 24 1934, the Nazis, too, set up the People's Court, which also bypassed the judicial system: prisoners were held indefinitely, often in isolation, and tortured, without being charged with offences, and were subjected to show trials. Eventually, the Special Courts became a parallel system that put pressure on the regular courts to abandon the rule of law in favour of Nazi ideology when making decisions.

3 Develop a thug caste

When leaders who seek what I call a "fascist shift" want to close down an open society, they send paramilitary groups of scary young men out to terrorise citizens. The Blackshirts roamed the Italian countryside beating up communists; the Brownshirts staged violent rallies throughout Germany. This paramilitary force is especially important in a democracy: you need citizens to fear thug violence and so you need thugs who are free from prosecution.

The years following 9/11 have proved a bonanza for America's security contractors, with the Bush administration outsourcing areas of work that traditionally fell to the US military. In the process, contracts worth hundreds of millions of dollars have been issued for security work by mercenaries at home and abroad. In Iraq, some of these contract operatives have been accused of involvement in torturing prisoners, harassing journalists and firing on Iraqi civilians. Under Order 17, issued to regulate contractors in Iraq by the one-time US administrator in Baghdad, Paul Bremer, these contractors are immune from prosecution

Yes, but that is in Iraq, you could argue; however, after Hurricane Katrina, the Department of Homeland Security hired and deployed hundreds of armed private security guards in New Orleans. The investigative journalist Jeremy Scahill interviewed one unnamed guard who reported having fired on unarmed civilians in the city. It was a natural disaster that underlay that episode - but the administration's endless war on terror means ongoing scope for what are in effect privately contracted armies to take on crisis and emergency management at home in US cities.

Thugs in America? Groups of angry young Republican men, dressed in identical shirts and trousers, menaced poll workers counting the votes in Florida in 2000. If you are reading history, you can imagine that there can be a need for "public order" on the next election day. Say there are protests, or a threat, on the day of an election; history would not rule out the presence of a private security firm at a polling station "to restore public order".

4 Set up an internal surveillance system

In Mussolini's Italy, in Nazi Germany, in communist East Germany, in communist China - in every closed society - secret police spy on ordinary people and encourage neighbours to spy on neighbours. The Stasi needed to keep only a minority of East Germans under surveillance to convince a majority that they themselves were being watched.

In 2005 and 2006, when James Risen and Eric Lichtblau wrote in the New York Times about a secret state programme to wiretap citizens' phones, read their emails and follow international financial transactions, it became clear to ordinary Americans that they, too, could be under state scrutiny.

In closed societies, this surveillance is cast as being about "national security"; the true function is to keep citizens docile and inhibit their activism and dissent.

5 Harass citizens' groups

The fifth thing you do is related to step four - you infiltrate and harass citizens' groups. It can be trivial: a church in Pasadena, whose minister preached that Jesus was in favour of peace, found itself being investigated by the Internal Revenue Service, while churches that got Republicans out to vote, which is equally illegal under US tax law, have been left alone.

Other harassment is more serious: the American Civil Liberties Union reports that thousands of ordinary American anti-war, environmental and other groups have been infiltrated by agents: a secret Pentagon database includes more than four dozen peaceful anti-war meetings, rallies or marches by American citizens in its category of 1,500 "suspicious incidents". The equally secret Counterintelligence Field Activity (Cifa) agency of the Department of Defense has been gathering information about domestic organisations engaged in peaceful political activities: Cifa is supposed to track "potential terrorist threats" as it watches ordinary US citizen activists. A little-noticed new law has redefined activism such as animal rights protests as "terrorism". So the definition of "terrorist" slowly expands to include the opposition.

6 Engage in arbitrary detention and release

This scares people. It is a kind of cat-and-mouse game. Nicholas D Kristof and Sheryl WuDunn, the investigative reporters who wrote *China Wakes: the Struggle for the Soul of a Rising Power*, describe pro-democracy activists in China, such as Wei Jingsheng, being arrested and released many times. In a closing or closed society there is a "list" of dissidents and opposition leaders: you are targeted in this way once you are on the list, and it is hard to get off the list.

In 2004, America's Transportation Security Administration confirmed that it had a list of passengers who were targeted for security searches or worse if they tried to fly. People who have found themselves on the list? Two middle-aged women peace activists in San Francisco; liberal Senator Edward Kennedy; a member of Venezuela's government - after Venezuela's president had criticised Bush; and thousands of ordinary US citizens.

Professor Walter F Murphy is emeritus of Princeton University; he is one of the foremost constitutional scholars in the nation and author of the classic *Constitutional Democracy*. Murphy is also a decorated former marine, and he is not even especially politically liberal. But on March 1 this year, he was denied a boarding pass at Newark, "because I was on the Terrorist Watch list".

"Have you been in any peace marches? We ban a lot of people from flying because of that," asked the airline employee.

"I explained," said Murphy, "that I had not so marched but had, in September 2006, given a lecture at Princeton, televised and put on the web, highly critical of George Bush for his many violations of the constitution."

"That'll do it," the man said.

Anti-war marcher? Potential terrorist. Support the constitution? Potential terrorist. History shows that the categories of "enemy of the people" tend to expand ever deeper into civil life.

James Yee, a US citizen, was the Muslim chaplain at Guantánamo who was accused of mishandling classified documents. He was harassed by the US military before the charges against him were dropped. Yee has been detained and released several times. He is still of interest.

Brandon Mayfield, a US citizen and lawyer in Oregon, was mistakenly identified as a possible terrorist. His house was secretly broken into and his computer seized. Though he is innocent of the accusation against him, he is still on the list.

It is a standard practice of fascist societies that once you are on the list, you can't get off.

7 Target key individuals

Threaten civil servants, artists and academics with job loss if they don't toe the line. Mussolini went after the rectors of state universities who did not conform to the fascist line; so did Joseph Goebbels, who purged academics who were not pro-Nazi; so did Chile's Augusto Pinochet; so does the Chinese communist Politburo in punishing pro-democracy students and professors.

Academe is a tinderbox of activism, so those seeking a fascist shift punish academics and students with professional loss if they do not "coordinate", in Goebbels' term, ideologically. Since civil servants are the sector of society most vulnerable to being fired by a given regime, they are also a group that fascists typically "coordinate" early on: the Reich Law for the Re-establishment of a Professional Civil Service was passed on April 7 1933.

Bush supporters in state legislatures in several states put pressure on regents at state universities to penalise or fire academics who have been critical of the administration. As for civil servants, the Bush administration has derailed the career of one military lawyer who spoke up for fair trials for detainees, while an administration official publicly intimidated the law firms that represent detainees pro bono by threatening to call for their major corporate clients to boycott them.

Elsewhere, a CIA contract worker who said in a closed blog that "waterboarding is torture" was stripped of the security clearance she needed in order to do her job.

Most recently, the administration purged eight US attorneys for what looks like insufficient political loyalty. When Goebbels purged the civil service in April 1933, attorneys were "coordinated" too, a step that eased the way of the increasingly brutal laws to follow.

8 Control the press

Italy in the 1920s, Germany in the 30s, East Germany in the 50s, Czechoslovakia in the 60s, the Latin American dictatorships in the 70s, China in the 80s and 90s - all dictatorships and would-be dictators target newspapers and journalists. They threaten and harass them in more open societies that they are seeking to close, and they arrest them and worse in societies that have been closed already.

The Committee to Protect Journalists says arrests of US journalists are at an all-time high: Josh Wolf (no relation), a blogger in San Francisco, has been put in jail for a year for refusing to turn over video of an anti-war demonstration; Homeland Security brought a criminal complaint against reporter Greg Palast, claiming he threatened "critical infrastructure" when he and a TV producer were filming victims of Hurricane Katrina in Louisiana. Palast had written a bestseller critical of the Bush administration.

Other reporters and writers have been punished in other ways. Joseph C Wilson accused Bush, in a New York Times op-ed, of leading the country to war on the basis of a false charge that Saddam Hussein had acquired yellowcake uranium in Niger. His wife, Valerie Plame, was outed as a CIA spy - a form of retaliation that ended her career.

Prosecution and job loss are nothing, though, compared with how the US is treating journalists seeking to cover the conflict in Iraq in an unbiased way. The Committee to Protect Journalists has documented multiple accounts of the US military in Iraq firing upon or threatening to fire upon unembedded (meaning independent) reporters and camera operators from organisations ranging from al-Jazeera to the BBC. While westerners may question the accounts by al-Jazeera, they should pay attention to the accounts of reporters such as the BBC's Kate Adie. In some cases reporters have been wounded or killed, including ITN's Terry Lloyd in 2003. Both CBS and the Associated Press in Iraq had staff members seized by the US military and taken to violent prisons; the news organisations were unable to see the evidence against their staffers.

Over time in closing societies, real news is supplanted by fake news and false documents. Pinochet showed Chilean citizens falsified documents to back up his claim that terrorists had been about to attack the nation. The yellowcake charge, too, was based on forged papers.

You won't have a shutdown of news in modern America - it is not possible. But you can have, as Frank Rich and Sidney Blumenthal have pointed out, a steady stream of lies polluting the news well. What you already have is a White House directing a stream of false information that is so relentless that it is increasingly hard to sort out truth from untruth. In a fascist system, it's not the lies that count but the muddying. When citizens can't tell real news from fake, they give up their demands for accountability bit by bit.

9 Dissent equals treason

Cast dissent as "treason" and criticism as "espionage". Every closing society does this, just as it elaborates laws that increasingly criminalise certain kinds of speech and expand the definition of "spy" and "traitor". When Bill Keller, the publisher of the New York Times, ran the Lichtblau/Risen stories, Bush called the Times' leaking of classified information "disgraceful", while Republicans in Congress called for Keller to be charged with treason, and rightwing commentators and news outlets kept up the "treason" drumbeat. Some commentators, as Conason noted, reminded readers smugly that one penalty for violating the Espionage Act is execution.

Conason is right to note how serious a threat that attack represented. It is also important to recall that the 1938 Moscow show trial accused the editor of Izvestia, Nikolai Bukharin, of treason; Bukharin was, in fact, executed. And it is important

to remind Americans that when the 1917 Espionage Act was last widely invoked, during the infamous 1919 Palmer Raids, leftist activists were arrested without warrants in sweeping roundups, kept in jail for up to five months, and "beaten, starved, suffocated, tortured and threatened with death", according to the historian Myra MacPherson. After that, dissent was muted in America for a decade.

In Stalin's Soviet Union, dissidents were "enemies of the people". National Socialists called those who supported Weimar democracy "November traitors".

And here is where the circle closes: most Americans do not realise that since September of last year - when Congress wrongly, foolishly, passed the Military Commissions Act of 2006 - the president has the power to call any US citizen an "enemy combatant". He has the power to define what "enemy combatant" means. The president can also delegate to anyone he chooses in the executive branch the right to define "enemy combatant" any way he or she wants and then seize Americans accordingly.

Even if you or I are American citizens, even if we turn out to be completely innocent of what he has accused us of doing, he has the power to have us seized as we are changing planes at Newark tomorrow, or have us taken with a knock on the door; ship you or me to a navy brig; and keep you or me in isolation, possibly for months, while awaiting trial. (Prolonged isolation, as psychiatrists know, triggers psychosis in otherwise mentally healthy prisoners. That is why Stalin's gulag had an isolation cell, like Guantánamo's, in every satellite prison. Camp 6, the newest, most brutal facility at Guantánamo, is all isolation cells.)

We US citizens will get a trial eventually - for now. But legal rights activists at the Center for Constitutional Rights say that the Bush administration is trying increasingly aggressively to find ways to get around giving even US citizens fair trials. "Enemy combatant" is a status offence - it is not even something you have to have done. "We have absolutely moved over into a preventive detention model - you look like you could do something bad, you might do something bad, so we're going to hold you," says a spokeswoman of the CCR.

Most Americans surely do not get this yet. No wonder: it is hard to believe, even though it is true. In every closing society, at a certain point there are some high-profile arrests - usually of opposition leaders, clergy and journalists. Then everything goes quiet. After those arrests, there are still newspapers, courts, TV and radio, and the facades of a civil society. There just isn't real dissent. There just isn't freedom. If you look at history, just before those arrests is where we are now.

10 Suspend the rule of law

The John Warner Defense Authorization Act of 2007 gave the president new powers over the national guard. This means that in a national emergency - which the president now has enhanced powers to declare - he can send Michigan's militia to enforce a state of emergency that he has declared in Oregon, over the objections of the state's governor and its citizens.

Even as Americans were focused on Britney Spears's meltdown and the question of who fathered Anna Nicole's baby, the New York Times editorialised about this shift: "A disturbing recent phenomenon in Washington is that laws that strike to the heart of American democracy have been passed in the dead of night ... Beyond actual insurrection, the president may now use military troops as a domestic police force in response to a natural disaster, a disease outbreak, terrorist attack or any 'other condition'."

Critics see this as a clear violation of the Posse Comitatus Act - which was meant to restrain the federal government from using the military for domestic law enforcement. The Democratic senator Patrick Leahy says the bill encourages a president to declare federal martial law. It also violates the very reason the founders set up our system of government as they did: having seen citizens bullied by a monarch's soldiers, the founders were terrified of exactly this kind of concentration of militias' power over American people in the hands of an oppressive executive or faction.

Of course, the United States is not vulnerable to the violent, total closing-down of the system that followed Mussolini's march on Rome or Hitler's roundup of political prisoners. Our democratic habits are too resilient, and our military and judiciary too independent, for any kind of scenario like that.

Rather, as other critics are noting, our experiment in democracy could be closed down by a process of erosion.

It is a mistake to think that early in a fascist shift you see the profile of barbed wire against the sky. In the early days, things look normal on the surface; peasants were celebrating harvest festivals in Calabria in 1922; people were shopping and going to the movies in Berlin in 1931. Early on, as WH Auden put it, the horror is always elsewhere - while someone is being tortured, children are skating, ships are sailing: "dogs go on with their doggy life ... How everything turns away/ Quite leisurely from the disaster."

As Americans turn away quite leisurely, keeping tuned to internet shopping and American Idol, the foundations of democracy are being fatally corroded. Something has changed profoundly that weakens us unprecedentedly: our democratic traditions, independent judiciary and free press do their work today in a context in which we are "at war" in a "long war" - a war without end, on a battlefield described as the globe, in a context that gives the president - without US citizens realising it yet - the power over US citizens of freedom or long solitary incarceration, on his say-so alone.

That means a hollowness has been expanding under the foundation of all these still- free-looking institutions - and this foundation can give way under certain kinds of pressure. To prevent such an outcome, we have to think about the "what ifs".

What if, in a year and a half, there is another attack - say, God forbid, a dirty bomb? The executive can declare a state of emergency. History shows that any leader, of any party, will be tempted to maintain emergency powers after the crisis has passed. With the gutting of traditional checks and balances, we are no less endangered by a President Hillary than by a President Giuliani - because any executive will be tempted to enforce his or her will through edict rather than the arduous, uncertain process of democratic negotiation and compromise.

What if the publisher of a major US newspaper were charged with treason or espionage, as a rightwing effort seemed to threaten Keller with last year? What if he or she got 10 years in jail? What would the newspapers look like the next day? Judging from history, they would not cease publishing; but they would suddenly be very polite.

Right now, only a handful of patriots are trying to hold back the tide of tyranny for the rest of us - staff at the Center for Constitutional Rights, who faced death threats for representing the detainees yet persisted all the way to the Supreme Court; activists at the American Civil Liberties Union; and prominent conservatives trying to roll back the corrosive new laws, under the banner of a new group called the American Freedom Agenda. This small, disparate collection of people needs everybody's help, including that of Europeans and others internationally who are willing to put pressure on the administration because they can see what a US unrestrained by real democracy at home can mean for the rest of the world.

We need to look at history and face the "what ifs". For if we keep going down this road, the "end of America" could come for each of us in a different way, at a different moment; each of us might have a different moment when we feel forced to look back and think: that is how it was before - and this is the way it is now.

"The accumulation of all powers, legislative, executive, and judiciary, in the same hands ... is the definition of tyranny," wrote James Madison. We still have the choice to stop going down this road; we can stand our ground and fight for our nation, and take up the banner the founders asked us to carry.

Naomi Wolf was born in San Francisco in 1962. She was an undergraduate at Yale University and did her graduate work at New College, Oxford University as a Rhodes Scholar. Her essays have appeared in various publications including: *The New Republic*, *Wall Street Journal*, *Glamour*, *Ms.*, *Esquire*, *The Washington Post*, and *The New York Times*. She also speaks widely to groups across the country.

The Huffington Post [Blog Entries](#) by Naomi Wolf

The Huffington Post [home page](#)

Posted by caimbhriain myrddin at [1:04 PM](#) [0 comments](#) 

Labels: [Apocalypse](#), [Imprint](#)

Friday, December 10, 2010

Be Scofield: Wikileaks, Dr. King, and “War Psychosis”

Wikileaks, Dr. King, and “War Psychosis”

by: Be Scofield [article link](#)

December 6th, 2010 | Tikkun Daily

In the wake of the latest Wikileaks releases and the predictable response to them by the powers that be we can look to Dr. Martin Luther King Jr. as an example of someone who persistently and emphatically rejected the standard fear mongering of the political and media establishment. It wasn't just his powerful critique of the Vietnam War or U.S. foreign policy that deserves attention. We should also remember his explicit distrust of the government fed sound bites that were designed to evoke base emotions and win popular support for an often illegal and unethical foreign policy. King was so skeptical of his government that he actually advised, “the more difficult but no less necessary task is to speak for those who have been *designated* our enemies” (emphasis added). The tribalistic demonization of entire groups, whether communists or the Vietnamese people was due partly to, King believed, an America gripped by a “war psychosis” that needed to be confronted head on. He stated, “We must demonstrate, teach and preach until the very foundations of our nation shake.” And while it is speculation or perhaps an educated guess on my part, I believe King may have viewed Wikileaks as one of those necessary forms of protest.

King left a staunchly anti-Imperialist legacy which questioned the very fabric of the American Empire. From his early days in graduate school King wrote of the dangers of the “[False God of Nationalism](#)” (PDF) which he referred to as a religion.

The watchword of this new religion is “My country right or wrong.” This new religion has its familiar prophets and preachers. In Germany it was preached by Hitler In Italy it was preached by Mussilini [sic]. And in America it is being preached by the McCarthy's and the Jenners, the advocates of white supremacy, and the America first movements.

The preachers of this new religion are so convinced of its supremacy that they are determined to persecute anyone who does not accept its tenets. And so today many sincere lovers of democracy and believers of the Christian principle are being scorned and persecuted because they will not worship the god of nationalism. We live in an age when it is almost heresy to affirm the brotherhood of man...

According to King the U.S. was the “largest purveyor of violence in the world.” He criticized its economic policies that made possible the racist Apartheid government of South Africa, denounced the use of American military force to crush people power revolutions in Latin America and spoke out against the dangerous pairing of capitalism and the military industrial complex to exploit third world countries. Capitalism according to King had “outlived its usefulness” and was “like a losing football team in the last quarter trying all types of tactics to survive.” The triple evils so perpetuated by the U.S. were poverty, racism and war and he boldly used his public position as a religious and moral leader to speak out against them. He sought to bring a direct challenge to “the deadly Western arrogance that has poisoned the international atmosphere for so long.”

In his critique of the Vietnam War King provided a thorough historical context of the situation to undercut the political myths of his day. He described Ho Chi Minh, the American foe in Vietnam as a selfless and dedicated leader who led a resistance movement against one of many corrupt regimes that the U.S. had propped up. In backing Premier Diem, “our chosen man” in South Vietnam the U.S. “supported one of most vicious modern dictators.” And King acknowledged that our support for Diem came after our previous support for Ky, a mercenary in the French army who thought of Hitler as his greatest hero. He described in detail the U.S. caused death and destruction brought against the Vietnamese institutions of the family and village.

They watch as we poison their water, as we kill a million acres of their crops. They must weep as the bulldozers roar through their areas preparing to destroy the precious trees. They wander into the hospitals with at least twenty casualties from American firepower for one Vietcong-inflicted injury. So far we may have killed a million of them, mostly children. They wander into the towns and see thousands of the children, homeless, without clothes, running in packs on the streets

like animals. They see the children degraded by our soldiers as they beg for food. They see the children selling their sisters to our soldiers, soliciting for their mothers...They must see Americans as strange liberators.

Given the long history of the struggle for freedom by the Vietnamese people he suggested that we seek to understand the feelings of the North Vietnamese and the National Liberation Front, the group responsible for killing U.S. forces, while not condoning their actions. So egregious was the U.S. intervention and occupation of Vietnam that King drew a parallel between the Vietnam War and the Holocaust, “What do they think as we test our latest weapons on them, just as the Germans tested out new medicine and new tortures in the concentration camps of Europe?” He also employed a rather astute analogy that perhaps he believed would resonate strongly with his fellow Americans. He said our invasion of Vietnam was “as if the French and British had come here during the Civil War to fight with the Confederacy.”

After King delivered his speech “[Beyond Vietnam](#)” on April 4th, 1967 he faced severe backlash from the highest levels of government, the media establishment and even from some of his fellow civil rights colleagues. The American ruling class was threatened by King’s perfectly legal public protests. President Lyndon B. Johnson, a strong ally in the civil rights movement was apparently “flushed with anger” from King’s “Hanoi” line speech and used racial epithets against him. In a personal conversation with King, Johnson told him that his criticisms of the War were equivalent to King telling him that he had raped his daughter. The FBI director, J. Edgar Hoover warned Johnson, “It is clear that he is an instrument in the hands of subversive forces seeking to undermine our nation.” The labels traitor, communist and treasonous were also applied to King by Hoover and some of his agents (as well as many others). Adam Fairclough describes what happened when Johnson supported increased attacks against King, “the Bureau stepped up its attempts to nullify Kings influence by, among other methods, ‘disseminating’ unfriendly newspaper articles, passing on Bureau-inspired editorials to cooperative editors and publishers, furnishing reporters with ‘embarrassing questions’ for King, and hampering SCLC’s fundraising efforts.”

He also faced antagonism and hostility from the establishment press as the majority of newspapers harshly criticized him, some of which predicted his career over. *Life* magazine editorialized “Much of his speech was demagogic slander that sounded like a script for Radio Hanoi.” The *Washington Post* described King’s speech as “sheer inventions of unsupported fantasy” and said, “Many who have listened to him with respect will never again accord him the same confidence. He has diminished his usefulness to his cause, to his country and to his people. And that is a great tragedy.” In an [interview](#) on the Mike Douglass television show which is still particularly relevant today, King faced hostile and somewhat patronizing questions but always responded insightfully. Douglass asked, “Don’t you think your remarks have created doubts about the Negroes loyalty to his country?” King brilliantly answered, “I don’t think our loyalty to the country should be measured by our ability to kill.”

King also warned of encroachments of the 1st amendment right to free speech and increasing government oversight, “If Americans permit thought control, business-control, and freedom-control to continue, we shall surely move within the shadows of fascism.” When Julian Bond was elected to the Georgia legislature in 1965 he was blocked from taking a seat for supporting an SNCC resolution that criticized the war. Both Bond and SNCC were attacked in the press. King came to Bond’s defense stating that the U.S. was “approaching a dangerous totalitarian periphery where dissent becomes synonymous with disloyalty.” He also was concerned that numerous Americans were deeply troubled by U.S. foreign policy but they didn’t “want to be considered unpatriotic” and so remained silent.

King recognized that our invasion of Vietnam, the use of U.S. troops against revolutionary movements in Latin America and our dubious meddling in other countries affairs was “supporting a new form of colonialism...that can only lead to a national disaster.” No amount of firepower could win against the psychological and political defeat that America suffered from its continued reckless and aggressive behaviors. King believed the way to end any hatred and animosity against the U.S. was to address the root of the problem; the “bitter, colossal contest for supremacy” that defined the U.S. Empire. Simply put, King believed America was on the wrong side of the world’s revolutions. In a day when the term communism was the standard tool used for discrediting and demonizing opponents he advised, “We must not engage in anti-Communism...we must with positive action seek to remove those conditions of poverty, insecurity, injustice and racial discrimination.”

Dr. King was assassinated on April 4th, 1968 exactly one year to the date after he delivered his “Beyond Vietnam” speech.

It's the Threat That Matters, Not the Method

I've placed Dr. Martin Luther King Jr. in the context of Wikileaks because it is important to remember that *it's usually not the form of protest but the damage that can be done to U.S. foreign policy and interests that determines the response from the ruling political and media classes*. If someone had released 250,000 completely benign and superficial diplomatic documents, the act, while being "unacceptable" would most likely illicit a rather negligible response from the powers that be. On the other hand, if someone as powerful as King seeks to "shake the foundations of the nation" and subsequently undermine U.S. foreign policy by only employing perfectly legal means of speech, protest and organizing the highest levels of government will no doubt try to neutralize and destroy him. If either through speech or action you call for a "radical distribution of economic and political power" and think we need to usher in "a new era, which must be an era of revolution" and do so backed with substantial power as King did you will be targeted. The U.S. has a particularly [brutal track record](#) of eliminating and bullying people, leaders, governments and movements that threaten its interests. If Julian Assange had somehow been able to achieve the same worldwide effect as the release of the diplomatic cables has by other more "acceptable" methods I'm quite certain that he would still be America's #1 public enemy.

My other main point is to illustrate that King, who is a widely respected religious and national figure held opinions which are still labeled as anti-American, treasonous or subversive when expressed today. It's impossible to begin a conversation in the public sphere without being marginalized that correctly roots the cause of terrorist attacks against the U.S. with its own aggressive, ruthless and Imperialistic global agenda (or any of the other issues he raised). King did exactly that by rejecting the dominant narrative and sympathizing with those designated as our enemies and seeking to understand their motivations. The images he saw in Ramparts magazine, one of which was of a Vietnamese women holding her dead baby killed by the U.S. made him realize that despite what his government was telling him these people were no enemies of his. He courageously stood up, spoke his conscience and reminded us that "Every man of humane convictions must decide on the protest that best suits his convictions."


I hope it's true as the conservative columnist Charles Krauthammer [claims](#) that the Wikileaks release has caused "quite specific damage to our war-fighting capacity." As the U.S. government continues its illegal wars, occupation of foreign countries, repeated lies, failure to prosecute for torture, and its indefinite imprisonment of people without charge Wikileaks is a form of protest that is much needed in the world today.

We cannot remain silent as our nation engages in one of history's most cruel and senseless wars. During these days of human travail we must encourage creative dissenters. We need them because the thunder of their fearless voices will be the only sound stronger than the blasts of bombs and the clamor of war hysteria...To be honest is to confront the truth, however unpleasant and inconvenient the truth may be. – Dr. Martin Luther King Jr.

Be Scofield is the founder of [God Bless the Whole World](#), a free online resource with hundreds of videos of leading visionaries related to social justice and spirituality. He writes and blogs for Tikkun magazine and his work has appeared on Alternet.org, IntegralWorld and FactNet. Be is pursuing a Master's of Divinity in the Unitarian Universalist tradition from Starr King School for the Ministry.

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Tuesday, December 7, 2010

Alfred W. McCoy: The Decline and Fall of the American Empire

The Decline and Fall of the American Empire

Four Scenarios for the End of the American Century by 2025

by Alfred W. McCoy [article link](#) [article link](#)

December 6, 2010 | TomDispatch | CommonDreams

A soft landing for America 40 years from now? Don't bet on it. The demise of the United States as the global superpower could come far more quickly than anyone imagines. If Washington is dreaming of 2040 or 2050 as the end of the American Century, a more realistic assessment of domestic and global trends suggests that in 2025, just 15 years from now, it could all be over except for the shouting.

Despite the aura of omnipotence most empires project, a look at their history should remind us that they are fragile organisms. So delicate is their ecology of power that, when things start to go truly bad, empires regularly unravel with unholy speed: just a year for Portugal, two years for the Soviet Union, eight years for France, 11 years for the Ottomans, 17 years for Great Britain, and, in all likelihood, 22 years for the United States, counting from the crucial year 2003.

Future historians are likely to identify the Bush administration's rash invasion of Iraq in that year as the start of America's downfall. However, instead of the bloodshed that marked the end of so many past empires, with cities burning and civilians slaughtered, this twenty-first century imperial collapse could come relatively quietly through the invisible tendrils of economic collapse or cyberwarfare.

But have no doubt: when Washington's global dominion finally ends, there will be painful daily reminders of what such a loss of power means for Americans in every walk of life. As a half-dozen European nations have discovered, imperial decline tends to have a remarkably demoralizing impact on a society, regularly bringing at least a generation of economic privation. As the economy cools, political temperatures rise, often sparking serious domestic unrest.

Available economic, educational, and military data indicate that, when it comes to U.S. global power, negative trends will aggregate rapidly by 2020 and are likely to reach a critical mass no later than 2030. The American Century, proclaimed so triumphantly at the start of World War II, will be tattered and fading by 2025, its eighth decade, and could be history by 2030.

Significantly, in 2008, the U.S. National Intelligence Council admitted for the first time that America's global power was indeed on a declining trajectory. In one of its [periodic futuristic reports](#), *Global Trends 2025*, the Council [cited](#) "the transfer of global wealth and economic power now under way, roughly from West to East" and "without precedent in modern history," as the primary factor in the decline of the "United States' relative strength -- even in the military realm." Like many in Washington, however, the Council's analysts anticipated a very long, very soft landing for American global preeminence, and harbored the hope that somehow the U.S. would long "retain unique military capabilities... to project military power globally" for decades to come.

No such luck. Under current projections, the United States will find itself in second place behind China (already the world's second largest economy) in economic output around 2026, and behind India by 2050. Similarly, Chinese innovation is on a trajectory toward world leadership in applied science and military technology sometime between 2020 and 2030, just as America's current supply of brilliant scientists and engineers retires, without adequate replacement by an ill-educated younger generation.

By 2020, according to current plans, the Pentagon will throw a military Hail Mary pass for a dying empire. It will launch a lethal triple canopy of advanced aerospace robotics that represents Washington's last best hope of retaining global power despite its waning economic influence. By that year, however, China's global network of communications satellites, backed

by the world's most powerful supercomputers, will also be fully operational, providing Beijing with an independent platform for the weaponization of space and a powerful communications system for missile- or cyber-strikes into every quadrant of the globe.

Wrapped in imperial hubris, like Whitehall or Quai d'Orsay before it, the White House still seems to imagine that American decline will be gradual, gentle, and partial. In his State of the Union address last January, President Obama [offered](#) the reassurance that “I do not accept second place for the United States of America.” A few days later, Vice President Biden [ridiculed](#) the very idea that “we are destined to fulfill [historian Paul] Kennedy's prophecy that we are going to be a great nation that has failed because we lost control of our economy and overextended.” Similarly, writing in the November issue of the establishment journal *Foreign Affairs*, neo-liberal foreign policy guru Joseph Nye [waved away](#) talk of China's economic and military rise, dismissing “misleading metaphors of organic decline” and denying that any deterioration in U.S. global power was underway.

Ordinary Americans, watching their jobs head overseas, have a more realistic view than their cosseted leaders. An opinion poll in August 2010 [found](#) that 65% of Americans believed the country was now “in a state of decline.” Already, [Australia](#) and [Turkey](#), traditional U.S. military allies, are using their American-manufactured weapons for joint air and naval maneuvers with China. Already, America's closest economic partners are backing away from Washington's opposition to China's rigged currency rates. As the president flew back from his Asian tour last month, a gloomy *New York Times* headline [summed the moment up](#) this way: “Obama's Economic View Is Rejected on World Stage, China, Britain and Germany Challenge U.S., Trade Talks With Seoul Fail, Too.”

Viewed historically, the question is not whether the United States will lose its unchallenged global power, but just how precipitous and wrenching the decline will be. In place of Washington's wishful thinking, let's use the National Intelligence Council's own futuristic methodology to suggest four realistic scenarios for how, whether with a bang or a whimper, U.S. global power could reach its end in the 2020s (along with four accompanying assessments of just where we are today). The future scenarios include: economic decline, oil shock, military misadventure, and World War III. While these are hardly the only possibilities when it comes to American decline or even collapse, they offer a window into an onrushing future.

Economic Decline: Present Situation

Today, three main threats exist to America's dominant position in the global economy: loss of economic clout thanks to a shrinking share of world trade, the decline of American technological innovation, and the end of the dollar's privileged status as the global reserve currency.

By 2008, the United States had already [fallen](#) to number three in global merchandise exports, with just 11% of them compared to 12% for China and 16% for the European Union. There is no reason to believe that this trend will reverse itself.

Similarly, American leadership in technological innovation is on the wane. In 2008, the U.S. was still [number two](#) behind Japan in worldwide patent applications with 232,000, but China was closing fast at 195,000, thanks to a blistering 400% increase since 2000. A harbinger of further decline: in 2009 the U.S. hit rock bottom in ranking among the 40 nations [surveyed](#) by the Information Technology & Innovation Foundation when it came to “change” in “global innovation-based competitiveness” during the previous decade. Adding substance to these statistics, in October China's Defense Ministry unveiled the world's fastest supercomputer, the Tianhe-1A, so powerful, [said](#) one U.S. expert, that it “blows away the existing No. 1 machine” in America.

Add to this clear evidence that the U.S. education system, that source of future scientists and innovators, has been falling behind its competitors. After leading the world for decades in 25- to 34-year-olds with university degrees, the country [sank](#) to 12th place in 2010. The World Economic Forum [ranked](#) the United States at a mediocre 52nd among 139 nations in the quality of its university math and science instruction in 2010. Nearly half of all graduate students in the sciences in the U.S. are now foreigners, most of whom will be heading home, not staying here as once would have happened. By 2025, in other words, the United States is likely to face a critical shortage of talented scientists.

Such negative trends are encouraging increasingly sharp criticism of the dollar's role as the world's reserve currency. "Other countries are no longer willing to buy into the idea that the U.S. knows best on economic policy," [observed](#) Kenneth S. Rogoff, a former chief economist at the International Monetary Fund. In mid-2009, with the world's central banks holding an astronomical \$4 trillion in U.S. Treasury notes, Russian president Dimitri Medvedev [insisted](#) that it was time to end "the artificially maintained unipolar system" based on "one formerly strong reserve currency."

Simultaneously, China's central bank governor [suggested](#) that the future might lie with a global reserve currency "disconnected from individual nations" (that is, the U.S. dollar). Take these as signposts of a world to come, and of a possible attempt, as economist Michael Hudson [has argued](#), "to hasten the bankruptcy of the U.S. financial-military world order."

Economic Decline: Scenario 2020

After years of swelling deficits fed by incessant warfare in distant lands, in 2020, as long expected, the U.S. dollar finally loses its special status as the world's reserve currency. Suddenly, the cost of imports soars. Unable to pay for swelling deficits by selling now-devalued Treasury notes abroad, Washington is finally forced to slash its bloated military budget. Under pressure at home and abroad, Washington slowly pulls U.S. forces back from hundreds of overseas bases to a continental perimeter. By now, however, it is far too late.

Faced with a fading superpower incapable of paying the bills, China, India, Iran, Russia, and other powers, great and regional, provocatively challenge U.S. dominion over the oceans, space, and cyberspace. Meanwhile, amid soaring prices, ever-rising unemployment, and a continuing decline in real wages, domestic divisions widen into violent clashes and divisive debates, often over remarkably irrelevant issues. Riding a political tide of disillusionment and despair, a far-right patriot captures the presidency with thundering rhetoric, demanding respect for American authority and threatening military retaliation or economic reprisal. The world pays next to no attention as the American Century ends in silence.

Oil Shock: Present Situation

One casualty of America's waning economic power has been its lock on global oil supplies. Speeding by America's gas-guzzling economy in the passing lane, China became the world's number one energy consumer this summer, a position the U.S. had held for over a century. Energy specialist Michael Klare [has argued](#) that this change means China will "set the pace in shaping our global future."

By 2025, Iran and Russia will control almost half of the world's natural gas supply, which will potentially give them enormous leverage over energy-starved Europe. Add petroleum reserves to the mix and, as the National Intelligence Council [has warned](#), in just 15 years two countries, Russia and Iran, could "emerge as energy kingpins."

Despite remarkable ingenuity, the major oil powers are now draining the big basins of petroleum reserves that are amenable to easy, cheap extraction. The real lesson of the Deepwater Horizon oil disaster in the Gulf of Mexico was not BP's sloppy safety standards, but the simple fact everyone saw on "spillcam": one of the corporate energy giants had little choice but to search for what Klare [calls](#) "tough oil" miles beneath the surface of the ocean to keep its profits up.

Compounding the problem, the Chinese and Indians have suddenly become far heavier energy consumers. Even if fossil fuel supplies were to remain constant (which they won't), demand, and so costs, are almost certain to rise -- and sharply at that. Other developed nations are meeting this threat aggressively by plunging into experimental programs to develop alternative energy sources. The United States has taken a different path, doing far too little to develop alternative sources while, in the last three decades, [doubling](#) its dependence on foreign oil imports. Between 1973 and 2007, oil imports have [risen](#) from 36% of energy consumed in the U.S. to [66%](#).

Oil Shock: Scenario 2025

The United States remains so dependent upon foreign oil that a few adverse developments in the global energy market in 2025 spark an oil shock. By comparison, it makes the 1973 oil shock (when prices quadrupled in just months) look like the

proverbial molehill. Angered at the dollar's plummeting value, OPEC oil ministers, meeting in Riyadh, demand future energy payments in a “basket” of Yen, Yuan, and Euros. That only hikes the cost of U.S. oil imports further. At the same moment, while signing a new series of long-term delivery contracts with China, the Saudis stabilize their own foreign exchange reserves by switching to the Yuan. Meanwhile, China pours countless billions into building a massive trans-Asia pipeline and funding Iran's exploitation of the world largest natural gas field at South Pars in the Persian Gulf.

Concerned that the U.S. Navy might no longer be able to protect the oil tankers traveling from the Persian Gulf to fuel East Asia, a coalition of Tehran, Riyadh, and Abu Dhabi form an unexpected new Gulf alliance and affirm that China's new fleet of swift aircraft carriers will henceforth patrol the Persian Gulf from a base on the Gulf of Oman. Under heavy economic pressure, London agrees to cancel the U.S. lease on its Indian Ocean island base of Diego Garcia, while Canberra, pressured by the Chinese, informs Washington that the Seventh Fleet is no longer welcome to use Fremantle as a homeport, effectively evicting the U.S. Navy from the Indian Ocean.

With just a few strokes of the pen and some terse announcements, [the “Carter Doctrine,”](#) by which U.S. military power was to eternally protect the Persian Gulf, is laid to rest in 2025. All the elements that long assured the United States limitless supplies of low-cost oil from that region -- logistics, exchange rates, and naval power -- evaporate. At this point, the U.S. can still cover only an [insignificant 12%](#) of its energy needs from its nascent alternative energy industry, and remains dependent on imported oil for half of its energy consumption.

The oil shock that follows hits the country like a hurricane, sending prices to startling heights, making travel a staggeringly expensive proposition, putting real wages (which had long been declining) into freefall, and rendering non-competitive whatever American exports remained. With thermostats dropping, gas prices climbing through the roof, and dollars flowing overseas in return for costly oil, the American economy is paralyzed. With long-fraying alliances at an end and fiscal pressures mounting, U.S. military forces finally begin a staged withdrawal from their overseas bases.

Within a few years, the U.S. is functionally bankrupt and the clock is ticking toward midnight on the American Century.

Military Misadventure: Present Situation

Counterintuitively, as their power wanes, empires often plunge into ill-advised military misadventures. This phenomenon is known among historians of empire as “micro-militarism” and seems to involve psychologically compensatory efforts to salve the sting of retreat or defeat by occupying new territories, however briefly and catastrophically. These operations, irrational even from an imperial point of view, often yield hemorrhaging expenditures or humiliating defeats that only accelerate the loss of power.

Embattled empires through the ages suffer an arrogance that drives them to plunge ever deeper into military misadventures until defeat becomes debacle. In 413 BCE, a weakened Athens sent 200 ships to be slaughtered in Sicily. In 1921, a dying imperial Spain dispatched 20,000 soldiers to be massacred by Berber guerrillas in Morocco. In 1956, a fading British Empire destroyed its prestige by attacking Suez. And in 2001 and 2003, the U.S. occupied Afghanistan and invaded Iraq. With the hubris that marks empires over the millennia, Washington has increased its troops in Afghanistan to 100,000, expanded the war into Pakistan, and [extended its commitment](#) to 2014 and beyond, courting disasters large and small in this guerilla-infested, nuclear-armed graveyard of empires.

Military Misadventure: Scenario 2014

So irrational, so unpredictable is “micro-militarism” that seemingly fanciful scenarios are soon outdone by actual events. With the U.S. military stretched thin from Somalia to the Philippines and tensions rising in Israel, Iran, and Korea, possible combinations for a disastrous military crisis abroad are multifold.

It's mid-summer 2014 and a drawn-down U.S. garrison in embattled Kandahar in southern Afghanistan is suddenly, unexpectedly overrun by Taliban guerrillas, while U.S. aircraft are grounded by a blinding sandstorm. Heavy losses are taken and in retaliation, an embarrassed American war commander looses B-1 bombers and F-16 fighters to demolish

whole neighborhoods of the city that are believed to be under Taliban control, while AC-130U “Spooky” gunships rake the rubble with devastating cannon fire.

Soon, mullahs are preaching *jihād* from mosques throughout the region, and Afghan Army units, long trained by American forces to turn the tide of the war, begin to desert en masse. Taliban fighters then launch a series of remarkably sophisticated strikes aimed at U.S. garrisons across the country, sending American casualties soaring. In scenes reminiscent of Saigon in 1975, U.S. helicopters rescue American soldiers and civilians from rooftops in Kabul and Kandahar.

Meanwhile, angry at the endless, decades-long stalemate over Palestine, OPEC’s leaders impose a new oil embargo on the U.S. to protest its backing of Israel as well as the killing of untold numbers of Muslim civilians in its ongoing wars across the Greater Middle East. With gas prices soaring and refineries running dry, Washington makes its move, sending in Special Operations forces to seize oil ports in the Persian Gulf. This, in turn, sparks a rash of suicide attacks and the sabotage of pipelines and oil wells. As black clouds billow skyward and diplomats rise at the U.N. to bitterly denounce American actions, commentators worldwide reach back into history to brand this “America’s Suez,” a telling reference to the 1956 debacle that marked the end of the British Empire.

World War III: Present Situation

In the summer of 2010, military tensions between the U.S. and China began to rise in the western Pacific, once considered an American “lake.” Even a year earlier no one would have predicted such a development. As Washington played upon its alliance with London to appropriate much of Britain’s global power after World War II, so China is now using the profits from its export trade with the U.S. to fund what is likely to become a military challenge to American dominion over the waterways of Asia and the Pacific.

With its growing resources, Beijing is claiming a vast maritime arc from Korea to Indonesia long dominated by the U.S. Navy. In August, after Washington [expressed](#) a “national interest” in the South China Sea and conducted naval exercises there to reinforce that claim, Beijing’s official *Global Times* [responded angrily](#), saying, “The U.S.-China wrestling match over the South China Sea issue has raised the stakes in deciding who the real future ruler of the planet will be.”

Amid growing tensions, the Pentagon [reported](#) that Beijing now holds “the capability to attack... [U.S.] aircraft carriers in the western Pacific Ocean” and target “nuclear forces throughout... the continental United States.” By developing “offensive nuclear, space, and cyber warfare capabilities,” China seems determined to vie for dominance of what the Pentagon calls “the information spectrum in all dimensions of the modern battlespace.” With ongoing development of the powerful Long March V booster rocket, as well as the [launch](#) of two satellites in January 2010 and [another](#) in July, for a total of five, Beijing signaled that the country was making rapid strides toward an “independent” network of 35 satellites for global positioning, communications, and reconnaissance capabilities by 2020.

To check China and extend its military position globally, Washington is intent on building a new digital network of air and space robotics, advanced cyberwarfare capabilities, and electronic surveillance. Military planners expect this integrated system to envelop the Earth in a cyber-grid capable of blinding entire armies on the battlefield or taking out a single terrorist in field or *favela*. By 2020, if all goes according to plan, the Pentagon will launch a three-tiered shield of space drones -- reaching from stratosphere to exosphere, armed with agile missiles, linked by a resilient modular satellite system, and operated through total telescopic surveillance.

Last April, the Pentagon made history. It extended drone operations into the exosphere by quietly [launching](#) the X-37B unmanned space shuttle into a low orbit 255 miles above the planet. The X-37B is the first in a new generation of unmanned vehicles that will mark the full weaponization of space, creating an arena for future warfare unlike anything that has gone before.

World War III: Scenario 2025

The technology of space and cyberwarfare is so new and untested that even the most outlandish scenarios may soon be superseded by a reality still hard to conceive. If we simply employ the sort of scenarios that the Air Force itself [used](#) in its

2009 Future Capabilities Game, however, we can gain “a better understanding of how air, space and cyberspace overlap in warfare,” and so begin to imagine how the next world war might actually be fought.

It's 11:59 p.m. on Thanksgiving Thursday in 2025. While cyber-shoppers pound the portals of Best Buy for deep discounts on the latest home electronics from China, U.S. Air Force technicians at the [Space Surveillance Telescope](#) (SST) on Maui choke on their coffee as their panoramic screens suddenly blip to black. Thousands of miles away at the U.S. CyberCommand's [operations center](#) in Texas, cyberwarriors soon detect malicious binaries that, though fired anonymously, show the [distinctive digital fingerprints](#) of China's People's Liberation Army.

The first overt strike is one nobody predicted. Chinese “malware” seizes control of the robotics aboard an unmanned solar-powered U.S. [“Vulture” drone](#) as it flies at 70,000 feet over the Tsushima Strait between Korea and Japan. It suddenly fires all the rocket pods beneath its enormous 400-foot wingspan, sending dozens of lethal missiles plunging harmlessly into the Yellow Sea, effectively disarming this formidable weapon.

Determined to fight fire with fire, the White House authorizes a retaliatory strike. Confident that its [F-6](#) “Fractionated, Free-Flying” satellite system is impenetrable, Air Force commanders in California transmit robotic codes to the flotilla of X-37B space drones orbiting 250 miles above the Earth, ordering them to launch their [“Triple Terminator” missiles](#) at China's 35 satellites. Zero response. In near panic, the Air Force launches its [Falcon Hypersonic Cruise Vehicle](#) into an arc 100 miles above the Pacific Ocean and then, just 20 minutes later, sends the computer codes to fire missiles at seven Chinese satellites in nearby orbits. The launch codes are suddenly inoperative.

As the Chinese virus spreads uncontrollably through the F-6 satellite architecture, while those second-rate U.S. supercomputers fail to crack the malware's devilishly complex code, GPS signals crucial to the navigation of U.S. ships and aircraft worldwide are compromised. Carrier fleets begin steaming in circles in the mid-Pacific. Fighter squadrons are grounded. Reaper drones fly aimlessly toward the horizon, crashing when their fuel is exhausted. Suddenly, the United States loses what the U.S. Air Force has long [called](#) “the ultimate high ground”: space. Within hours, the military power that had dominated the globe for nearly a century has been defeated in World War III without a single human casualty.

A New World Order?

Even if future events prove duller than these four scenarios suggest, every significant trend points toward a far more striking decline in American global power by 2025 than anything Washington now seems to be envisioning.

As allies worldwide begin to realign their policies to take cognizance of rising Asian powers, the cost of maintaining 800 or more overseas military bases will simply become unsustainable, finally forcing a staged withdrawal on a still-unwilling Washington. With both the U.S. and China in a race to weaponize space and cyberspace, tensions between the two powers are bound to rise, making military conflict by 2025 at least feasible, if hardly guaranteed.

Complicating matters even more, the economic, military, and technological trends outlined above will not operate in tidy isolation. As happened to European empires after World War II, such negative forces will undoubtedly prove synergistic. They will combine in thoroughly unexpected ways, create crises for which Americans are remarkably unprepared, and threaten to spin the economy into a sudden downward spiral, consigning this country to a generation or more of economic misery.

As U.S. power recedes, the past offers a spectrum of possibilities for a future world order. At one end of this spectrum, the rise of a new global superpower, however unlikely, cannot be ruled out. Yet both China and Russia evince self-referential cultures, recondite non-roman scripts, regional defense strategies, and underdeveloped legal systems, denying them key instruments for global dominion. At the moment then, no single superpower seems to be on the horizon likely to succeed the U.S.

In a dark, dystopian version of our global future, a coalition of transnational corporations, multilateral forces like NATO, and an international financial elite could conceivably forge a single, possibly unstable, supra-national nexus that would make it no longer meaningful to speak of national empires at all. While denationalized corporations and multinational elites

would assumedly rule such a world from secure urban enclaves, the multitudes would be relegated to urban and rural wastelands.

In [*Planet of Slums*](#), Mike Davis offers at least a partial vision of such a world from the bottom up. He argues that the billion people already packed into fetid *favela*-style slums worldwide (rising to two billion by 2030) will make “the 'feral, failed cities' of the Third World... the distinctive battlespace of the twenty-first century.” As darkness settles over some future super-*favela*, “the empire can deploy Orwellian technologies of repression” as “hornet-like helicopter gun-ships stalk enigmatic enemies in the narrow streets of the slum districts... Every morning the slums reply with suicide bombers and eloquent explosions.”

At a midpoint on the spectrum of possible futures, a new global oligopoly might emerge between 2020 and 2040, with rising powers China, Russia, India, and Brazil collaborating with receding powers like Britain, Germany, Japan, and the United States to enforce an *ad hoc* global dominion, akin to the loose alliance of European empires that ruled half of humanity circa 1900.

Another possibility: the rise of regional hegemonies in a return to something reminiscent of the international system that operated before modern empires took shape. In this neo-Westphalian world order, with its endless vistas of micro-violence and unchecked exploitation, each hegemon would dominate its immediate region -- Brasilia in South America, Washington in North America, Pretoria in southern Africa, and so on. Space, cyberspace, and the maritime deeps, removed from the control of the former planetary “policeman,” the United States, might even become a new global commons, controlled through an expanded U.N. Security Council or some *ad hoc* body.

All of these scenarios extrapolate existing trends into the future on the assumption that Americans, blinded by the arrogance of decades of historically unparalleled power, cannot or will not take steps to manage the unchecked erosion of their global position.

If America's decline is in fact on a 22-year trajectory from 2003 to 2025, then we have already frittered away most of the first decade of that decline with wars that distracted us from long-term problems and, like water tossed onto desert sands, [wasted](#) trillions of desperately needed dollars.

If only 15 years remain, the odds of frittering them all away still remain high. Congress and the president are now in gridlock; the American system is flooded with corporate money meant to jam up the works; and there is little suggestion that any issues of significance, including our wars, our bloated national security state, our starved education system, and our antiquated energy supplies, will be addressed with sufficient seriousness to assure the sort of soft landing that might maximize our country's role and prosperity in a changing world.

Europe's empires are gone and America's imperium is going. It seems increasingly doubtful that the United States will have anything like Britain's success in shaping a succeeding world order that protects its interests, preserves its prosperity, and bears the imprint of its best values.

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Metaphysics (Ontology, Society): Being and Knowing

Saturday, December 4, 2010

Pope Benedict XVI: In Search of Freedom

In Search of Freedom; Against Reason Fallen Ill and Religion Abused

by Pope Benedict XVI [article link](#)

Logos: Ratzinger, Joseph Cardinal:

"In Search of Freedom; Against Reason Fallen Ill and Religion Abused," Issue 4.2 (Spring 2005)

Written as Joseph Cardinal Ratzinger on the 60th anniversary of the Allied landing in Normandy. It was initially published in the German daily Frankfurter Allgemeine Zeitung and was translated from the German by Jeffrey Craig Miller.

On the 6th of June, 1944, when the landing of the allied troops in German-occupied France commenced, a signal of hope was given to people throughout the world, and also to many in Germany itself, of imminent peace and freedom in Europe. What had happened? A criminal and his party faithful had succeeded in usurping the power of the German state. In consequence of such party rule, law and injustice became intertwined, and often indistinguishable. The legal system itself, which continued, in some respects, still to function in an everyday context, had, at the same time, become a force destructive of law and right. This rule of lies served a system of fear, in which no one could trust another, since each person had somehow to shield himself behind a mask of lies, which, on the one hand, functioned as self defense, while, in equal measure, it served to consolidate the power of evil. And so it was that the whole world had to intervene to force open this ring of crime, so that freedom, law and justice might be restored.

We give thanks at this hour that this deliverance, in fact, took place. And not just those nations that suffered occupation by German troops, and were thus delivered over to Nazi terror, give thanks. We Germans, too, give thanks that by this action, freedom, law and justice would be restored to us. If nowhere else in history, here clearly is a case where, in the form of the Allied invasion, a justum bellum worked, ultimately, for the benefit of the very country against which it was waged.

To Europe was given, after 1945, a period of peace of such duration as our continent had never seen in its entire history. To no small degree, this was the accomplishment of the first generation of post-war politicians -- Churchill, Adenauer, Schuman, De Gasperi - whom we have to thank at this hour: We are to give thanks that it was not punishment that was fixed upon, nor again revenge and the humiliation of the defeated, but rather that all should be accorded their rights.

Let us say it openly: These politicians took their moral ideas of state and right, peace and responsibility, from their Christian faith, a faith that had undergone the tests of the Enlightenment, and in opposing the perversion of justice and morality of the party-states, had emerged re-purified. They did not want to found a state upon religious faith, but rather a state informed by moral reason, yet it was their faith that helped them to raise up again a reason once distorted by, and held in thrall to ideological tyranny.

Across Europe ran a frontier, and not just across our continent, but dividing the entire world. A great part of Central Europe and Eastern Europe came under the domination of an ideology that subjected state to party, in the end, effacing the

difference. Here, again, the result was the rule of lies. Visible after the collapse of these dictatorships, was the enormous destruction - economic, ideological, and psychological - which followed from this rule. In the Balkans, there were the entanglements of belligerency, bringing, along with the admittedly ancient burdens of history, new explosions of violence.

If Europe, since 1945 was permitted to experience a period of peace (the complications in the Balkans to one side), the state of the world taken as a whole was surely far from peaceful. From Korea, through Vietnam, India, Pakistan, Bangladesh, Algeria, the Congo, Biafra-Nigeria, to the conflicts in Sudan, in Rwanda-Burundi, Ethiopia, Somalia, Mozambique, Angola, Liberia, and on to Afghanistan and Chechnya, stretches a bloody arc of armed conflict, to which may be added the struggles in and concerning the Holy Land, and in Iraq. This is not the place to undertake a typology of these wars. But two, in some ways new phenomena, I would like to examine more closely.

In the first, the cohesiveness of the law, and the capacity of diverse communities to live together, seem suddenly to break apart. Somalia, it seems to me, presents a typical example of the breakdown of the sustaining power of law, and with it, the collapse into chaos and anarchy. The reasons for this dissolution of law and the capacity for reconciliation are many fold. We can list a few. In all these realms, the cynicism of ideology has benighted conscience. Side by side with the cynicism of ideology, and often closely bound together with it, is the cynicism of the interests and of big business, the ruthless exploitation of the earth's reserves. Here also is the good shoved aside by the expedient, and might setup in the place of right.

The other new phenomenon is terror. The threat that terror's network, (and/or that of common-garden organized crime) growing ever stronger and widespread, might gain access to atomic weapons and to biological weapons, constitutes an increasingly frightening danger. For as long as these destructive capabilities remained exclusively in the hands of the great powers, one could always hope that reason, and knowledge of the danger that their use would pose to their own people and state, would preclude their employment of these weapons systems.

Terror cannot be overcome by force alone. Granted that the defense of right and law against a violence that would destroy them, may and must, for its own part, according to circumstances, have recourse to carefully calibrated force, for the protection of law and right. But in order that force in the defense of law and right shall not be itself do wrong, it must subject itself to stringent measures. It must pay heed to the causes of terror, which so often has its source in standing injustice, not addressed by effective measures. It must thus, by every means, address the elimination of that antecedent injustice. Above all is it important to vouchsafe forgiveness in advance, in order that the circle of violence may be broken. Where a merciless eye-for-an-eye obtains, there is no way to break free of violence. Acts of humanity, which have the power to break the circle of violence, which seek the human in the other and call out to his humanity, are essential, though they seem, at first glance, a waste of effort.

In all these cases it is important that no one particular power act as the champion of justice. All too easily can interest interfere with action, and contaminate one's view of what is just. Most urgent is a genuine *jus genitum*, free from hegemonic predominance and action which follows from it: only thus can it remain clear that what is at stake is the defense of collective law and right, and those also of them who stand, so to speak, on the other side. But in the contemporary clash between the great democracies and an Islamic-motivated terror, deeper questions come into play. Two great cultural systems with very different forms of power and moral orientation appear to be in conflict - the "West" and Islam.

But what is it, the West? And what is Islam? Both are multi-layered worlds with great internal differences - worlds that, in many ways, also intersect. In this respect, the crude antithesis West-Islam, does not apply. Some incline toward a greater deepening of opposition: Enlightened reason is set up against a fundamentalist-fanatical form of religion. Truly, the relationship between reason and religion is of the first importance in this situation, and the struggle for the right relationship belongs at the heart of our concern for the cause of peace. There are pathologies of religion - we see this; and there are pathologies of reason - we see this, too, and both pathologies are life threatening for peace - indeed, in an age of global power structures, for humanity as a whole.

God or the divine can make for the absolutizing of one's own power, one's own interests. But there are pathologies of reason totally disconnected from God. One would probably denominate Hitler as irrational. But the great explicators and executors of Marxism understood themselves very much as construction engineers, redesigning the world in accordance

with reason. Perhaps the most dramatic expression of this pathology of reason is Pol Pot, where the barbarity of such a reconstruction of the world makes its most direct appearance. But the evolution of intellect in the West, also, inclines ever more toward the destructive pathologies of reason. Was not the atom bomb already an overstepping of the frontier, where reason instead of being a constructive power, sought its potency in its capacity to destroy?

When reason, now with the investigation into the genetic code, snatches at the roots of life, ever more does it tend to see human being, not any longer as the gift of God (or of Nature), but as a product to be made. Man is “made,” and what man can make, he can also destroy. In all this is the concept of reason made ever flatter. Only what is verifiable, or to be more exact, falsifiable, counts as rational; reason reduces itself to what can be confirmed by an experiment. The entire domain of the moral and the religious, belongs then to the realm of the “subjective” - it falls outside of common reason altogether. One no longer sees that as tragic for religion - each one finds his own - which means that religion is seen as a kind of subjective ornament, providing a possibly useful kind of motivation. But in the domain of the moral, one seeks to be better.

Reason fallen ill and religion abused, meet in the same result. To a reason fallen ill, all recognition of definitively valid values, all that stands on the truth capacity of reason, appears finally as fundamentalism. All that remains is reason's dissolution, its deconstruction, as, for example, Jacques Derrida has set it out for us. He has “deconstructed” hospitality, democracy, the state and finally, the concept of terrorism, only to stand in horror in the face of the events of September 11th. A form of reason that can acknowledge only itself and the empirical conscience paralyzes and dismembers itself.


A form of reason that wholly detaches itself from God, and wants simply to resettle Him in the zone of subjectivity, has lost its compass, and has opened the door to the powers of destruction. It is the duty, in these times, of us Christians to direct our concept of God to the struggle for humanity. God himself is Logos, the rational first cause of all reality, the creative reason out of which the world came to be, and which is reflected in the world. God is Logos - Meaning, Reason, Word, and so it is through the way of reason that man encounters God, through the espousal of a reason that is not blind to the moral dimension of Being.

There is a second point. It belongs, as well, to a Christian belief in God, that God - eternal reason - is Love. It follows, too, that He does not represent a relationless, self-orbiting Being. Precisely because He is sovereign, because he is the Creator, because He embraces everything, He is Relation and He is Love. Belief in the God who became human in Jesus Christ, and in his suffering and death for humanity, is the highest expression of this conviction: that the heart and hinge of all morality, the heart and hinge of Being itself, and its inmost source is Love. This declaration represents the strongest repudiation of any ideology of violence whatsoever; it is the true apologia of humankind and of God. But let us not forget that the God of Reason and Love, is also the Judge of the world - the guarantor of justice - before whom all men must make account. There is a justice love will not annul.

There is yet a third element of Christian tradition that I wish to mention, that, in the afflictions of our time, is of fundamental importance. Christian belief - following in the way of Jesus - has negated the idea of political theocracy. It has - to express it in modern terms - produced the worldliness of states, wherein Christians along with the adherents of other convictions live together in peace. Thus is distinguished the Christian belief that the Kingdom of God does not exist as a political reality, and cannot so exist, but rather, through faith, hope and love is it attained, and the world transformed from within. But under the conditions of temporality, the Kingdom of God is no worldly empire, but rather, a call for the freedom of humanity and a support for reason that it may fulfill its own mission. The temptations of Jesus were ultimately about this distinction, about the rejection of political theocracy, about the relativity of states and reason's own law, as well as about the freedom to choose, which is meant for every person. In this sense, the secular state follows from of a fundamental Christian decision, even if it required a long struggle to understand this in all its consequences. This worldly, “secular” state incorporates, in its essence, the balance between reason and religion, which I have tried here to present. However, it stands against secularism as an ideology, which would, as it were, construct the state from pure reason, released from all historical roots, and which can thus recognize no moral foundations that are not discernable to reason. All that is left it, in the end, is the positivism of the greatest number, and with it the abasement of right; ultimately, it is to be governed by a statistic. If the countries of the West were to commit wholly to this path, they could not indefinitely withstand the press of the ideologues and political theocrats. Even a secular state may - indeed, must - find its support in the formative roots from which it grew, it may and must acknowledge the foundational values without which, it would not have come to be, and without which, it cannot survive. Upon an abstract, an a-historical reason, a state cannot endure.

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Friday, December 3, 2010

[Michael Lerner: The Spiritual Messages of Chanukah and Christmas — and Their Downsides](#)

The Spiritual Messages of Chanukah and Christmas — and Their Downsides

by: Rabbi Michael Lerner [article link](#) [article link](#)

December 1st, 2010 | Tikkun Daily | OpEdNews

Christmas and Chanukah share a spiritual message: that it is possible to bring light and hope in a world of darkness, oppression and despair. But whereas Christmas focuses on the birth of a single individual whose life and mission was itself supposed to bring liberation, Chanukah is about a national liberation struggle involving an entire people who seek to remake the world through struggle with an oppressive political and social order: the Greek conquerors (who ruled Judea from the time of Alexander in 325 B.C.E.) and the Hellenistic culture that they sought to impose.

The holiday celebrated by lighting candles for eight nights (the first night is tonight) recalls the victory of the guerrilla struggle led by the Maccabees against the Syrian branch of the Greek empire, and the subsequent rededication (Chanukah in Hebrew) of the Temple in Jerusalem in 165 B.C.E. However, there was a more difficult struggle that took place (and in some dimensions still rages) within the Jewish people between those who hoped for a triumph of a spiritual vision of the world embedded (as it turned out, quite imperfectly) in the Maccabees and a cynical realism that had become the common sense of the merchants and priests who dominated the more cosmopolitan arena of Jerusalem.

The cynical realists in Judea, among them many of the priests charged with preserving the Temple, argued that Greek power was overwhelming and that it made far greater sense to accommodate it than to resist. The Greek globalizers promised advances in science and technology that could benefit international trade and enrich the local merchants who sided with them, even though the taxes that accompanied their rule impoverished the Jewish peasants who worked the land and eked out a subsistence living. Along with Greek science and military prowess came a whole culture that celebrated beauty both in art and in the human body, presented the world with the triumph of rational thought in the works of Plato and Aristotle, and rejoiced in the complexities of life presented in the theatre of Aeschylus, Euripides, and Aristophanes.

To the Maccabees, the guerrilla band that they assembled to fight the Greek Empire and its Seleucid dynasty in Syria, and to many of the Jewish supporters of that struggle, the issue of Greek militarism, social injustice and oppression were far more salient than the accomplishments of Greek high culture. Whatever might be the value of Athenian democracy, the reality that it exported to the world through Alexander and his successors was oppressive and exploitative.

The “old-time religion” that the Maccabees fought to preserve had revolutionary elements in it that went far beyond the Greeks in articulating a liberatory vision: not only in the somewhat abstract demand to “love your neighbor as yourself,” “love the stranger,” and pursue justice and peace, but also concretely in Torah prescriptions to abolish all debts every seven years, allow the land to lie fallow every seven years, refrain from all work and activities connected to control over the earth once a week on Sabbath, redistribute the land every fifty years (the Jubilee) back to its original equal distribution.

The identification with the oppressed, enshrined in Judaism in its insistence that Jews were derived from slaves who had been liberated, and in its focus on retelling the story of being oppressed that was central to the Torah, seemed atavistic and naïve to the more educated and enlightened Jewish urban dwellers, who pointed to the reactionary tribal elements of Torah and sided with the Greeks when they declared circumcision and study of Torah illegal and banned the observance of the Sabbath.

The miracle of Chanukah is that so many people were able to resist the overwhelming “reality” imposed by the imperialists and to stay loyal to a vision of a world based on generosity, love of stranger, and loyalty to an invisible God who promised that life could be based on justice and peace. It was these “little guys,” the powerless, who sustained a vision of hope that inspired them to fight against overwhelming odds, against the power of technology and science organized in the service of domination, and despite the fact that they were dismissed as terrorists and fundamentalist crazies. When this kind of energy, what religious people call “the Spirit of God,” becomes an ingredient in the consciousness of ordinary people, miracles ensue.

It is this same radical hope, whether rooted in religion or secularist belief systems, that remains the foundation for all who continue to struggle for a world of peace and social justice at a time when the champions of war and injustice dominate the political and economic institutions of our own society, often with the assistance of their contemporary cheerleading religious leaders. It is that radical hope that is celebrated this Chanukah by those Jews who have not yet joined the contemporary Hellenists.

Radical hope is also the message of Christmas. Like Chanukah, it is rooted in the ancient tradition of a winter solstice celebration to affirm humanity’s belief that the days, now grown shortest around December 23rd, will grow long again as the sun returns to heat the earth and nourish the plants. Just as Jews light holiday lights at this time of year, Christians transform the dark into a holiday of lights, with beautiful Christmas trees adorned with candles or electric lights and lights on the outside and inside of their homes.

Christianity took the hope of the ancients and transformed it into a hope for the transformation of a world of oppression. The birth of a newborn, always a signal of hope for the family in which it was born, was transformed into the birth of the messiah who would come to challenge existing systems of economic and political oppression and bring a new era of peace on earth, social justice, and love. Symbolizing that in the baby Jesus was a beautiful way to celebrate and reaffirm hope in the social darkness that has been imposed on the world by the Roman empire, and all its successors right up through the contemporary dominance of a globalized rule of corporate and media forces that have permeated every corner of the planet with their ethos of selfishness and materialism. Seeing Jesus as the Son of God, and as an intrinsic part of God, was also a way of giving radical substance to the notion that every human being is created in the image of God. For God to come on earth, bring a holy message of love and salvation, and then to die at the hands of the imperialists and be resurrected to come back at some future date was and is a beautiful message of hope for a world not yet redeemed, and became an inspiration to hundreds of millions who saw in it the comforting message that the rule of the powerful was not the ultimate reality of existence. And yet, using the specificity of one human being and identifying him as God, a move made by St. Paul but not by Jesus himself, did not fit into the framework of Judaism, which could not accept Jesus as messiah because of its view that the messiah would bring an end to wars and all forms of oppression, an end that had not yet taken place during or after Jesus’ death.

Jews and Christians have much in common in celebrating at this time of year. We certainly want to use this holiday season to once again affirm our commitment to end the war in Iraq, to end global poverty and hunger by embracing the Network of Spiritual Progressives’ version of the Global Marshall Plan, to reduce carbon emissions and population growth, and to save the world from ecological destruction. We live in dark times, but these holidays help us reaffirm our hope for a fundamentally different reality that we can help bring about in the coming years. And that despite the fact that we must acknowledge that the Chanukah revolution led to the rule of the Jewish Hashmona-im, whose rule devolved into tyranny and self-destructiveness, and that the beauty vision of early Christianity devolved into the tyranny and anti-Semitism of Constantinian forms of the merger of religion with state power. There are reasons to not mush together these separate holidays. The tremendous pressure of the capitalist marketplace has been to take these holidays, eliminate their actual revolutionary messages, and instead turn them into a secular focus whose only command is “Be Happy and Buy.” One might have imagined that the current economic meltdown would significantly modify these messages, but that has not yet happened in December, 2010.

The huge pressure to be happy and the media’s ability to portray others as beaming with joy makes a huge number of people despondent because they actually don’t feel that kind of joy and imagine that they are the only ones who don’t, and hence feel terrible about themselves, something they seek to repair by buying, drugging, or drinking themselves into

happiness. And when that too doesn't work for very long, they become all the more unhappy with themselves or with others.

The pressure to buy as a way of showing that you really care about others puts many people into the position of spending more than they have, putting themselves into further debt, and then feeling depressed about that. Still others have no way to buy "enough" on credit, and then their children, saturated by a media specially attuned to the best ways to market to toddlers and everyone older through their teen years, make their parents or others feel inadequate because they have not bought what the media portrays as the standard for what a "normal family" buys for the holidays. Jews, seeking to fit into American society, grabbed onto this path of the holidays "not really being religious but only a time to celebrate," and thus many embraced Christmas in the one way they could—buying presents for their non-Jewish friends and neighbors and celebrating Christmas as a "non-sectarian, American holiday." But this well-intentioned move to fit into American society only helped the capitalist secularists, and unintentionally further undermined the ability of Christians to hold on to the religious and spiritual intent of their holiday. This is why spiritual progressives of the Christian faith have urged Tikkun and the Network of Spiritual Progressives to NOT celebrate the holiday as one undifferentiated "holiday season," but to celebrate them as religious and spiritual holidays and to affirm the specific religious message of each one depending on which fits your particular faith.

Yet we also want to affirm the goodness in what secularists have tried to do with these holidays in removing them from their religious specificity. There has been far too much anger and killing in the name of religions in the history of humanity. We at the Network of Spiritual Progressives do not believe that most of that killing was actually motivated by religious differences so much as by power struggles that were given religious justifications and appearances. And we are all too well aware that in the twentieth century over 150 million people were slaughtered in the name of secular belief systems and secular powers (WWI, WWII, Korean War, Vietnam War, Stalinist gulag, Maoist gulag, colonial and anti-colonial wars, etc.), so we are not going to buy any notion that says that eliminating religion will increase world peace (though we wouldn't shed any tears if the fundamentalist and ultra-nationalist forms of religion disappeared into the dustbins of history).

Many of those who have sought to secularize the holiday season do so from the fear that without that kind of secularization it will be harder for people to express caring and mutual support if they have to do so through the frameworks of religions of which they are not apart. Certainly, when it comes to interfaith marriages and families, the need for this kind of smooth path to affirming both traditions is really much needed. And yet, as a Jew, I want to recognize the particular importance to Christians of having Christmas be about Christ, not about gifts and drinking and merry making but about the meaning of the Christ for Christian belief. In this respect, there is a fundamental asymmetry here. Christmas and Easter are the main Christian holidays, while Chanukah is only a minor holiday that has become major only because some (mostly assimilating) Jews in the West felt the need to provide their children with something that could compensate them for not having Christmas with its attractive glitz and lights and toys. But our major holidays are Rosh Hashanah/Yom Kippur and Passover (and of course, weekly Shabbat), and so when Chanukah gets secularized we Jews don't lose as much as Christians do when Christmas is secularized.

As we enter this holiday season, let us stay conscious on all these levels, resist the allure and the seductive charm of the capitalist marketplace and its capacity to reduce all reality and all loving to the consumption of "things," and instead return to the deep spiritual messages of our own traditions, while lovingly supporting each other to stay true to our own deepest truths.

The ambiguities of hope were well illustrated in the past two years by the Obama administration. Brought to power by a movement that believed we had elected a president committed to peace, social justice, human rights, and environmental sanity, the Obama administration quickly pulled away from its progressive base and became, on many (NOT ALL) issues, hard to distinguish from many presidential administrations that came before. Tied to serving the interests of Wall Street and the elites of wealth and power, unwilling to articulate a progressive worldview that could contend with the selfishness and materialism and fear of the other which has always been the central psychological core of global capitalism, self-disempowering so that it would not fight even for the ideals it was willing to articulate, fearful to challenge the war-makers who run the military-industrial complex, enamored by the idea of compromise to his Right but not to his Left, Obama has turned many previously hopeful people into cynical or apathetic citizens. In the process he has generated emotional and

spiritual depression, despair, and humiliation among those who had momentarily overcome their doubts and recommitted themselves to engaging in social change work. In that respect, Obama may have done more to weaken the forces of hope than even right-wingers might have been able to accomplish.

The victory of the Maccabees and the triumph of Christianity in the Roman Empire starting with Constantine may have had the same kind of impact as Obama. The Maccabees were in some respects like the Taliban — completely ruthless in their religious fanaticism, willing to impose it by force on fellow Jews, and their Hashmonean kingdom that they created became as corrupt as the Hellenists they replaced. The Christianity imposed on Europe through force with its hateful anti-Semitism, misogyny, and ruthless determination to burn as witches or torture those who would not accept its rule, played a major role in discrediting the love-oriented message of the Jewish prophet and wisdom teacher Jesus of Nazareth. So there is a certain downside to these victories that is necessary to acknowledge and talk about on these holidays.

But history is always ambiguous, because we ourselves as human beings have not yet evolved to the point where we fully embody our highest ideals. It makes sense to celebrate these holidays even so, and to allow ourselves to rejoice in the partial victories that humans have achieved through our history, even as we reaffirm the need to go much further than the consciousness that has surrounded these holidays in the past or among some of our co-religionists in the present (including for Jews the way that Chanukah is now appropriated into the right-wing versions of Zionism in Israel). But let's not forget: it was Christian ideals that led Americans to embrace the civil rights movement, and it was the preservation of Jewish consciousness by the victory of the Maccabees that made possible the Jewish contribution to subsequent history and culture, philosophy and social theory, not to mention involvement in shaping revolutionary and utopian thinking and practice.

So the limitations of Judaism and Christianity should not overshadow the valuable contributions that some aspects of these religions still inspire.

For Jews celebrating Chanukah as a wonderful moment of national liberation, we must not put out of our minds the national liberation still being struggled for by the Palestinian people, but instead use this holiday to commit to supporting them while protecting Israel as well. Christians who, had they voted like Jews in the 2010 midterm elections (68% of whom voted for the more liberal candidates in U.S. Congressional elections), would have given us a Congress with a strong liberal bent, might use this Christmas to popularize in their families, neighbors, friends, and churches the Network of Spiritual Progressives' campaign for a [Global Marshall Plan](#) and our call for an [Environmental and Social Responsibility Amendment](#) to the U.S. Constitution. Both communities might use the holiday season to combat growing Islamophobia in the United States and challenge those who are showing a willingness to let the Right set the public agenda in the coming years. And both might rejoice in each other's particularity, while maintaining their own traditions in a joyful and generous spirit.

If you happen to be in the SF Bay Area on Dec. 3rd, you are invited to our Chanukah party (at the First Congregational Church of Berkeley, Friday night, Dec. 3, 7 p.m., but give yourself fifteen minutes to park), NW corner of Channing and Dana. Candle-lighting at 7:20 p.m. Dancing to the music of Achi Ben Shalom, Jan Padover, and Julie Walcer, plus latkes and sour cream and other yummys!!!! Entrance fee: \$15-\$25 sliding fee scale depending on ability to pay to help us defray the cost of the evening. Followed at 8:45 p.m. with our innovative, but also traditional, Shabbat service.

Chag urim sameyach-happy holiday of lights.

Chag Chanukah sameyach-happy Chanukah.

Merry Christmas.

Happy Kwanzaa.

Mubarak Eid.


Many blessings to you!

Rabbi Michael Lerner

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Posted by caimbhriain myrddin at [11:29 AM](#) [0 comments](#) 

Labels: [Apocalypse](#), [Christ](#), [Imprint](#), [Origins](#)

Thursday, December 2, 2010

Hanukkah: Rededication to God and Community

Feast of Dedication: Hanukkah/Chanukah

The Feast of Dedication [Chanukah; the Festival of Lights] to GOD and to His Temple must be honored by the Church of God (COG), just as Christ did [John 10:22-28]: [G] our dedication to God our Father, [O] our dedication to Others, through the body of Christ, [D] our dedication to the destruction of the works of the Devil [his systemic], by growing in grace and knowledge through God's Holy Spirit !! -- the continued use of the world's systemic by the COG is a validation of that which is and the inability to commit to that which ought to be, and we affirm a different vision of strength - God's strength [the application of His word] is dependent on our ability to create a world of love and caring, a world of peace and justice, a world in which every human being is treated as an embodiment of the Spirit of God [the community of God]; ** the works that we do in our Father's name, bear *witness* of us **.

Chislew 25 Festival of Lights or Dedication - beginning of the Jewish eight-day celebration in memory of the dedication of the altar in 164 B.C. after it had been defiled by Antiochus IV on the same date in 167 B.C. (Dan. 11:31; see also John 10:22).

Lexicon G1456 egkainia; AV - feast of dedication 1) dedication, consecration; in particular the annual feast celebrated eight days beginning in the 25th of Chislew, instituted by Judas Maccabaeus [B.C. 164] in memory of the cleansing of the temple from the pollution of Antiochus Epiphanes.

Chislew XXV The Feast of Dedication, viz. of the temple, profaned by the order of Antiochus Epiphanes, and repaired and purified by the care of Judas Maccabeus ["the hammer" or Maccabee]. This festival Christ honored with his presence at Jerusalem. It is likewise called the Feast of Lights because, during the time of its celebration, the people used to illuminate their houses, by setting up candles at every one's door; I Mac. iv. 52., II Mac. ii. 16., John x. 22.

John 10:22. And it was at Jerusalem the ** feast of the dedication **, and it was winter. 23 And Jesus walked in the temple in Solomon's porch. 24 Then came the Jews round about him, and said unto him, How long dost thou make us to doubt? If thou be the Christ, tell us plainly. 25 Jesus answered them, I told you, and ye believed not: *the works that I do in my Father's name, they bear witness of me*. 26 But ye believe not, because ye are not of my sheep, as I said unto you. 27 My sheep hear my voice, and I know them, and they follow me: 28 And I give unto them eternal life; and they shall never perish, neither shall any [man] pluck them out of my hand. 29 My Father, which gave [them] me, is greater than all; and no [man] is able to pluck [them] out of my Father's hand. 30 I and [my] Father are one.

31 Then the Jews took up stones again to stone him. 32 Jesus answered them, Many good works have I shewed you from my Father; for which of those works do ye stone me? 33 The Jews answered him, saying, For a good work we stone thee not; but for blasphemy; and because that thou, being a man, makest thyself God. 34 Jesus answered them, Is it not written in your law, I said, ** Ye are gods? ** 35 If he called them gods, unto whom the word of God came, and the scripture cannot be broken; 36 Say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God? 37 If I do not the works of my Father, believe me not. 38 But if I do, though ye believe not me, ** believe the works **: that ye may know, and believe, that the Father [is] in me, and I in him.

The spiritual message of who, and what we are, our responsibilities [John 10:34; the Family of God, our self-awareness], and of the "spiritual warfare" that we are engaged in [one definition (occurrence) of evil is our lack of awareness, the absence of *ourselves* (we are a part of God, and our absence is an absence of God's presence) both within and without the COG] - the COG is rededicated by keeping the Feast of Dedication on Chislew 25 for eight days [one day's oil burned for

eight days symbolizing the miracle of the Holy Spirit; circumcision (physical) on the eight day (spiritually of the heart); Mary impregnated by the Holy Spirit most likely at this time, Christ was "conceived" at the time of the winter solstice when the night and darkness are longest; the "light" of the world] - a candle is lit each evening [using a Menorah], with each day of celebration focused on a different aspect of God's community [our "agape" relationship with God and with each other] - **Chanukah celebrates the world's first recorded national liberation struggle; a message to the COG that we must not worship at the altar of this world's economic, political and cultural "reality," that we must overthrow all bondage [secular as-well-as religious], that we must rededicate God's Temple [which is *each-and-every one of us*] to God !!** [preceding paragraphs outlined on Tikkun Magazine, Nov/Dec.2000]

The *will* to define our existence must be *God's Will* !! - we are *all* inspired and backed by God [the common fellowship] - we are to give of our gifts, to make a contribution, to the body of Christ, including the body of knowledge and wisdom [the application of that knowledge; the power of God] - we must promote the advancement of knowledge and dialogue, honestly seeking understanding of any resultant conflicts, we must build on the foundation, the existing truths [the template], all-the-while realizing that knowledge without wisdom is like faith without works - we must utilize *all* that God gives us [faith, reason, revelation, etc.] and realize that blind rejection [without due recourse] is *not* protection of belief [we can easily be the source of each other's negation] - many different attitudes, approaches, methods and conclusions will be represented [we are the human face of God], a substantial exchange of views, all-the-while trusting God to bring the harmony !! -- this *community of mind*, a complete and authentic presence of individual, begotten human beings, one to another, inspiring each other with the courage to take the risk of being the source of each other's completion, in the full faith of Jesus Christ, reverencing the animating Spirit that dwells within and among us - that which links us is what *ennobles* us and we must be cognizant of this because *holocaust*, the horror of our monstrous *failure of connection* in the COG, will be the tragic result if we don't !!

Our fellowship must have the *possession of God's mind*, must be fully prepared to show by words or teaching, to do justice to, to protect and defend, the truth of God, and must be ready to refute and to destroy [to cast out and to cast down], *all* decisions, reasoning's and judgments, that are opposed to, or against, the knowledge of God [and the application of that knowledge (worship and power and wisdom); the spiritual gifts], including the underlying consciousness and systemic structures [the "high things", the "higher powers" of hierarchy both secular and religious]; THOSE SELF-EXALTED AGAINST GOD utilizing the suppression of spontaneity, the enacting of roles, the pervasive imposition of "acceptable" behavior, the ensuing artificiality and stress, and, finally, the collective experience that simultaneously divides a group of people by an infinite distance and unites them in the false communion of being-other-than-themselves together !!

The *perfected and gifted fellowship* must *STILL* the enemy within and without the COG, and the avenger [the curse, the Tribulation holocaust] by the *power of God*, the strength ordained !! -- there is simply no depth of evil to which a church/society cannot sink once it abandons love as its governing principle, and the test of love's authenticity is that in its presence nobody gets harmed !! - therefore the "imaginary and false community" that purports to satisfy our need for connectedness and recognition always reveals its duplicity by having to generate an *unworthy class of non-members* to outwardly personify the "haunting inner demon" of personal alienation - true "agape love" realizes itself through the *affirmation of the other*; we are, to varying degrees and in the aggregate, *blind*, and in our blindness we injure ourselves and our world; we become *lame* - we must examine with righteous perseverance the symptoms and causes of alienation wherever they manifest themselves; we must be *healed* !! [preceding paragraphs outlined on Tikkun, Jan/Feb.2001, pp.66-67]

Posted by caimbhriain myrddin at [9:51 AM](#) [0 comments](#) 

Labels: [Apocalypse](#), [Christ](#), [Imprint](#), [Origins](#)

Wednesday, December 1, 2010

[Howard Bess: Are We Becoming an Atheist Nation?](#)

Are We Becoming an Atheist Nation?

3 Reasons Young People Are Abandoning Religion

By Rev. Howard Bess [article link](#) [article link](#)

November 28, 2010 | Consortium News | AlterNet

Editor's Note: While the U.S. news media tip-toes around the issue of American religiosity and its use to justify social injustices, many idealistic young Americans are voting with their feet, abandoning established churches in droves.

This phenomenon has been measured by religious-oriented polling groups and has perplexed ministers of nearly all denominations, but the exodus suggests that many young people are simply tired of the old dogma and the enduring hypocrisies, as the Rev. Howard Bess notes in this guest essay:

Chances are that if you are in your 20s or 30s, you are not hanging around a church.

Polling is now a highly sophisticated industry, and religious organizations are being fed some irrefutable numbers about what is happening among their constituents.

In a single generation, the Christian church dropout rate has increased fivefold. The Barna Group, a leading research organization focusing on the intersection of faith and culture, says 80 percent of the young people raised in a church will be “disengaged” before they are 30.

In the past 20 years, the number of American people who say they have no religion has doubled and has now reached 15 percent. Those numbers are concentrated in the under-30 population. The polling data continues to show that a dramatic exit is taking place from American Christian churches.

Beyond those numbers, denominations across the board are acknowledging loss of membership, but it is worse than they are reporting. Many churches report numbers based on baptized constituents, yet actual Sunday morning attendance doesn't come close to those numbers.

Once baptized, always a reportable Christian!

Simply put, denominations are no longer a reliable source of membership information.

The mega-church movement also has flattened, with people leaving as fast as they are recruited. The only real growth among Christians appears to be in the home church movement in which small groups of independent believers gather in a house to worship.

While the polling numbers are in, the debate about the reasons is only just beginning. When a pollster asks if a person has left the Christian Faith and a church, the answer is answered “yes” or “no.”

However, when the pollster asks “why?,” the answers become mushy and the numbers lose their significance. Why are people leaving churches so fast?

I am not a pollster, but rather an observer of the religious scene. My impressions are anecdotal and in no way scientific. I receive personal responses to my columns, and I carry on conversations with a steady flow of people by e-mail or over breakfast, lunch or coffee.

I believe we church people and clergy need to look at ourselves for at least some of the reasons for the decline in membership. I offer three observations:

--Churches are no longer intellectually challenging. More and more of our young people are college-educated and in the future even more must and will accept the challenge of post-high school education. They are thinking people who are expanding the limits of their curiosity and knowledge.

These young people often conclude that they know more than the person in the pulpit and are not willing to accept the church's rigid catechism, an educational method that teaches the religious questions and the correct answers. As an educational tool, catechism is outdated and provides no challenge to students eager to question and discuss.

Ministers must re-establish themselves among the leaders of the intellectual community.

--Churches are no longer leaders in moral and ethical discussions. Young people have grown weary of churches that cannot get past issues such as homosexuality and abortion.

Our new crop of church drop-outs is still very interested in alternatives to a selfish, hedonistic society. Justice is high on their agenda, and they are looking for opportunities for public service. Our young people want to be involved in solving environmental problems and in peacemaking.

By contrast, pizza parties and rock concerts – techniques that have been used to make churches appear more relevant to the young – are not high on the agenda of young people concerned about society's deep-seated problems.

In other words, too many churches are concerned about same-sex marriage when the preacher should be talking about the unacceptability of war.

--Churches are no longer visionary. They have remained focused on saving souls for the next life and offering rituals tied to perpetuating theologies that no longer seem relevant to many young people. Churches are no longer significant players in shaping the life of our communities.

If ministers and churches will not lay out what the kingdom of God on earth might actually look like, young people will continue to look elsewhere for other models.


In that sense, I am less concerned about the young adults who are leaving the churches than the churches they are leaving behind.

Rev. Howard Bess is a retired American Baptist minister, who lives in Palmer, Alaska. His email address is hdbss@mtaonline.net.

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Posted by caimbhriain myrddin at [11:30 AM](#) [0 comments](#) 

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Sunday, November 28, 2010

Brian Willson: Breaking Our Addiction to War

Breaking Our Addiction to War

by Brian Willson [article link](#) [article link](#)

November 28, 2010 | S. Brian Willson | Global Research

I am sick of being anti-war. Are wars inevitable? War crimes? If we really don't want wars, it behooves us to get serious about understanding their causes, and choose to radically address them. Otherwise, what's the point? Feeling a "rush" with like-minded folks at political actions only perpetuates our addiction to anti-war rallies, which do nothing to stop wars from occurring.

The inarticulate presidency of George Bush II successfully unmasked the US empire for everyone to see in its gruesome glory – laying bare all the lies, sordid details, and egregious consequences of unfettered greed. Then the hopium associated with Obama's election served as a soothing tranquilizer, quieting the movement, at least for a time. Yet, no matter who is in power, wars continue *ad nauseum*. To learn why we must examine the vertical/hierarchical, patriarchal political-economic system to which we humans have adapted over millennia.

First, let's look at US history. The record reveals a chronic, depressing pattern of war making – 550 direct military interventions since 1799 in more than 100 countries. More than 300 of these have occurred since World War II, including bombing of 28 countries. In addition, the US has conducted thousands of covert interventions, mostly in "Third World" countries.

The longer view: Since the advent of "civilization" around 3500 BC (55 centuries ago), there have been 14,600 recorded "decisive wars," not counting thousands of smaller, "indecisive" ones, according to the Norwegian Academy of Sciences. This coincides with development of writing and emergence of patriarchal, hierarchical kingdoms, most of which later became empires. The rulers of these kingdoms gained power by manipulating surplus that had grown out of the agricultural revolution. Another coincidence with the advent of civilization is a notable increase in findings of human remains for which the cause of death has been attributed to warfare injuries. Archaeologists have found little if any evidence of systemic warfare prior to this time.

Since 1500 AD, war scholar Quincy Wright documents 3,000 recorded "battles" which involved casualties of at least 1,000 in land battles, and 500 in naval ones, with an additional quarter million "hostile encounters." The US Army alone has been engaged in over 9,000 "battles and skirmishes" between 1775-1900, most against Native Americans, with the US Navy engaged in over 1,100 encounters in addition.

Efforts to prevent wars are also well established. Historical sociologist Jacques Novicow documented more than 8,000 treaties for peace between 1,500 BC and 1860 AD.

Modern efforts to impose accountability for war behavior include the Hague and Geneva Conventions, the United Nations Charter, and the Nuremberg Principles. The 1928 Kellogg-Briand Pact renounced war altogether. Since the 1950s, the US Army Field Manual adopted provisions of international law, absolutely prohibiting targeting of civilians and civilian infrastructure. It has done little, if anything, to retard murder of civilians.

Attempting to understand this chronic pattern of human carnage, scholars such as Lewis Mumford, Thomas Berry, Marija Gimbutus, Riane Eisler, and James Hillman chronicle the record of more than five millennia of the four patriarchal establishments – classical empires, ecclesiastical institutions, nation-states, and modern corporations. All four can be described as male-dominated, vertical hierarchies dependent for their functioning on strict obedience from their population base.

"Civilization" is marked by a dramatic shift from long-standing decentralized, horizontal, matriarchal societies, to centralized, vertical/class-oriented, patriarchal societies, in which obedience to a King was required, and slave labor

utilized to construct massive projects like tombs, irrigation and grain storage systems. Class and stratification ripped people from their historical roots as autonomous beings living in small cooperative tribal groups. This separation of people from their intimate connections with the earth produced deep insecurity, anxiety and fear in the psyche, and ecopsychologists such as Chellis Glendinning and Theodore Roszak suggest that such fragmentation created a traumatic primordial breach. Being forced to live and work in a class system generally leads to a feeling of lack of self worth. People will avoid this shame at any cost, often by adopting “defense mechanism” such as projecting demonization onto others “below,” and/or deference of authentic autonomous freedoms to belief in authority structures and adoption of their accompanying mythologies and ideologies.

For 300 generations civilization has required obedience. This has become a cultural habit enabling each of us to successfully adapt to our non-Indigenous culture. Observers such as Etienne De La Boetie have discovered that virtually all vertical power quickly becomes ego-tyrannical, inherent in concentration of political, social and economic power, whether achieved through elections (such as the USA), force of arms, or inheritance. Method of rule is essentially the same – achieving mass consent through either fear or propaganda/myth. Barbara Tuchman describes the historical folly of ego-maniacs at war in her 1984 book, [The March of Folly: From Troy to Vietnam](#).

In essence, by being conditioned to obey the laws and mores of modern society dictated and shaped by vertical political-economic systems, we have been living contrary to our authentic nature as cooperative beings capable of self-governance in small communities without authority from above. In addition, in the West, with but 20 percent of the world’s population, we have materially benefited from 500 years of colonial exploitation at the expense of the remaining 80 percent. This is not only immoral, it is ecologically unsustainable. In the US, with but 4.6 percent of the world’s population, our insatiable consumption devours more than 30 percent of the globe’s resources. Habits of obedience to our system have historically been reinforced by our personal addiction to consumer goods, fed by the myth that our material well-being derives from our “exceptionalism” as US Americans. Our allegiance to this myth and our addiction to its benefits are what enable those dreadful wars – these are nothing more than imperial projects to assure, at gunpoint, continuation of our American Way Of Life, not to mention endless profits for the “emperor” and his entourage.

In summary, we are addicted to war because we are addicted to a materialist way of life, which requires obedience to an infrastructure of imperialism that enables business as usual. That it is totally unsustainable is only now being realized.

The prescription: Re-discover the eco-consciousness that already resides in our visceral genetic memory outside our brains. Choosing to live with less stuff in locally sufficient, food producing and simple tool making/artisan cultures can be joyful, and pockets of such revivalist cultures are cropping up in many places as people strive to re-establish their local autonomy. We are coming full circle – those we exterminated because we deemed them “savage,” were in fact authentic. We are the savages and now must turn to the authentics to help in our healing.

S. Brian Willson [Articles](#) Envisioning Nonviolent Revolutionary Alternatives

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Global Research [Articles](#) by Brian Willson

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Posted by caimbhriain myrddin at [10:36 AM](#) [0 comments](#) 

Labels: [Apocalypse](#), [Imprint](#)

Friday, November 26, 2010

Michael Parenti: Fascism: A False Revolution

Fascism: A False Revolution

by Michael Parenti (1996) [article link](#)

September 24, 2007 | Thomas Paine's Corner | Dandelion Salad

[*Thomas Paine's Corner Editor's Note:* Many liberals and people on the left have grown accustomed to invoking the word "Fascism" when defining just about any oppressive regime that restricts civil liberties, assaults workers' organizations, or does the bidding for the rich. Unfortunately, there is a broad spectrum of rightwing authoritarian regimes that also do just that, without being, technically speaking, "Fascist." In fact, both rightwing military dictatorships and fascism have similar class programs, the repression of labor being a top priority, and a number of other overlapping features, but the distinguishing trait of a genuine fascist regime is not just its reactionary, fiercely anti-communist character, but the fact that it rests on a one-party state with a mass base usually drawn from the petit bourgeoisie and the lower middle class. Fascism is therefore a type of rightwing mass movement feeding off of racism, fierce chauvinism, often malignant nativism (as manifested, for example, in anti-Semitism), and grandiose warmongering goals. The essay below, by renowned political analyst Michael Parenti, clarifies and expands many of these points. But before we go there, consider what Benito Mussolini himself had to say about the nature of fascism:

"...Fascism [is] the complete opposite of...Marxian Socialism, the materialist conception of history of human civilization can be explained simply through the conflict of interests among the various social groups and by the change and development in the means and instruments of production.... Fascism, now and always, believes in holiness and in heroism; that is to say, in actions influenced by no economic motive, direct or indirect. And if the economic conception of history be denied, according to which theory men are no more than puppets, carried to and fro by the waves of chance, while the real directing forces are quite out of their control, it follows that the existence of an unchangeable and unchanging class-war is also denied – the natural progeny of the economic conception of history. And above all Fascism denies that class-war can be the preponderant force in the transformation of society..."

After Socialism, Fascism combats the whole complex system of democratic ideology, and repudiates it, whether in its theoretical premises or in its practical application. Fascism denies that the majority, by the simple fact that it is a majority, can direct human society; it denies that numbers alone can govern by means of a periodical consultation, and it affirms the immutable, beneficial, and fruitful inequality of mankind, which can never be permanently leveled through the mere operation of a mechanical process such as universal suffrage...."

Well, so much for Il Duce's patience with egalitarianism.....]

Fascism: A False Revolution

Fascism is a false revolution. It makes a revolutionary appeal without making an actual revolution. It propagates the widely proclaimed New Order while serving the same old moneyed interests.

Before World War I, Benito Mussolini was a socialist, but the minute the wealthy classes in Italy offered him financial support and power, he didn't hesitate to switch sides. (We know about people who switch sides, don't we?) And with the huge sums he got from wealthy interests, Mussolini was able to project himself onto the national scene as the leader of a movement that specialized in attacking unions, peasant farm cooperatives, socialists, communists, and anarchists. After World War I, to maintain profit levels, the large industrialists and big land owners had to slash wages and raise prices. The state, in turn, had to provide the big owners with massive subsidies and tax exemptions. To finance this corporate welfarism, the populists had to be taxed more heavily, and social welfare expenditures drastically cut. (Does all of this sound familiar?) But the government wasn't completely free to apply harsh measures because many Italian workers and peasants had their own unions and fairly strong political organizations. With demonstrations, strikes, boycotts, factory takeovers, they won substantial concessions in wages and work conditions and the right to organize and were able to defend their standard of living. To roll back that standard of living and to get the economic changes that the plutocrats and tycoons

wanted, the ruling interests had to abolish the democratic rights that helped workers and peasants defend that standard. The solution was to smash their organizations and their political liberties. The leaders of industry, along with top bankers and agribusiness associations, met with Mussolini to plan and finance the so-called “Fascist Revolution.” Within two years after seizing state power, Mussolini had shut down all opposition newspapers and crushed the socialist, liberal, Catholic, democratic, and republican parties, which together had commanded about 80% of the vote.

In Germany, there was a very similar pattern of complicity between fascists and capitalists. German workers and farm laborers had won the eight-hour day, unemployment insurance, the right to unionize. They had built very powerful political organizations, but heavy industry and big finance were in a state of near total collapse. Business wanted to cut wages and get tax-cuts and massive state subsidies to revive profit levels. The German tycoons greatly increased their subsidies to Hitler, and the Nazi party was propelled onto the national stage.

Who did Mussolini and Hitler support once they seized state power? In both countries a strikingly similar agenda was pursued. Labor unions and strikes were outlawed, union property and publications were confiscated, farm cooperatives were handed over to rich private owners, big agribusiness farming was heavily subsidized. In both Germany and Italy the already modest wages of the workers were cut drastically; in Germany, from 25-40%; in Italy, 50%. In both countries the minimum wage laws, overtime pay, and factory safety regulations were abolished or turned into dead letters. Taxes were increased for the general populace, but lowered or eliminated for the rich and big business. Inheritance taxes for the wealthy were greatly reduced or abolished. Both Mussolini and Hitler showed their gratitude to their business patrons by handing over to them publicly owned and perfectly solvent steel mills, power plants, banks, steamship companies (“privatization,” it’s called here). Both regimes dipped heavily into the public treasury to refloat or subsidize heavy industry (corporate welfarism). Both states guaranteed a return on the capital invested by giant corporations and assumed most of the risks and losses on investment. (Sounds like S&Ls, doesn’t it?)

As in all reactionary regimes, public capital was raided by private capital. As a result, in Italy during the 1930s the economy was gripped by recession, a staggering public debt, and widespread corruption, but industrial profits rose, and the armaments factories busily rolled out the weapons. In Germany, unemployment was eased somewhat because of the massive arms program and the arms spending. But generally, poverty increased. But from 1935-1943, the net income of German corporate leaders rose 46%. In both countries, the conditions of labor deteriorated greatly: speed-ups, dismissals, imprisonment for workers who complained about unsafe or inhumane work conditions, longer hours for less wages.

Much of politics is the rational manipulation of irrational symbols. In fascism, these irrational, atavistic appeals go back to the mythical roots of the people: for Mussolini, back to the grandeur that was Rome; for Hitler, the ancient volk. Then there’s the cult of the leader: Il Duce, the Führer. With leader worship and state worship came the glorification of militarism, war, and conquest—basically conservative symbols to get people distracted from their own immediate political/economic class-interests and get them galvanized into war, the conquest, militarism.

Fascist doctrines stress one people, one state, one leader. The people are no longer to be concerned with class divisions, but must see themselves as part of a harmonious, authoritarian whole, a view that supports the socioeconomic status quo. In contrast, a left agenda advocates a sharpened awareness of class injustice and class struggle, the articulation of popular demands and the self-generated participation of popular forces.

Fascism, especially the Nazi version, had an explicit commitment to racism. Human attributes are said to be inherited through blood. Genetics and biology are said to justify the existing class structure (just as our academic racists today are doing with their bell curve theories and their warmed over eugenics clap-trap.)

Fascism also supports sexual inequality and homophobia. The oppression of gays was criminal and homicidal; the oppression of women was traditionally patriarchal. “Women’s greatest calling is to tend to the needs of her husband and children, producing as many [children] as she can for the state.”

In Nazi Germany, racism and anti-Semitism were used to rechannel some legitimate grievances to irrelevant enemies (scapegoating). Many middle-class Germans knew they were victimized by powerful economic forces, but they were too

bound up in the conventional social order to adopt a revolutionary course, so they went in a fascist direction and started voting for the Nazi parties.

Anti-Semitic propaganda was very emotive and irrational, but cleverly crafted to appeal to certain groups. Workers and peasants were told, "It's the Jewish capitalists, the Jewish usurers, who are doing this." The middle class was told, "It's the Jewish trade union leaders and the Jewish communists who are doing this." The superpatriots were told, "The Jew is the enemy alien, an internationalist." This is the rational use of irrational symbols and arguments.

What distinguished fascism from ordinary right-wing autocracies was the way it attempted to cultivate a revolutionary aura and give the impression of being a mass movement. Fascism offers a beguiling mix of revolutionary sounding mass-appeals and reactionary class politics. The Nazi party's full name was the National Socialist German Workers Party. Both the Italian fascists and the Nazis consciously tried to imitate the left: youth organizations, mass mobilizations, rallies, parades, banners, symbols, slogans, uniforms. And I think for this reason, too, many mainstream writers treat fascism and communism as totalitarian twins. But most workers and peasants could tell the difference. Industrialists and bankers could tell the difference. And certainly the communists and the fascists could tell the difference.

Western capitalist states have tolerated and cooperated with fascism. After World War II, the Western capitalist allies did little to eradicate fascism from Italy or Germany except for the Nuremberg trials, but the police, the courts, the military, security agencies, the bureaucracy have remained largely staffed by those who had served the former Nazi regimes, or their ideological recruits, and that remains true to this day. How do you murder six million Jews, a half million Gypsies, several million Ukrainians, Russians, Poles, and others, and thousands of homosexuals, and get away with it? The only way you get away with it is that the very people who are supposed to look into these crimes were themselves complicit.

What happened to the U.S. businesses that collaborated with fascism? Corporations like DuPont, Ford, General Motors, ITT, owned factories in these enemy countries that produced fuel, tanks, and planes that wreaked havoc on Allied forces during World War II. After the war, instead of being prosecuted for treason, ITT collected \$27 million from the U.S. government for war damages inflicted on its German plants by Allied bombings. General Motors collected \$33 million. Since the war, U.S. leaders have done their part in keeping Italian fascism alive, giving millions of dollars to right-wing organizations and neo-fascist organizations in Italy.

A coalition of neo-fascist and separatist groups headed by media tycoon Silvio Berlusconi won the 1994 elections in Italy. Their platform: a single tax rate for rich and poor alike, school vouchers, a stripping away of the welfare state, the introduction of private retirement accounts, and, of course, the privatization of just about everything. The Italian neo-fascists are learning from the American reactionaries how to achieve fascism's goals under democratic forms with democratic facades-use an upbeat, Reaganesque optimism; convince people that government is the enemy (especially its social democracy aspects); strengthen the repressive capacities of the state; instigate resentments against the newly arrived immigrants; and preach the imaginary virtues of the free market.

The political center is always described as a kind of moderate place between the extremes of left and right. A closer reading of history should tell us that the center is more inclined to make common cause with the right against the left, because the center and the right share a commitment to corporate capitalism and the free market mythology. In the United States consider how gently, for generations, the murderous, lynching night riders, the Ku Klux Klan was treated by federal authorities in this country. Compare that to the way the Black Panthers were treated. Consider how the right is investigated, compared to the left. When the Center for Cuban Studies in New York was bombed by a right-wing Cuban group, which boasted, admitted, they did the act, the FBI didn't have a clue, couldn't find them.

Far from being moderates, as they're always labeled, people in the political center are quite capable of the most immoderate and extremist acts imaginable. It was the Democratic Party who gave us the loyalty purges of the late 1940s. It was the Democratic Party that gave us Hiroshima and Nagasaki and Vietnam. It wasn't the John Birch Society that tried to bomb Indochina into the Stone Age. It wasn't the American Nazi Party that perfected napalm. Napalm was developed at Harvard. It wasn't the Nazis who put thalidomide in the defoliants used throughout Indochina. And today, it's not the skinheads or the Klan or the militia that maintains the death squads and other homicidal operations throughout so much of the Third World. It's the best and the brightest of the political center, with plenty of help from the right wing. The way the

mainstream shades off into the fascist right can be seen quite clearly in the Republican Party. The GOP agenda today is really not much different from the kind pushed by Mussolini and Hitler; it's fascism without the swastika, it's fascism in a pinstriped suit. First, break the labor unions, depress wages, and impose a rightist ideological monopoly over the media.

The rest of the GOP agenda is to eliminate cultural dissidents and the arts, attack the rights of women and gays, abolish taxes for the big corporations and the rich, eliminate government regulations designed for worker and consumer safety and environmental protection, privatize and plunder public lands and enterprises, wipe out public services-and cloak this whole reactionary agenda in a kind of a revolutionary sound. Newt Gingrich talks about the GOP "revolution." Some revolution! It's the same old reactionary class agenda. And today in the United States, some middle class Americans, like the middle class Germans of yore, beset by real economic difficulties, turn their anger toward irrelevant or imaginary foes: the immigrants, the Jews, the poor, the welfare mothers, people of color, feminists, gays, atheists, and others.

Growing numbers of us have lost our skepticism that "it could never happen here" because it is happening here. We are facing the Nazi-like Omnibus Counter-Terrorism Bill of 1995, which in effect suspends all Constitutional rights for anyone designated by the President as a terrorist, and anyone giving aid to those labeled terrorists. If you give money to an organization, it might go to their radical wing and you can be labeled a terrorist.

Something else explains the speed-up of reactionism in America today. For years the United States leaders and political and economic elites saw themselves in mortal combat with communism for the allegiance of peoples at home and abroad. They argued that U.S. workers enjoyed a higher standard of living than their counterparts who lived under communism. That was always a theme. "Our workers earn more, our workers live better than anybody under communism, so stick with capitalism." Competition with an anti-capitalist system sets limits on how far to mistreat the working populace. Long before the collapse of communism they tried to break unions, they tried to depress wages, but now they're dropping all pretenses at capitalism with a human face.

The potential threat of workers getting radicalized wasn't the only restraining factor. It was also the working class's ability to fight back, to win democratic victories, the eight-hour day, Social Security and various benefits. When the communist nations were overthrown in Eastern Europe, a very interesting querulous and irate note began to appear in some of the conservative publications. It went like this: "Eastern Europe is now moving toward a total free market, so why must we here in the United States still have to tolerate these collectivistic, liberal regulations and restraints that are put upon us? Now is the time to sock it to the public. There's no reason why masses of people in this country should have a middle class living standard. It's time these people lower their expectations, work harder, and be satisfied with less.

With the collapse of communism, there's been a shift in policy toward the Third World too. "You're not going to turn to Moscow now, Moscow's in our pocket." So they're hitting them hard. The IMF, the World Bank, GATT, NAFTA, are undermining the sovereignty of Third World nations, plundering their markets, drastically cutting non-military foreign aid, and in some cases directly invading them and destroying the government that had any reformist tendencies or was maintaining economic development. U.S. leaders are making war against economic nationalism in countries like India, Brazil, Mexico, Iraq, Panama, South Korea, Taiwan and so forth.

A lot of people on the left still don't get it- that these guys are playing for keeps, that they are going after you, that they are not going to leave any little bit for you. There's only one thing that the ruling circles throughout history have ever wanted- all the wealth, the treasures, and the profitable returns; all the choice lands and forests and game and herds and harvests and mineral deposits and precious metals of the earth; all the productive facilities and gainful inventiveness and technologies; all the control positions of the state and other major institutions; all public supports and subsidies, privileges and immunities; all the protections of the law and none of its constraints; all of the services and comforts and luxuries and advantages of civil society with none of the taxes and none of the costs. Every ruling class in history has wanted only this- all the rewards and none of the burdens.

The danger of fascism comes not from skinheads or the militia or the Christian right fanatics. It comes from the ongoing practices of the National Security State and its various enforcement agencies; it comes from the boardrooms of corporate America. But before we pronounce ourselves doomed, keep in mind that at the present time, there are people who are demonstrating and getting arrested and raising hell to protect the environment and the forests; there are others who are

doing the same at nuclear submarine bases; there are people who are demonstrating for justice and against racism in the judicial system as the national protests for Mumia Abul-Jamal show. There are people protesting against nuclear testing in the South Pacific, against Medicare cuts and family assistance cuts, against the suppression of the homeless, against the anti-immigration laws, and for affirmative action. There are large majorities in this country who even support welfare, if you don't call it welfare, if you say "Should government help the poor, should government do more for the poor?"

We have to get a lot angrier and a lot more determined. They want everything, and everything is at stake. Many people are getting angry; our job is to see that they direct their anger at the real perpetrators of their misery, and not against the very people who want to make common cause with them.

When the power of capital is increasingly untrammelled, all of us are put at risk: the environment, the sacred forests, the beautiful and mysterious creatures of the sea, the ordinary people who, with their strength and brains and inventiveness create community and give to life so much that's worthy of our respect. The real burden to society is not the poor, but the corporate rich. We simply can no longer afford them.

Conservatives complain whenever we fight back; they say we're engaging in "class war." Well, I believe it is class war, but I also have another name for it. When people unite against the abuses of wealth and privilege, when they activate themselves and militantly attack the hypocrisies and lies of the powers that be, when they fight back and become the active agents of their own destiny, when they withdraw their empowering responses and refuse to toe that line, I call that "democracy." Their first loyalty is to the dollar; our first loyalty is to democracy and to the well-being of our society and our Mother Earth.

Michael Parenti (born 1933) is an American political scientist, historian, and media critic. He received his Ph.D. in political science from Yale University and has taught at several universities, colleges, and other institutions. He is the author of twenty books and many more articles. His works have been translated into at least seventeen languages. Parenti lectures frequently throughout the United States and abroad. His book, [The Assassination of Julius Caesar](#), was selected as Book of the Year (2004) by Online Review of Books. He is the father of author and The Nation magazine contributor Christian Parenti.

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Posted by caimbhriain myrddin at [7:33 AM](#) [0 comments](#) 

Labels: [Apocalypse](#), [Imprint](#)

Thursday, November 25, 2010

[**Randall Amster: Changes in Gratitude: Eternal Thanks for a Nonviolent Future**](#)

Changes in Gratitude: Eternal Thanks for a Nonviolent Future

by Randall Amster [article link](#) [article link](#)

November 25, 2010 | Waging Nonviolence | CommonDreams

Let's be honest about this: the world has been coming apart at the seams, and we've been far too complacent about it. Sure, many of us are well aware of the apocalyptic risks of climate change, the social/environmental ravages of perpetual warfare, and the harsh realities of the rise of global corporate fascism. The era in which we live is defined by an incessant news cycle that chronicles the "end of days" trope in real time. And yet, despite occasional outbreaks of resistance, we've mostly been content to watch it play out through the lens of detached denial.

While we may laugh at climate change deniers - including the slate of potential [incoming congressional chairs](#) who will be tasked with overseeing this issue - we might also recognize a grain of personal truth in these jocular reflections. How many of us really have taken all the steps at our disposal to forestall the drivers of climate change, from zeroing our carbon emissions to refraining from the consumption of products responsible for deforestation and mounting waste? Who among

us has truly stood resolute against the war machine at every turn, from open and organized tax resistance to educating tirelessly against the fallacies of recruitment? And who has completely disavowed any connection whatsoever with the corporate conglomerate that impose their will on the world?

This isn't an indictment, but more so a statement about the nature of the challenge before us. The array of nonviolent tactics for change at our disposal is vast and always growing, as Gene Sharp has [documented](#). But there is a deeper problem at hand that works against the accrual of these tactics into an effective overall strategy, namely our incontrovertible reliance upon the very forces that we are seeking to alter or abolish. We might attend a protest but eat fast food on the way home. Perhaps we've changed our light bulbs yet still utilize fossil fuel electricity. Maybe we work with anti-war groups even as we fund war through multiple means. And so on.

We are all so thoroughly implicated in the patterns and practices of conflict and degradation that it is by now nearly impossible to extricate oneself altogether. Our utter dependency on the very system that we aim to alter necessarily imposes limits on how far we might be willing to go in order to dismantle the machinery of destruction. Metaphorically, we can liken our situation to that of being on a rapidly sinking ship and having to somehow construct a new ship out of the old materials without drowning in the process. And to make matters worse, it further appears that we are constrained to use the "[master's tools](#)" in this already long-shot rebuilding process.

This isn't intended to be a fatalistic statement. People before us have anticipated the end of the world and have found ways to stave it off. Yet we must acknowledge that our times are decidedly different: irreversible climatic thresholds are being crossed, essential resources including water and soil are being ruthlessly depleted, violence is systemic and endemic, and the carrying capacity of the planet is being pushed to the brink. All of this has happened in such short order that our moral imaginations have not been given sufficient time to catch up, as Martin Luther King, Jr. has [cogently observed](#) (YouTube):

When we look at modern man, we have to face the fact that modern man suffers from a kind of poverty of the spirit, which stands in glaring contrast with a scientific and technological abundance. We've learned to fly the air as birds, we've learned to swim the seas as fish, yet we haven't learned to walk the Earth as brothers and sisters.

Nearly half a century later, we now find ourselves caught in a scenario in which the problems before us are increasing exponentially, and thus could potentially trigger a downward-spiral runaway effect from which no recourse to technological fixes will save us. Indeed, as King suggests, our impoverished spirits exist in inverse proportion to the increasing [technological interpenetration](#) of every aspect of our lives, and the gap between them widens over time. Just as with the use of violence as the dominant "solution" to social problems such as terrorism and crime, likewise do we manifest this "[gambler's fallacy](#)" in our insistence that "doubling down" on current strategies will somehow avert total bankruptcy.

And yet, in this do we find ourselves with a unique opportunity to forge peace from war, abundance from scarcity, and ultimately survival from extinction: just as the repetition of flawed strategies spirals negatively, so too can constructive strategies mutually reinforce one another in a genuine "positive feedback loop." Further, we can celebrate the emerging notion that the challenges before us are not amenable to piecemeal, band-aid solutions, meaning that if we avoid self-imposed extinction it will mean that we have truly, finally, gotten our living right. Here then is a hopeful prospect: our success will be measured in the very existence of future generations, who will find themselves (if at all) in a world that is socially just and environmentally sustainable. There is no other outcome to be found beyond the creation of a fully nonviolent world, since our failure to do so will render all other matters moot.

I have two young children, and in writing this I hope to convey the sense of urgency that will be necessary in order for them to have a future on this planet. Movements for change up to now have been successful primarily in incrementally slowing the gears of destruction - which doesn't sound like much except that it has given us this narrow window of opportunity in which to act. If we squander this opportunity, the fault lies in ourselves; if we embrace it, the benefit will accrue to our progeny, and our forebears will be eternally thankful, as John F. Kennedy [articulated](#) before the United Nations in 1961:

But however close we sometimes seem to that dark and final abyss, let no man of peace and freedom despair. For he does not stand alone. If we all can persevere, if we can in every land and office look beyond our own shores and ambitions, then surely the age will dawn in which the strong are just and the weak secure and the peace preserved. Ladies and gentlemen of this Assembly, the decision is ours. Never have the nations of the world had so much to lose, or so much to gain. Together we shall save our planet, or together we shall perish in its flames. Save it we can - and save it we must - and then shall we earn the eternal thanks of mankind and, as peacemakers, the eternal blessing of God.


Despite a tendency to moralize in my musings, this isn't a how-to guide and I'm not going to be prescriptive here. You already know what needs to be done, and as diligent practitioners of nonviolence you are steeped in how to do it. What I want to get across today is the sense of urgency of the task, the finality of our failure, and the magnitude of our success. The essence of nonviolence is rooted in an abiding respect for all life and a deep appreciation of the inherent interconnectedness of materiality. In this sense, nonviolence is an expression of mutual interdependence and profound gratitude for the miracle of existence. As oppressed peoples and besieged habitats in the present welcome our solidarity and compassion, so too does the future anticipate our awakening and stand ready to offer its thanks.

Randall Amster, J.D., Ph.D., teaches Peace Studies at Prescott College, and is the Executive Director of the [Peace & Justice Studies Association](#). His most recent book is [Lost In Space: The Criminalization, Globalization, and Urban Ecology of Homelessness](#) (LFB Scholarly 2008).

Waging Nonviolence [Articles](#) by Randall Amster

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Tuesday, November 23, 2010

[Chris Hedges: Power and the Tiny Acts of Rebellion](#)

Power and the Tiny Acts of Rebellion

By Chris Hedges [article link](#) [article link](#) [article link](#)

November 23, 2010 | Truthdig | ICH | OpEdNews

There is no hope left for achieving significant reform or restoring our democracy through established mechanisms of power. The electoral process has been hijacked by corporations. The judiciary has been corrupted and bought. The press shuts out the most important voices in the country and feeds us the banal and the absurd. Universities prostitute themselves for corporate dollars. Labor unions are marginal and ineffectual forces. The economy is in the hands of corporate swindlers and speculators. And the public, enchanted by electronic hallucinations, remains passive and supine. We have no tools left within the power structure in our fight to halt unchecked corporate pillage.

The liberal class, which Barack Obama represents, was never endowed with much vision or courage, but it did occasionally respond when pressured by popular democratic movements. This was how we got the New Deal, civil rights legislation and the array of consumer legislation pushed through by Ralph Nader and his allies in the Democratic Party. The complete surrendering of power, however, to corporate interests means that those of us who seek nonviolent yet profound change have no one within the power elite we can trust for support. The corporate coup has ossified the structures of power. It has obliterated all checks on corporate malfeasance. It has left us stripped of the tools of mass organization that once nudged the system forward toward justice.

Obama knows where power lies and serves these centers of power. The tragedy—if *tragedy* is the right word—is that Obama, after selling his soul to corporations, has been discarded. Corporate power doesn't need brand Obama anymore. They have found new brands in the tea party, Sarah Palin and Glenn Beck. Obama has been abandoned by those who once bundled contributions for him by the millions of dollars. Obama and the Democratic Party will, I expect, spend the next

two years being even more obsequious to corporate power. Obama clearly loves the pomp and privilege of statecraft that much. But I am not sure it will work.

Reformers on the outside, while they remain militant and faithful to issues of justice, nevertheless depend on the liberal establishment to respond to public pressure. If these reformers cannot pressure the liberal class and the power elite to evoke real change, they become ineffectual. Our fate is intimately tied to the liberals who have betrayed us. We speak in the language of policies and issues. We will find it harder and harder, given our impotence, to compete with the impassioned calls for new glory, revenge and moral purity that resonate with a public beset by foreclosures, long-term unemployment, bankruptcies and a medical system that abandons them. Once any political system ossifies, once all mechanisms for reform close, the lunatic fringe of a society, as I saw in Yugoslavia, rises out of the moral swamp to take control. The reformers, however well meaning and honest, finally have nothing to offer. They are disarmed.

We have reached a point where stunted and deformed individuals, whose rapacious greed fuels the plunge of tens of millions of Americans into abject poverty and misery, determine the moral fiber of the nation. It is no more morally justifiable to kill someone for profit than it is to kill that person for religious fanaticism. And yet, from health companies to the oil and natural gas industry to private weapons contractors, individual death and the wholesale death of the ecosystem have become acceptable corporate business. The mounting human misery in the United States, which could lead to the sporadic bursts of anger we have seen on the streets of France, will be met with severe repression from the security and surveillance state, which always accompanies the rise of the corporate state. The one method left open by which we can respond—massive street protests, the destruction of corporate property and violence—will become the excuse to impose total tyranny. The intrusive pat-downs at airports may soon become a fond memory of what it was like when we still had a little freedom left.

All reform movements, from the battle for universal health care to the struggle for alternative energy and sane environmental controls to financial regulation to an end to our permanent war economy, have run into this new, terrifying configuration of power. They have confronted an awful truth. We do not count. And they have been helpless to respond as those who are most skilled in the manipulation of hate lead a confused populace to call for their own enslavement.

[Dr. Margaret Flowers](#), a pediatrician from Maryland who volunteers for Physicians for a National Health Program, knows what it is like to challenge the corporate leviathan. She was blacklisted by the corporate media. She was locked out of the debate on health care reform by the Democratic Party and liberal organizations such as MoveOn. She was abandoned by those in Congress who had once backed calls for a rational health care policy. And when she and seven other activists demanded that the argument for universal health care be considered at the hearings held by Senate Finance Committee Chairman Max Baucus, they were forcibly removed from the hearing room.

“The reform process exposed how broken our system is,” Flowers said when we spoke a few days ago. “The health reform debate was never an actual debate. Those in power were very reluctant to have single-payer advocates testify or come to the table. They would not seriously consider our proposal because it was based on evidence of what works. And they did not want this evidence placed before the public. They needed the reform to be based on what they thought was politically feasible and acceptable to the industries that fund their campaigns.”

“There was nobody in the House or the Senate who held fast on universal health care,” she lamented. “Sen. [Bernie] Sanders from Vermont introduced a single-payer bill, S 703. He introduced an amendment that would have substituted S 703 for what the Senate was putting together. We had to push pretty hard to get that to the Senate floor, but in the end he was forced by the leadership to withdraw it. He was our strongest person. In the House we saw Chairman John Conyers, who is the lead sponsor for the House single-payer bill, give up pushing for single-payer very early in the process in 2009. Dennis Kucinich pushed to get an amendment that would help give states the ability to pass single-payer. He was not successful in getting that kept in the final House bill. He held out for the longest, but in the end he caved.”

“You can’t effect change from the inside,” she has concluded. “We have a huge imbalance of power. Until we have a shift in power we won’t get effective change in any area, whether financial, climate, you name it. With the wealth inequalities, with the road we are headed down, we face serious problems. Those who work and advocate for social and economic

justice have to now join together. We have to be independent of political parties and the major funders. The revolution will not be funded. This is very true.”

“Those who are working for effective change are not going to get foundation dollars,” she stated. “Once a foundation or a wealthy individual agrees to give money they control how that money is used. You have to report to them how you spend that money. They control what you can and cannot do. Robert Wood Johnson [the foundation], for example, funds many public health departments. They fund groups that advocate for health care reform, but those groups are not allowed to pursue or talk about single-payer. Robert Wood Johnson only supports work that is done to create what they call public/private partnership. And we know this is totally ineffective. We tried this before. It is allowing private insurers to exist but developing programs to fill the gaps. Robert Wood Johnson actually works against a single-payer health care system. The [Health Care for America Now](#) coalition was another example. It only supported what the Democrats supported. There are a lot of activist groups controlled by the Democratic Party, including [Families USA](#) and MoveOn. [MoveOn](#) is a very good example. If you look at polls of Democrats on single-payer, about 80 percent support it. But at MoveOn meetings, which is made up mostly of Democrats, when people raised the idea of working for single-payer they were told by MoveOn leaders that the organization was not doing that. And this took place while the Democrats were busy selling out women’s rights, immigrant rights to health care and abandoning the public option. Yet all these groups continued to work for the bill. They argued, in the end, that the health care bill had to be supported because it was not really about health care. It was about the viability of President Obama and the Democratic Party. This is why, in the end, we had to pass it.”

“The Democrats and the Republicans give the illusion that there are differences between them,” said Dr. Flowers. “This keeps the public divided. It weakens opposition. We fight over whether a Democrat will get elected or a Republican will get elected. We vote for the lesser evil, but meanwhile the policies the two parties enact are not significantly different. There were no Democrats willing to hold the line on single-payer. Not one. I don’t see this changing until we radically shift the balance of power by creating a larger and broader social movement.”

The corporate control of every aspect of American life is mirrored in the corporate control of health care. And there are no barriers to prevent corporate domination of every sector of our lives.

“We are at a crisis,” Flowers said. “Health care providers, particularly those in primary care, are finding it very difficult to sustain an independent practice. We are seeing greater and greater corporatization of our health care. Practices are being taken over by these large corporations. You have absolutely no voice when it comes to dealing with the insurance company. They tell you what your reimbursements will be. They make it incredibly difficult and complex to get reimbursed. The rules are arbitrary and change frequently.”

“This new legislation [passed earlier this year] does not change any of that,” she said. “It does not make it easier for doctors. It adds more administrative complexity. We are going to continue to have a shortage of doctors. As the new law rolls out they are giving waivers as the provisions kick in because corporations like McDonald’s say they can’t comply. Insurance companies such as WellPoint, UnitedHealth Group, Aetna, Cigna and Humana that were mandated to sell new policies to children with pre-existing conditions announced they were not going to do it. They said they were going to stop selling new policies to children. So they got waivers from the Obama administration allowing them to charge higher premiums. Health care costs are going to rise faster. The Center for Medicare and Medicaid Services estimated that after the legislation passed, our health care costs would rise more steeply than if we had done nothing. The Census Bureau reports that the number of uninsured in the U.S. jumped 10 percent to 51 million people in 2009. About 5.8 million were able to go on public programs, but a third of our population under the age of 65 was uninsured for some portion of 2009. The National Health Insurance Survey estimates that we now have 58 or 59 million uninsured. And the trend is toward underinsurance. These faulty insurance products leave people financially vulnerable if they have a serious accident or illness. They also have financial barriers to care. Co-pays and deductibles cause people to delay or avoid getting the care they need. And all these trends will worsen.”

In Manuel de Lope’s novel “The Wrong Blood,” set during the first rumblings that led to the Spanish Civil War, he writes “... nobody knew this at the time and those who had premonitions wouldn’t go so far as to believe them, because fear rejects what intuition accepts.”

But the signs are now so palpable that even fear is not working. Our worst premonitions are becoming reality. Our intuition has proved correct. We are reaching the breaking point. An explosion, unless we halt the increased pressure, seems inevitable. And what is left for those of us who cannot embrace the contaminants of violence? If the system shuts us out how can we influence it through nonviolent mechanisms of popular protest? How can we restore a civil society? How can we battle back against those who will mobilize hatred to cement into place an American fascism?

I do not know if we can win this battle. I suspect we cannot. But I do know that if we stop resisting, if we stop rebelling, something fundamental will die within us. As the corporate vise tightens, as the vast corporate system begins to break down with fossil fuel decline, extreme climate change and the expansion of global poverty, even mundane and ordinary acts to assert our common humanity and justice will be condemned as subversive.

It is time to think of resistance in a new way, something that is no longer carried out to reform a system but as an end in itself. African-Americans understood this during the long night of slavery. German opposition leaders understood it under the Nazis. Dissidents in the former Soviet Union knew this during the nightmare of communism. Resistance in these closed systems was local and often solitary. It was done with the understanding that evil must always be defied. The tiny acts of rebellion—day after day, month after month, year after year and decade after decade—exposed to everyone who witnessed them the heartlessness, cruelty and inhumanity of the oppressor. They were acts of truth and beauty. We must take to the street. We must jam as many wrenches into the corporate system as we can. We must not make it easy for them. But we also must no longer live in self-delusion. This is a battle that will outlive us. And if we fight, even with this tragic vision, we will lead lives worth living and keep alive another way of being.


Chris Hedges is a senior fellow at [The Nation Institute](#) and writes a [column](#) every Monday for Truthdig. His newest book is "[Death of the Liberal Class](#)."

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Metaphysics (Ontology, Society): Being and Knowing

Friday, November 19, 2010

Legal Schnauzer: Is Warped Christianity Threatening Our Democracy?

Is Warped Christianity Threatening Our Democracy?

By Legal Schnauzer [article link](#) [article link](#) [article link](#)

November 18, 2010 | Legal Schnauzer | Open Salon | ICH

A misguided view of Christianity is chipping away at fundamental American principles, according to a new book about a shadowy religious/political organization in Washington, D.C.

[Jeff Sharlet](#), in the new book [C Street: The Fundamentalist Threat to American Democracy](#), shows how the group known as "The Family" influences foreign policy, the military, and other key elements of our government.

Based on personal experience, I would say a C Street-like mindset has invaded our courtrooms and corrupted our justice system at all levels. We also suspect that many boardrooms, and even universities, are infected with a values system that gives elites exalted status over everyday folks. In the end, this bastardized form of religion might pose a greater threat to America than Osama bin Laden ever could.

This is Sharlet's second book about C Street. In 2008, he wrote [The Family: The Secret Fundamentalism at the Heart of American Power](#). In [an interview about his new book](#), with Scott Horton of Harper's, Sharlet provides some frightening insight into the C Street mindset. Much of it is based on a relatively obscure passage from the Bible, Acts 9:15: "This man is my chosen instrument to take my name... before the Gentiles and their kings."

The original passage was about the Apostle Paul. But members of The Family evidently think it applies to them. Horton asks, "How do the men who gather at C Street interpret this passage?" Replies Sharlet:

*The clue is in the emphasis the Family puts on those last two words. "Their kings" is italicized in the document from which I quote it in the book, "Eight Core Aspects of the vision and methods." It was distributed to potential new members of the Family, the organization behind C Street, at the 2010 National Prayer Breakfast, the Family's only public event. Every year, the Family uses American political leaders—they refer to them as "bait"—to attract foreign leaders they want to evangelize. The focus is on leaders, or "kings." The Family twists Acts 9:15 into a justification for a complete inversion of Christianity, a faith that, whatever else one thinks of it, was born of a radically egalitarian premise. **To the C Streeters, Christianity is all about elites. They pay lip service to helping the poor, but they believe the best way to help the weak is to help the strong.***

The C Street mindset has played out in political scandals involving John Ensign, Mark Sanford, and Chip Pickering. Says Sharlet:

What makes C Street and the Family so unusual in the landscape of American fundamentalism is their explicit dedication to the ruling class. Help the weak by helping the strong means tending to the interests of men such as Ensign, Sanford, and Pickering. In Ensign's case, where C Street attempted to negotiate payments for Ensign's mistress's family, you see the principle of what some Family leaders call "biblical capitalism" put into practice — they bargained a price for services rendered. In Sanford's case, they actually managed his distraught wife, instructing her to refrain from any angry words—they'd take care of reprimands—and to keep her husband sexually satisfied. And Pickering, Pickering was just tawdry—they looked the other way while he rendezvoused with his mistress, a telecom heiress, in his C Street room. Such cover ups, were, to the Family, God's work—anything to keep their chosen ones, their "kings," in power.

I've seen a similar mindset from conservative judges in Alabama courtrooms. After being on the short end of numerous unlawful rulings, I've found myself saying, "These judges act like they are kings. They seem to think they can ignore the actual law and rule however they please."

This mindset hardly applies only to my personal situation. We've seen it at play in the Don Siegelman case, the Paul Minor case, and other Bush-era political prosecutions. I've seen evidence of it in several domestic-relations cases, where the "elite" party receives favorable treatment--and if children have to suffer because of it . . . well, that's tough.

Jeff Sharlet, I believe, has hit on an issue that has profound implications for American society. In fact, it has the power to ruin us.

Many elites, through their own selfishness or a warped view of religion (or both), believe it is more important to keep certain "chosen ones" in powerful positions than it is to uphold our democratic principles.

This kind of thinking, if unchecked, could lead to a disaster that will make 9-11 seem tame by comparison. As awful as 9-11 was, America has shown a remarkable ability to recover from it. But if we fail to see that our society is rotting from the inside . . . well, there might be no way to recover from that.

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The Family: Secret Fundamentalism at the Heart of American Power [article link](#) MMr

Posted by caimbhriain myrddin at [11:33 AM](#) [1 comments](#) 

Labels: [Apocalypse](#), [Imprint](#)

Thursday, November 18, 2010

[David DeGraw: The People against Wall Street](#)

The People against Wall Street: The Fed's Quantitative Easing Violates the Rule of Law

We Need A Rally To Restore The Rule Of Law And/Or The Constitution

by David DeGraw [article link](#) [article link](#)

November 16, 2010 | AmpedStatus | Global Research

The Federal Reserve represents global banking interests who have overstepped their legal authority. Their Quantitative Easing program is an explicit violation of the Constitution. By deliberately devaluing the dollar and causing the price of basic necessities to rise, the Federal Reserve is, as a matter of strategic policy, sacrificing a significant percentage of the US population for the benefit of a few global bankers. In the process, they are also igniting a global currency war that threatens the security of the American people. In clear terms, the Federal Reserve's actions represent a declaration of war against the people of the United States.

Now that comedians like Glenn Beck, Jon Stewart and Stephen Colbert have demonstrated the ability to rally thousands of Americans, don't you think it's time to have a serious rally to restore the rule of law and the Constitution?

How much longer are we going to remain passive while global banking interests rob us of our national wealth and destroy the fabric of our society. Our nation has become a banana republic where the rule of law has become a farce and clearly doesn't apply to one-tenth of one percent of the population. Anyone who has been paying attention realizes that an [organized criminal operation](#) has taken over the United States.

The collapse of the housing market was the result of organized criminal activity, from top to bottom. The people who committed the largest financial crime in the history of the United States were rewarded with trillions of dollars in national wealth, and continue to be rewarded as this criminal activity continues unabated.

In an attempt to drive the final nail into our coffin, five members of the Supreme Court have blatantly proven that they are beholden to these interests by ruling in favor of unlimited spending on political campaigns, which allows for a grotesque abuse of power and firmly entrenches the banking interests that have seized our nation. These banking interests have paid-off, or legally [sic] bribed, the majority of our elected officials and leaders of both parties, leaving 99% of the American population without representation.

The longer we allow them to get away with it, the more emboldened the global banking cartel is becoming. Let's look at their latest scam...

Quantitative Fleecing: The Backdoor Bailout & Hidden Tax

On top of the many crimes already committed, their latest swindle is the Federal Reserve's Quantitative Easing (QE2) program. QE2 is a money printing scheme that is in direct violation of the Constitution. The Constitution explicitly gives fiscal authority to Congress. The Federal Reserve, as a group of unelected global banking interests, cannot enact this policy without the direct approval of Congress. Therefore, Congress must take immediate action to stop this illegal activity, yet they remain completely silent on this usurpation of power.

As Hussman Funds president John Hussman [politely put it](#):

"Given that fiscal authority is enumerated by the Constitution as the sole right of Congress, and spending is prohibited by the Constitution without explicit appropriation, it seems clear - regardless of how the Federal Reserve Act is written - that monetary operations involving anything but Treasury securities contain unconstitutional 'fiscal component,' unless they involve repurchase agreements that would make the Fed whole even if the underlying securities were to fail. It is doubtful that when Congress drafted the Federal Reserve Act to allow the use of mortgage-backed securities, it ever dreamed that the Fed would purchase these securities outright when the issuer was insolvent. Until this issue is clarified in legislation, Bernanke will continue to see it as 'perfectly sensible' for the Fed to make 'money financed gifts' that substitute his own personal discretion for those of a democracy.

Equally disturbing is that Bernanke apparently has no problem confusing fiscal policy with monetary policy when it suits him."

The Federal Reserve tells us that they are doing this QE2 program to stimulate the economy and create jobs. Any serious economist will tell you that this is a blatant lie. We know from a basic understanding of economics and the results of QE1 that this program is completely ineffective in accomplishing their stated goals. The Federal Reserve is deliberately devaluing the dollar to enrich a small group of a global bankers, which will cause significant harm to the people of the United States and severe ramifications throughout the world. Their actions are igniting a global currency and trade war that is endangering the security of the United States. The Department of Homeland Security should take immediate actions to protect us against these acts of financial terrorism, and that's not a joke.

The Federal Reserve's actions are already causing the price of food and gas to increase and will cause hyperinflation on most [basic necessities](#). This is happening at a time when we have [arecord 52 million](#) Americans living in poverty, [42.4 million on food stamps](#) and [77 percent](#) of the population now living paycheck to paycheck. By deliberately devaluing the dollar and causing the price of necessities to rise, the Federal Reserve is, as a matter of strategic policy, sacrificing a significant percentage of the US population for the benefit of a few bankers - bankers who have already been experiencing all-time record high bonuses over the past two years. This is why we now have the highest and most severe inequality of wealth in US history. Not even the robber barons looted the economy as effectively as these banksters have.

Bill Gross, the head of the world's largest mutual fund PIMCO, has said he expects the Fed's QE2 program to cause a [20% decline](#) in the value of the dollar. That may sound like an exaggeration to you, but many analysts are predicating an even

more severe decline in value, and given the current global economic environment, with currency wars escalating, the very existence of the dollar is threatened like never before.

The bottom line is that this QE2 program amounts to a 20% tax increase for all Americans. They are not only taking an additional 20% of our annual salary, they are also taking 20% of all the money that we have in the bank. This is a backdoor bailout, a hidden tax, a way for working Americans to pay for the crimes of Wall Street. A way to cover the fraudulent toxic debt that they created in their casino Ponzi scheme that destroyed the economy in the first place.

This is the essence of taxation without representation.

We let them get away with the corrupted bailout. We let them get away QE1, which already stole 10% of our money last year. So now they are back at it, getting even bolder in their disregard for the American people and the Constitution.

The Federal Reserve represents global banking interests who have overstepped their legal authority and explicitly violated the Constitution. In clear terms, their actions represent a declaration of war against the people of the United States. The Federal Reserve Bank and [their primary dealers](#) are officially enemies of the state.

Make no mistake, Ben Bernanke is Public Enemy #1.

He represents the interests of the people who have brought overwhelming poverty and economic hardship to our doorstep. When are we going to hold him accountable for his actions?

All elected officials, civil servants and US military service members have sworn an oath to uphold and protect the Constitution against all enemies, foreign and domestic. If Congress does not act, they will be derelict in their duties and we will have the legal authority to defend our rights. As American citizens we have a duty to protect the interests of the American people.

I am not calling for anyone to break the law. I'm demanding actions to restore the rule of law. I'm exercising my first amendment right to publicly point out that in the absence of political representation, we have an obligation to take non-violent direct action to restore the rule of law and the Constitution of the United States.

The Road Ahead...

The looting of the US economy that has occurred over the past two years is unprecedented in American history. You don't have trillions of dollars looted from the economy and go on living business as usual. Most Americans have only a vague understanding of the collapse that we have been set up for. If you think the past two years were bad, and obviously they were, they were just a warm up to what is coming our way. After analyzing the policies in place and the current political environment, I can assure you that the next two years will be worse than the previous two.

As scary as it is to admit, I must conclude that we are only in the beginning phase of our decline. Millions more will be driven into poverty and unemployment. As this prolonged crisis continues the social safety-nets, like unemployment insurance and food stamps, the social safety-nets that have held our society together, will breakdown. Cuts to these vital social programs are going to be severe across the board. Draconian measures are just beginning to be rolled out in state after state across the country.

If you want to know where we are headed, a recent Boston Globe article by [James Carroll](#) shined a light on our dark future by revealing a well-established recent trend:

"... as federal corrections budgets increased by \$19 billion, money for housing was cut by \$17 billion, 'effectively making the construction of prisons the nation's main housing program for the poor.' State budgets took their cues from Washington in a new but unspoken national consensus: poverty itself was criminalized. Although 'law and order' was taken to be a Republican mantra, this phenomenon was fully bipartisan."

We already have more citizens in prison than any other country in the world. Our per capita incarceration rate is now on par to the darkest days of the [Soviet Gulag](#).

What do you think is going to happen when the 52 million Americans already living in poverty can no longer afford to get the food that they need to live?

Unless there is a major shift in political policy, riots and social upheaval are coming. The mainstream media created bubble of reality that we have been all comfortably living in is about to burst. You need to prepare yourself for it.

Until we stop being so naïve and passive and realize that our country has been taken over by a financial terrorism network, until we demand that the rule of law is actually applied, our living standards will continue on the downward spiral that has only just begun.

You may think I'm be overly pessimistic or extreme, but I'm not. Open your own eyes, it doesn't take much intelligence to see what is happening around us, it just takes some time to do the research and connect the dots. Turn off your TV set. Go online and look at what is happening throughout the world. People are taking to the streets and fighting back all over the world, and I'm not talking about in some backwoods country that you've never even heard of. Look at Europe, people are storming their government offices and departments of finance. They understand what is happening and they are defending their future. When will we?

Americans across the country are waking up completely broke, in debt they will never get out of and their job prospects are dire. The wrecking ball came through once and drove 50 million Americans into poverty. It is about to swing back again and take with it another 50 million of us. Our country has been attacked, looted and burnt to the ground economically.

We need to understand that we are in an all out economic world war right now, and we are being viciously attacked without forming any resistance.

The people attacking us are only one-tenth of one percent of the population. If we can recognize this fact and organize on common ground, we can win this war.

Are you ready to fight back?

I've made my decision. See you on the frontlines!


David DeGraw is a frequent contributor to Global Research.

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Labels: [Apocalypse](#), [Imprint](#)

Tuesday, November 16, 2010

Charles Sullivan: When Fascism Masquerades as Populism

When Fascism Masquerades as Populism

By Charles Sullivan [article link](#)

November 15, 2010 | Information Clearing House

With its reliance on corporate money and financial contributions by the wealthy, the U.S. electoral system provides movement in only one direction: to the right. Traditional liberals lack the financial wherewithal to compete against free market fundamentalists. Corporations do not fund candidates who would regulate them and hold them accountable to the people. The electoral system is useless as a tool for the expression of traditional liberalism or progressive reform.

Capitalism does not empower people; it gives primacy to capital. Like the corporation, money is a legal fiction that allows bankers and financial institutions to create phantom wealth from nothing. It gives rise to privatized banking cartels and to the Federal Reserve which controls the money supply and loans it at interest to the government and to people. In effect, this gives bankers control of the government and our cultural institutions.

Free market fundamentalism was elevated to the status of religion decades ago by Milton Friedman and his disciples at the Chicago School of Economics. Its adherents regard the market as a holy oracle that takes precedence over man and nature, the diviner of social and economic status, a force more primal than the laws that govern the motion of planetary bodies and the formation of distant nebulae.

But like the phantom wealth it engenders, the existence of free markets is utter fiction. Not only are the precepts of market fundamentalism contradicted by nature; they are restrained by her. With a hunger for god-like power, capitalism and free market fundamentalism are, in fact, puny forces that are dwarfed by those of nature to which they will ultimately succumb.

Due in part to its infatuation with a particularly virulent form of capitalism, the U.S. has been descending toward fascism for decades. The persistent stream of neoconservative statesmen, stateswomen, and corporatists are the product of a corporate-funded counter-revolution that gained ascendancy during the Presidency of Ronald Reagan, if not before. The counter-revolution is undoing all of the social and economic gains won through popular struggle and resistance.

Every social program that does not promote the religion of market fundamentalism is under siege: social security, pensions, public education, unemployment benefits, the minimum wage, Medicare and Medicaid, as well as the public infrastructure, are in danger of eradication or privatization.

This is the agenda of the right-wing extremists of the two major political parties who have ascended to power by adhering to, and promulgating, the theocracy of free market fundamentalism. Traditional liberalism has always acted as a bulwark against this and other regressive ideologies. But now it is politically extinct. Traditional liberalism has given way to the ultra-conservative philosophy of neoliberalism.

As a result of the ascendancy of neoliberalism, enlightened people can no longer associate traditional liberalism with the Democratic Party. The majority of democrats are only moderately less extreme than their republican counterparts. For instance, Hillary Clinton, a neoliberal, is a passionate supporter of Zionism. She advocates imperial war and occupation. Clinton is a free market fundamentalist, as is virtually every member of Congress. Her political philosophy is practically indistinguishable from that of Barack Obama and Karl Rove.

Preoccupied with the procurement of corporate funds, politicians are oblivious to the plight of struggling workers, the chronically unemployed, and the under-employed. No legislator holding high office acknowledges the existence of an underclass that is condemned to exist in despair and poverty. The underclass has no voice, no representation, and no power. It is too preoccupied with survival to rebel.

In contrast to the specter of the underclass, the 2010 mid-term elections saw more than a billion dollars invested in it. That figure is only going to increase as political favors are auctioned to the highest bidder. With each election the nation moves further to the right and a step closer to fascism. The system does not offer a means of turning back.

As long as capital drives the electoral process, liberal influence will continue to wane. It has been so long since the American public has seen a genuine liberal that they have forgotten what one looks like. It is absurd for anyone to associate Barack Obama with progressive politics, much less call him a socialist. As his record demonstrates, President Obama is a devout capitalist, a disciple of Milton Friedman, and a pious free market fundamentalist. He is Ronald Reagan incarnate. Those who were hypnotized by his hyperbole should have known better.

The corporations that finance political campaigns will not permit reform. Fortunes are made by maintaining the status quo, by promoting war, and by curtailing civil liberties in the name of national defense. They are made by imposing austerity upon working class people and by privatizing the public domain. This is the final frontier open to capitalist exploitation.

Like capitalism itself, the electoral system perpetuates social and economic disparity; it advocates imperial war and colonization; it fosters the privatization of the public domain; and it promotes economic serfdom and debt peonage as free market democracy.

Government-imposed austerity on working people has set the stage for the emergence of radical fascists. Aggressively promoted by the commercial media, Rand Paul in Kentucky, Christine Donnelly in Delaware, and Sarah Palin in Alaska provide recent examples of emerging American fascism. These kooks and simpletons are an expression of right-wing corporatism masquerading as working class populism. Their deferential followers are not wise enough to know the difference. They are only the beginning of far worse things to come.

The legendary free market, the Holy Grail of capitalism, is wrongly equated with democracy. It liberates people from their souls and transforms them into serfs. Market fundamentalism is reified and exalted by the commercial media and the corporate state. Far from benefiting working people, the spread of this belligerent ideology will ensure the demise of the American Republic, and it will take down much of the world with it in violent military conflagration.

While operating within the capitalist system, liberals have traditionally sought to hold corporations in check and to diminish their power through regulation. By contrast, conservatives, neoconservatives, civil libertarians, and neoliberals are working to increase corporate influence because they have a financial stake in the outcome.

The working class people who have created this nation's wealth used to be associated with liberalism, often in the form of Socialism and Communism, which rightly sought to end capitalism. Traditional liberals recognize that working people are not commodities. They are not corporate property. They have more to offer than their labor and their blood.

Contrary to the maxims of market fundamentalism, money and the political power it buys is not of divine origin. Neither is it just or humane. Social capital, investing in people and human networks, provides the means of our salvation. But it must be organized and it must act in solidarity with all working class interests in all parts of the world at all times.

This comes very close to the Wobbly's notion of "One Big Union" that was once a powerful organizing force here and abroad. Global worker solidarity, the public ownership of capital, and revolutionary unionism is a rational response to corporate globalization and market fundamentalism. This affords the best way to create equal opportunity, provide full employment, and to promote peace. Moneyless economies must evolve to serve the needs of all people, and they should operate in harmony with nature. Local currencies that are based on barter should replace the dollar.


No working man or woman should fall to their knees and worship at the blood-soaked altar of capitalism. This is where false populism and its regressive ideology of market fundamentalism inevitably lead. History provides countless examples, but we must be able to learn from them. America is not the first nation to go down this path.

If the citizenry wants a representative government, one that safeguards human welfare from corporate depredation, we must recognize that the state and federal electoral system does not provide the means of meeting our needs. Saturated in corporate money, it can only carry us toward fascism and a Gestapo state of violent extremism.

Despite the absurd proclamations of the Supreme Court, money is not free speech, and corporations are not people. Free markets do not exist; they are always manipulated by insiders seeking unfair advantage. History attests that capitalism is kept afloat by raiding the public treasure. The elite adore capitalism because it provides them enormous wealth and political power without having to produce anything of value. It puts them in charge of the global plantation. It makes them masters of working class people because too many of us cannot distinguish between fascism and class-conscious populism.

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Posted by caimbhriain myrddin at [11:48 AM](#) [0 comments](#) 

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Monday, November 15, 2010

[Frank Schaeffer: How Republicans and Their Big Business Allies Duped Tens of Millions of Evangelicals into Voting for a Corporate Agenda](#)

The bible-thumping white underclass have given a big boost to the corporate bottom line

How Republicans and Their Big Business Allies Duped Tens of Millions of Evangelicals into Voting for a Corporate Agenda

By Frank Schaeffer [article link](#)

November 10, 2010 | Alternet

Tens of millions of American voters got duped badly in the 2010 election. The bible-thumping white underclass thought they hit back at what they regarded as the nefarious forces trying to “take our country away.”

They were bought, paid for, sold, traded and manipulated by the most powerful in the US election: a Billionaire Lynch Mob led by Rupert Murdoch, Karl Rove, the Koch brothers, and hundreds of millions in organize corporate cash. They peddled a fear agenda: fear of immigrants, fear of government control of our lives, fear that their country would become irrevocably changed.

Here's how it happened:

Where the fear and loathing began

A bedrock article of faith among many of the anti-Obama white voters is that America had “Christian origins,” and that today America must be “restored” to “our religious heritage.” The “Puritan heritage” of America is constantly cited as evidence for our need to return to our “biblical roots.” The Constitution is also waved around as if it too is some sort of Bible to be religiously believed in. Of course the Billionaire Lynch Mob doesn’t care about such quaint ideas as individual liberties, let alone “biblical absolutes,” but many of the people who believed the anti-Obama lies did care.

The earnest, mostly Evangelical dupes have a point: by calling for a “return to our roots” (be they biblical and/or constitutional) they are actually maintaining a grand old American tradition: religious delusion as the basis for conquest. The Puritans believed that they were importing “authentic Christianity” to America, especially as written in the Old Testament. They said that they were on a divine mission, even calling themselves “The New Israel” and a “city set upon a hill.” John Winthrop (governor of Massachusetts Bay) transferred the idea of “nationhood” in biblical Israel to the Massachusetts Bay Company. And the Puritans claimed they were God’s “Chosen People.” They said that they had the

right to grab land from the “heathen.” These were the American Indians whom the Puritans thought of as the “new Canaanites,” to be slaughtered with God’s blessing and in the case of the Pequot Indians burned alive.

There are many threads in the anti-Obama tapestry but three are ignored at our peril: 1) The End Times fantasies of the Evangelicals; 2) The rise of so-called Reconstructionist theology and 3) the culture war launched over the legalization of abortion.

These “threads,” not the economy alone, are also the source of the vote where white lower class and white middle class Americans voted in droves against their own self-interest. Let’s unpick these fraying threads one at a time.

1. “End Times” Fantasies

The evangelical / fundamentalists / Republican far right is in the grip of an apocalyptic “Rapture” cult centered on revenge and vindication. This “End Times” death wish is built on a literalist interpretation of the Book of Revelation. This fantasy has many followers. For instance to take one of many examples, Jerry Jenkins and Tim LaHaye’s “Left Behind” series of sixteen novels represents both a “reason” and a symptom of the hysteria that grips so many voters.

The “Left Behind” novels have sold tens of millions of copies while spawning an “End Times” cult, or rather egging it on. Such products as Left Behind video games have become part of the ubiquitous American background noise. Less innocuous symptoms of End Times paranoia include people stocking up on assault rifles and ammunition, freeze dried food (pitched to them, by the way, by Billionaire Lynch Mob-handmaid Glenn Beck), gold (also sold to them by Glenn Beck), adopting “Christ-centered” home school curricula, fear of higher education (“we’ll lose our children to secularism”), embracing rumor as fact (“Obama isn’t an American”) and fighting against Middle East peace initiatives, lest they delay the “return of Jesus,” for instance through Houston mega church pastor John Hagee’s Christian Zionist-centered “ministry.”

A disclosure: My late father, Francis Schaeffer, was a key founder and leader of the American Religious Right. For a time in the 1970s and early 80s I joined him in pioneering the Evangelical anti-abortion Religious Right movement. I changed my mind. I explain why I quit the movement in my book [CRAZY FOR GOD -- How I Grew Up As One Of The Elect, Helped Found The Religious Right, And Lived To Take All - Or Almost All - Of It Back.](#)

John Hagee, mega church pastor and founder of Christians United for Israel said: “For 25 almost 26 years now, I have been pounding the Evangelical community over television. The Bible is a very pro-Israel book. If a Christian admits ‘I believe the Bible,’ I can make him a pro-Israel supporter or they will have to denounce their faith. So I have Christians over a barrel you might say.” The assumption Hagee makes -- that “Bible-believing Christians” will be pro-Israel -- is the dominant view among American Evangelical Christians. These are the people who goad us to make perpetual war worldwide. And these are the people who supposedly follow a teacher who said, “Blessed are the peacemakers.”

Few within the Evangelical community have dared to publically question such Hagee’s approach. The Christian Zionists led by Hagee et al even went after their very own George W Bush for backing peace talks between Palestinians and the Israeli government. So can you imagine the hatred the Christian Zionists have for President Obama, who also wants peace in the Middle East?

The momentum for building a subculture that’s seceding from mainstream society (in order to await “The End Times” has irrevocably pried loose a chunk of the American population from both sanity and from their fellow citizens. The Christian Zionist franchise holds out hope for the self-disenfranchised that -- at last -- everyone will know “We born-again Christians” were right and “They” were wrong. But here’s the political significance of the Christian Zionist dominance: the evangelical/fundamentalists’ imagined victimhood.

I say imagined victimhood, because the born-again are hardly outsiders let alone victims. They’re very own George W Bush was in the White House for eight long, ruinous years and Evangelicals also dominated American politics for the better part of thirty years before that by enforcing a series of “moral” litmus tests that transformed the Republican Party into their very own culture wars lickspittle.

Nevertheless, the white evangelical/conservative Roman Catholic sense of being a victimized minority only grew with their successes. “You are not alone!” said Glenn Beck, playing to these “disenfranchised” “victims,” who – as the midterm results once again proved -- turn out to look more like a majority of white voters who had the power to turn Sarah Palin into a multimillionaire overnight and send the likes of Rand Paul to the Senate.

2. The Rise of Reconstructionist Theology

Where did the “victims” on the Far Right get their “theology” of perpetual damn-the-facts victimhood from? The history of theology (Christian or otherwise) is the history of people desperately trying to fit the way things actually are into the way their “holy” books say they should be. And since the facts don’t fit and never will, religious believers can either change their minds, embrace paradox, or find someone else to blame for their never-ending loss of face and self-esteem.

Most Americans have never heard of the Reconstructionists. But they have felt their impact through the Reconstructionists’ (often indirect) influence over the wider Evangelical community. In turn, the Evangelicals shaped the politics of a secular culture that barely understood the Religious Right let alone the forces within that movement that gave it its rage.

If you feel victimized by modernity (let alone humiliated by reality) then the Reconstructionists have The Answer to your angst: apply the full scope of the Biblical Law to modern America and to the larger world! Coerce “non-believers” to live in your imaginary universe! In other words Reconstructionists wanted to replace the U.S. Constitution and Bill of Rights with their interpretation of the Bible.

Most Evangelicals are positively moderate by comparison to the Reconstructionist “thinkers.” Most libertarians, who formed the backbone of the Tea Party (at least until the Far Right Evangelicals began to take the Tea Party over) would hate them. But the Reconstructionist movement is a distilled version of the more mainstream evangelical version of exclusionary theology that nonetheless divides America into the “Real America” (as the Far Right claim only they are) and the rest of us “sinners.”

The Reconstructionist worldview is ultra Calvinist, but like all Calvinism has its origins in ancient Israel/Palestine, when vengeful and ignorant tribal lore was written down by frightened men (the nastier authors of the Bible) trying to defend their prerogatives to bully women, murder rival tribes and steal land. These justifications probably reflect later thinking: origin myths used as propaganda to justify political and military actions after the fact—i.e., to justify their brutality the Hebrews said that God made them inflict on others and/or that they were “chosen.”

In its modern American incarnation, which hardened into a twentieth century movement in the 1960s and became widespread in the 1970s, Reconstructionism was propagated by people I knew personally and worked with closely when I too was a Religious Right activist claiming God’s special favor. The leaders of the Reconstructionist movement included the late Rousas Rushdoony (Calvinist theologian, father of modern-era Christian Reconstructionism, patron saint to gold-hoarding Federal Reserve-haters, and creator of the modern Evangelical home-school movement), his son-in-law Gary North (an economist, gold-buff, publisher and leading conspiracy theorist), and David Chilton (ultra-Calvinist pastor and author.)

Reconstructionism, also called Theonomism, seeks to reconstruct “our fallen society.” Its worldview is best represented by the publications of the Chalcedon Foundation, which has been classified as an anti-gay hate group by the Southern Poverty Law Center. According to the Chalcedon Foundation website, the mission of the movement is to apply “the whole Word of God” to all aspects of human life: “It is not only our duty as individuals, families and churches to be Christian, but it is also the duty of the state, the school, the arts and sciences, law, economics, and every other sphere to be under Christ the King. Nothing is exempt from His dominion. We must live by His Word, not our own.

It’s no coincidence that the rise of the Islamic Brotherhoods in Egypt and Syria and the rise of Reconstructionism took place in more or less the same twentieth-century time frame—as modernism, science and “permissiveness” collided with a frightened conservatism rooted in religion. The writings of people such as Muslim Brotherhood founder Hassan al-Banna and those of Rushdoony are virtually interchangeable when it comes to their goals of “restoring God” to his “rightful place”

as he presides over law and morals. Or as the late Reconstructionist / Calvinist theologian David Chilton, writing in *PARADISE RESTORED--A Biblical Theology of Dominion* (and sounding startlingly al-Banna-like) explained:

Our goal is a Christian world, made up of explicitly Christian nations. How could a Christian desire anything else? Our Lord Himself taught us to pray: "Thy Kingdom come; Thy will be done on earth, as it is in heaven" (Matt. 6: 10)... The Lord's Prayer is a prayer for the worldwide dominion of God's Kingdom... a world of decentralized theocratic republics.... That is the only choice: pagan law or Christian law. God specifically forbids "pluralism." God is not the least bit interested in sharing world dominion with Satan.

The message of Rushdoony's work is best summed up in one of his innumerable Chalcedon Foundation position papers, "The Increase of His Government and Peace." He writes: "[T]he ultimate and absolute government of all things shall belong to Christ." In his book *Thy Kingdom Come* -- using words that are similar to those the leaders of al Qaida would use decades later in reference to "true Islam" -- Rushdoony argues that democracy and Christianity are incompatible: "Democracy is the great love of the failures and cowards of life," he writes. "One [biblical] faith, one law and one standard of justice did not mean democracy. The heresy of democracy has since then worked havoc in church and state... Christianity and democracy are inevitably enemies."

3. The Culture Wars Launched over the Abortion Debate

The significance and rise of the Reconstructionists and their (often indirect) impact on the wider evangelical subculture can only be understood in the context of the January 22, 1973 Supreme Court ruling on *Roe v. Wade*.

Roe energized the culture war like nothing else before or since. This war has even fed the passion that burned within the so-called Tea Party movement's reaction to Obama's moderate legislative health care reform predicting "Death Panels." Roe also indirectly energized even those members of the Far Right -- for instance the Tea Party's pro-choice libertarians -- who didn't care about abortion per se. Roe had such far-reaching effects because reactions to Roe defined the scorched-earth, winner-take-all and rabidly anti-government tone of the culture war fights since 1973.

Fast forward thirty years to the first decade of the twenty-first century: The messengers and day-to-day "issues" changed but the volume of the anti-government "debate" and anger originated with the anti-abortion movement. "Death Panels!", "Government Takeover!", "Obama is Hitler!" and all such "comments" were simply updated versions of "pro-life" rhetoric. And ironically, at the very same time as the Evangelicals who began the anti-abortion crusade (along with conservative Roman Catholics) had thrust themselves into bare knuckle politics over Roe, they also (I should say we also) retreated to what amounted to virtual walled compounds.

Evangelicals created a parallel "Christian America," our very own private world, as it were, posted with "No Trespassing" signs. Our new "world" was about creating a Puritan/Reconstructionist-style holy-nation-within-our-fallen-nation.

This went far beyond mere alternative schools and home schools. Thousands of new Christian bookstores opened, countless Evangelical radio programs flourished in the 1970s and 80s, and new TV stations went on the air. Even a "Christian Yellow Pages" (a guide to Evangelical tradesmen) was published advertising "Christ-centered plumbers," accountants and the like who "honor Jesus." New Evangelical universities and even new law schools appeared, seemingly overnight with a clearly defined mission to "take back" each and every profession -- including law and politics -- "for Christ." For instance, Liberty University's Law School was the creation of the late Jerry Falwell, who told me in 1983 of his vision for Liberty's programs: "Frank, we're going train a new generation of judges and world leaders in the law from a Christian worldview to change America." This was the same Jerry Falwell who wrote in *America Can Be Saved*: "I hope I live to see the day when, as in the early days of our country, we won't have any public schools."

To the old-fashioned Goldwater-type conservative mantra of "big government doesn't work," in the 1970s the newly-radicalized Evangelicals added "the US Government is Evil!" Our swap of spiritual faith for the illusion of political power -- I say "illusion" since even in the 70s and 80s the real power was in the hands of the Billionaire Lynch Mob -- meant that we would tell people how to vote, but that we didn't want our kids going to school with theirs. We'd wind up defending not

just private schools and home schooling to “protect” our children from the world, but also private oil companies and private gas-guzzling polluting cars, private insurance conglomerates and so forth.

The price for the Religious Right’s wholesale idolatry of private everything was that Christ’s reputation was tied to a cynical political party owned by billionaires from the fast-food industry, raping the earth (not to mention our health), to the oil companies destroying our climate. It only remained for a Far Right Republican-appointed majority on the Supreme Court to rule in 2010 (Citizens United V. The Federal Election Commission), that unlimited corporate money could pour into political campaigns – anonymously -- in a way that clearly favored corporate America and the super wealthy who long since were the only entities served by the Republican Party’s defense of the individual against the government. The “individuals” turned out to be Exxon, the Koch brothers, Rupert Murdoch, McDonald’s and Goldman Sachs et al.

Conclusion

It’s a question of legitimacy and illegitimacy. What the Religious Right, including the Religious Right’s Roman Catholic and Protestant “intellectuals” (like my father) did, was contribute to a climate where the very legitimacy of our government, even any government, is up for grabs. Then the internet came along and Fox News came along and Rush Limbaugh, Michele Bachmann et al came along and no fiction was too fantastical to be believed as fact. We passed into a high tech stone age, myth superstition and outright lies gained a new currency.

Following the election of our first black President, the “politics” of the Evangelical, Roman Catholic and Mormon Far Right was not the politics of a loyal opposition, but the instigation of race-tinged revolution first and best expressed by Rush Limbaugh when he said, “I hope Obama fails.” All that happened in the midterm election of 2010 was that the corporate interests (unleashed by the Supreme Court), the Republican Party leadership and the Tea Party built on and/or cashed in on, the “biblically-based” antigovernment passion.


This was the politics that won in the Republican gains in the 2010 midterm elections. This was the logical conclusion of the process of delegitimizing the Federal Government that was launched by the Reconstructionists, the anti-abortion movement and of course is fed by the “Left Behind”/Christian Zionist apocalyptic revenge fantasy.

The Billionaire Lynch Mob’s only sacrament is fear. Their reward for cashing in on white religiously-believing middle class American’s addiction to Bronze Age biblical mythology is to walk away with our country. And fear-filled white Americans don’t get anything in return, unless you count their fleeting visceral pleasure of putting “that uppity black man” in the White House in his place.

Frank Schaeffer is a writer and author of many books including [Crazy for God: How I Grew Up as One of the Elect, Helped Found the Religious Right, and Lived to Take All \(or Almost All\) of It Back](#)

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Labels: [Apocalypse](#), [Imprint](#)

Sunday, November 14, 2010

[Luke/Marti Hiken: America in Crisis. What Now?](#)

America in Crisis. What Now?

by Luke Hiken and Marti Hiken [article link](#)

November 13, 2010 | Progressive Avenues | Global Research

How do we deal with the demise of the two-party electoral system in the U.S.? With U.S./corporate wars occurring throughout the world, deficit and defense spending, a faltering economic system, increasing environmental catastrophes, and the shipping of jobs overseas, the task seems monumental. But, it isn't. Changes can come. Changes will come. The question is: How do we take advantage of the changes taking place and how do we influence them for the good of all the people?

First, what are we facing?

- 1) The wealth of the nation has been consolidated into the hands of a clique of corporate executives that dominate both political parties and determine who the American people will "elect." These corporations, described by many authors as "The Oligarchs," are run and owned by CEOs in the following industries: oil; insurance; pharmaceuticals; agri-business; Wall Street and the banking industry, and the military/security complex. These oligarchs are accountable to no democratic forces in this or any other country.
 - 2) The democratic, organized union movement and working class unity, are long gone. By sending jobs and manufacturing off-shore to other countries, the oligarchs have undermined and destroyed the traditional vehicles for mass opposition to corporate greed and manipulation. This has been accomplished within a legal anti-union framework and the depoliticalization of the working class. There are currently no voices or forces capable of opposing the oligarchs at this time.
 - 3) The oligarchs have seized control of all branches of the U.S. government. The Congress is composed of millionaires accountable to monied interests. The judiciary is no longer chosen by any conceivable democratic process, and consists of the most right-wing zealots that the religious right and prosecutorial machines can envisage. Decisions emanating from the highest courts of both the state and federal governments are so shockingly oppressive as to harken back to the opportunistic courts so aptly described in Robert Mueller's "Hitler's Justice,"
- The Executive Branch speaks in terms of bi-partisanship, which really means "obey your corporate handlers." The differences between the policies of the Bush vs. the Obama administration are simply insignificant.
- 4) The media is controlled and dominated by the oligarchs to the point that any attempts at transparency concerning what is occurring nationally or internationally are met with prosecutions and violence. Whistleblowers, or independent media, publish under threat of serious retaliation.
 - 5) The Oligarchy is so powerful that it is able to halt all attempts at regulation or limitation on their power or wealth. Wall Street and the banking industry continue to pillage at will, and many Americans have lost their life savings, their housing, passable public education, health care, and social services. The super-rich have stolen the wealth of the nation, and the oligarchs have made it impossible for us to take the money back.
 - 6) The rapacious imperialism we see in the Middle East, and throughout the world is no longer controlled and defined by the U.S. government, or the Pentagon, but by mercenary armies outfitted, financed and directed by private corporate interests. It is questionable whether the President of the U.S. or the Pentagon even have the authority to hire or fire these mercenary forces.

Given this pessimistic, but realistic, assessment of the current situation, what are the alternatives available to the American people to regain control over the wealth and politics of the country?

1) PARTICIPATION IN THE ELECTORAL PROCESS

People can attempt to organize within the two-party political system dominated by the oligarchs in hopes that the democratic process will allow change to come peacefully and fairly through the electoral process, i.e. that the door is still open for organizing within this forum. If anyone believes such change is possible through the electoral process, and that it will happen soon enough to stop the disastrous course this country is headed in, then we urge them to turn on Fox News, circle the wagons, buy gold, and wait for the military, either ours or the enemy's, to arrive at your doorstep.

Some people feel that organized labor, now less than 9% of the voting public, could have a significant impact on electoral politics. We don't share their optimism in this regard.

2) BUILDING ALTERNATIVE INSTITUTIONS AND ORGANIZATIONS

People can attempt to organize locally, and in communities in ways that avoid contact with corporations and institutions associated with the oligarchs, and strive to build "alternative institutions" and communities and economic systems outside of corporate control. The Green Movement, [Yes Magazine](#), [Global Exchange](#) and a variety of groups throughout the nation have embraced this perspective, and hope to build a resistance and world-view separate and distinct from the empire. While such efforts have had notable success in many communities, the ability of such groups to form any meaningful counter-force to the oligarchs is marginal, at best. Perhaps, if these movements were to spread nationally to encompass an ever-growing portion of the disenfranchised population, there could be a new player on the block that could unseat the oligarchs. The idea that such a "revolution" could be accomplished non-violently, or with the cooperation of the oligarchs themselves, seems like a pipe dream to the authors. Nevertheless, hope springs eternal.

3) SUPPORTING INTERNATIONAL OPPOSITION

People might also look to international forces that stand opposed to U.S. hegemony throughout the world. Opposition to the manipulations of the dollar by U.S. banks and capital, contempt for US military forays throughout the Middle East and the World; hatred of U.S. corporate and mercenary interventions into the democratic processes of governments throughout the world (coupled with QE2), have all combined to render the U.S. one of the most despised nations in the world. Americans seeking to unseat the oligarchy could support whatever countries stand in opposition to Empire and lend whatever form of legal support is possible for these opposing forces. The successes of the 60s were in many ways attributable to the leadership provided internationally by the Vietnamese, the Cubans, and the other revolutionary struggles that inspired Americans at home.

4) CREATING COMMUNITIES FOR SELF-PROTECTION AND DEFENSE

In many areas of the country, people are forming self-help groups that share resources, teach each other self-defense, engage in joint health-giving techniques, provide collective necessities (food, shelter, nursing assistance), etc., outside of the governmental agencies traditionally responsible for providing a safety net. Because the oligarchs have decided to keep all of the wealth for themselves, they have actively sought to destroy the systems that Americans fought and worked for, including unemployment, medicare, social security, public education, medical services, retirement and other benefits. While there is little formal communication among the sets of communities described above, the potential for establishing such networks is certainly there. In the movie *Battle of Algiers*, the resistance movement created its own legal / social / cultural alternative to the colonial government dominated by the French. In those areas where disenfranchised people can unite and support each other, this approach might be most efficacious.


All of these alternatives are possible and plausible. We must continue to reject the tendencies toward depression/rage and immobilization, and seek new solutions -- a new society that has viable economic and environmental alternatives.

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Wednesday, November 10, 2010

[Ted Rall: As The Country Falls Apart, It's Time for Our Revolution](#)

As the Country Falls Apart, It's Time for Our Revolution

By Ted Rall [article link](#)

November 10, 2010 | Seven Stories Press | AlterNet

The following is an excerpt from Ted Rall's new book, [The Anti-American Manifesto](#) (Seven Stories, 2010).

You can feel it. Or maybe you can't.

It doesn't matter whether you feel it or not. It's happening. The story of the United States of America as we know it -- not merely as the world's dominant superpower, but as a discrete political, economic, and geographic entity -- is drawing to a close due to a convergence of emerging economic, environmental, and political crises.

Nothing lasts forever, empires least of all. And this one, which only began to expand in earnest circa the year 1900, doesn't feel like it has the staying power of ancient Rome.

Not at all.

But we're not here to talk about the vague possibility of collapse at some point in the future. We are here -- in this book and within this historical moment -- because the collapse feels as though it is currently in progress.

We are here because the U.S. is going to end soon. There's going to be an intense, violent, probably haphazard struggle for control. It's going to come down to us versus them. The question is: What are you going to do about it?

Definitions:

Us: *Hard-working, underpaid, put upon, thoughtful, freedom-loving, disenfranchised, ordinary people*

Them: *Reactionary, stupid, overpaid, greedy, shortsighted, exploitative, power-mad, abusive politicians and corporate executives*

In 2008, like the people of the Soviet Union in the mid-1980s, we put our hopes into a young new leader. He is the kind of fresh-faced reformer who just might have been able to do some good had he been put into power decades ago. "Black Man Given Nation's Worst Job," read the headline in the satirical weekly newspaper the Onion after Barack Obama won. He has failed. It is by design that internal reformers like Mikhail Gorbachev and Obama inevitably come too late to actually accomplish anything. Even if a leader like Obama were inclined to push for the sweeping reforms that might save American late-stage capitalism from itself, as did Franklin D. Roosevelt -- and there is no evidence that the thought has crossed Obama's mind -- his fellow powerbrokers, fixated on quarterly profit statements and personal position, would never allow it.

The media talks a lot about reform. But it's too late for nips and tucks. Reform can only fix a system if the system is viable and open to change. Neither is true about the United States of America.

A veneer of normalcy slapped -- sloppily slapped -- on top of a stinking pile of obviously out-of-control unsustainability can no longer disguise the ugly truth: The United States of America is finished. Shopkeepers still take our dollars, foreigners still fear our bombs, but watching the crazy federal deficits, the wildly expanding international military presence, the putrid joke that is our healthcare / education / employment system, and a natural world in free fall (mainly due to the crap pumped into the air and water by the people and corporations of the United States) makes the debate over whether Democrats are better than Republicans feel surreal.

Government exists to serve economic power. In the U.S. and globally, economic power is concentrated in business, namely the large corporations whose profits account for more than ten percent of the nation's gross domestic product. Corporations can't operate without the government. They are codependent, yet independent of and barely responsive to the nation. A nation goes on with or without its government, with or without the big businesses we take for granted. We are not the government that serves those companies. They are parasites, vampires, hideous monsters that underpay and overcharge us and get fat on the spread. Who are we then?

We are their victims. We are weak and pathetic. But only by choice.

We can wait for the system to collapse of its own accord, for the rage of the downtrodden and dispossessed to build, for chaos of some sort to expose and destroy it. But implosion might take a long time. And when it happens, we may find ourselves even more powerless than we are now. They -- the hardcore, racist, undereducated, fundamentalist Christian, anti-civil liberties Right -- are preparing to step into the breach, to seize power. They can't wait to unleash their venomous hatred on the city-dwelling commie hipster fags they despise. They are armed. They recognize that the system is doomed. They've seen this coming. They're organized and willing to merge their disparate brands of conservatism under a common leadership. Most importantly, they get it. They don't need to be convinced that everything is in play. *They're putting it in play.*

Christian fundamentalists, the millennial end-of-the-worlders obsessed with the Left Behind series about the End Times, neo-Nazi racists, rural black-helicopter Michigan Militia types cut from the same inbred cloth as Timothy McVeigh, allied with "mainstream" gun nuts and right-wing Republicans, have been planning, preparing, and praying for the destruction of the "Godless," "secular" United States for decades. In the past, they formed groups like the John Birch Society and the Aryan Nations. Now the hard Right has a postmodern, decentralized non-organization organization called the Tea Party.

Right-wing organizational names change, but they amount to the same thing: the reactionary sociopolitical force -- the sole force -- poised to fill the vacuum when collapse occurs. The scenario outlined by Margaret Atwood's prescient novel *The Handmaid's Tale* -- rednecks in the trenches, hard military men running things, minorities and liberals taken away and massacred, setting the stage for an even more extreme form of laissez-faire corporate capitalism than we're suffering under today -- is a fair guess of how a post-U.S. scenario will play out unless we prepare to turn it in another direction.

Although the U.S. has fascist tendencies, it is unlikely that an ascendant American right would embrace fascism in its classic form. But a post-collapse reactionary government would likely have some attributes of fascism. Robert Paxton, who was my history professor at Columbia and is widely regarded as the nation's leading expert on the field, wrote the book on the subject (*The Anatomy of Fascism*). As Professor Paxton told me in 1991, the United States is the nation that is the most likely to go fascist, the one that has the most of the necessary ingredients -- including distrust of parliamentary democracy, extreme militarism, and a highly industrialized society -- required for a true fascist state. As things stand, there will be no one to prevent this nightmare.

So this book is a call to arms. And an appeal to self-preservation to those who know we can do better.

If Not Now, When?

A war is coming. At stake: our lives, the planet, freedom, living. The government, the corporations, and the extreme right are prepared to coalesce into an Axis of Evil. Are you going to fight back? Will you do whatever it takes, including taking up arms?

History does not really repeat itself. No two historical moments are ever the same. The circumstances that govern a given street corner in Pittsburgh at 8:00 p.m. on December 9, 2011, will never recur.

Yet the motivations and needs of human beings remain constant. There are always parallels with the past, lessons to be learned, bits and pieces that will apply to present and future circumstances. There are even a few eternal truths.

Thinking about the present situation, the historical analogy that best seems to fit the current crisis is the collapse -- to be exact, the period shortly before the collapse -- of the Soviet Union. The parallels are instructive and scary:

- * Overextended empire (U.S. forces currently fighting in Yemen, Pakistan, the Philippines, Colombia, Haiti, plus more than five hundred thousand soldiers and U.S.-funded mercenaries stationed in hundreds of bases around the world)
- * Fiscal crisis (skyrocketing national debt owned by foreigners, insane military budget, soaring trade deficits, crash of credit markets, wildly imbalanced tax structure)
- * Foreign quagmire (to wit, Afghanistan and Iraq) ! Rising rampant unemployment (unofficial rates over 20 percent)
- * Lack of confidence of the citizenry in their government
- * Increasingly out-of-touch rulers (government officials talking about economic recovery, declaring recessions over when they never talk about them starting, focusing on bank bailouts when everyone knows it would be more effective to directly help mortgage holders)
- * Exceptionalist delusions (the belief that we're too big, different, and good to fail, which stifles any attempt to discuss problems)
- * Widespread apathy (low voter turnout, disinterest in news and politics, drastically low newspaper readership but growth of hyperlocal media)
- * Weak or nonexistent opposition

That last item is where you come in.

You must change that. You must become strong. You must organize. You must do whatever it takes to oppose the system. When you get the chance, you must destroy it. If you don't kill it, it will die nonetheless. But it will drag us down along with it. That is what happened to the Russians. Though some Marxist analysts attribute the events of 1991 to counterrevolutionary forces -- the politicians who gathered around Boris Yeltsin certainly fit the bill in some respects -- the Soviet government wasn't actually toppled. It collapsed. Broke and ideologically exhausted, its adherence to revolutionary socialist principles having devolved to mere lip service, the very idea of government as a viable and necessary entity withered and disappeared. Power decentralized. Without an organized group of opposition leaders poised to take the reins, the vacuum was filled by former factory managers and gangsters who backed the men who morphed into Russia's present-day oligarchs.

Today Russia is the world's biggest narcostate, a playground for *biznesmeni* (businessmen) and brutal men who murder journalists and anyone else who criticizes them. Disparity of wealth has soared. A tiny elite, one or two percent of the population, owns everything. There are slot machines in the Moscow metro.

Revolution, though bloody and terrifying, would have been easier than the slow convulsions of collapse. So it will be here.

If the U.S. government is going to collapse anyway, it behooves us to first replace it with something that can stand in its place. Unless we act, we'll have to deal with a post-collapse scenario, in which we'll have to fend off roving criminal gangs, hoodlums, predatory corporations, oppressive residual government entities, and an emboldened political right.

Mad Max, Not Ecotopia

The enemy is inertia. There are a zillion reasons not to do anything; indeed, we Americans haven't done anything -- hell, we haven't *thought* about doing anything -- for generations. So, at risk of repeating myself, I must emphasize that our current crisis -- economic and political collapse, a surging right poised to take over, with possible environmental apocalypse looming just around the corner -- is not going to resolve itself in a way that we like if we sit on our asses. The current U.S. government must be prophylactically removed. Our economic and social structure must be radically reinvented. These things can only happen by using force.

Though small in numbers, anarchists and "deep-green" anti-civilization environmentalists are highly influential in what passes for the American Left, publishing well-regarded books, magazines, and blogs that inspire many people. Deep-green types fantasize about a collapse scenario that will save the world without anyone having to lift a finger. They imagine an involuntarily deindustrializing economy that allows the earth to heal while people gather to form small clans and low-impact villages based on ideals of equality. Here is a quote from Jan Lundberg, a deep-green proponent of "peak oil" theory: "New social norms and tribal law will help break from the past and possibly outlaw incipient reversion to the failed system of exploitation of people and nature. In any case, the 'new' model of sharing and cooperation will outdo in productivity any vestiges of the old models of selfishness and trying to insulate oneself or one's family from the surrounding changed world."

That would be nice, but I don't see how the deep-green idyll could logically follow the disintegration of the United States government. Theoretically, people might form intentional communities (the current term for communes) and/or polyamorous clans of one hundred to one hundred fifty in Ecotopia (the term for a theoretical independent Pacific Northwest), living off the land, all local and sustainable-like. But these utopian societies won't be able to count on being left alone to live peacefully. The millions of partisans who follow Fox News, Rush Limbaugh, and right-wing televangelists happen to be the best-armed people around, and they despise just about everyone who doesn't think and pray like them. They will see collapse as affirmation of their beliefs that secular liberalism is destructive. They will also see it as an opportunity to create a new, ordered world atop the ashes. They will act to stop teenage sluts from getting abortions, teach niggers a lesson, and slaughter those spics, dots, and everyone else who doesn't fit into their vision of what and who is right. Anarchists may opt out of revolution, but counterrevolution will come to them.

Collapse of the U.S. government will be a multidimensional disaster. People, infrastructure, and institutions we count on will be destroyed. How will we live without water treatment plants, heating fuel, and industrially-manufactured medicines? What will likely follow will be frightening and even more destructive: post-Soviet-style gangster capitalism, perhaps, warlordism in rural areas, a hard turn to the racist right, even genocide. Doing nothing will seal our doom.

So let's do something. Let's seize power now, before it's too late. Before they (the bad people who are waiting in the wings) do.

If you are old enough to remember the early 1980s, how did you feel when you watched the news and saw Polish workers rise up under the banner of the Solidarity movement?

When Chinese students took over Tiananmen Square? When the citizens of Moscow took to the streets to put down a coup by Soviet officials meant to end *perestroika*? When you watched Afghan women burn their *burqas* after the 2001 U.S. invasion that deposed the Taliban? You were probably thrilled. After all, these news stories were presented by U.S. corporate media as officially approved acts of personal and national liberation. And there was some truth to that. These were acts of free will. Of courage. In defense of freedom. You had to have been happy.

I was. I was excited -- even though I knew there was less than met the eye to these news accounts. Afghan women, for example, got paid five hundred bucks each by major network television crews to burn their *burqas*. After the Broll had been shot, they bought new *burqas* for a buck and put them on. I was in Afghanistan at the time, so I know the truth. Yet the power of television is such that I am moved when I watch this (phony) footage. Even though it's bullshit. It's like the statue of Saddam Hussein being pulled down in 2003. It is known that the show at Firdos Square was staged by a U.S. Army

"Psy-Ops" propaganda detachment. The men kicking "Saddam's" head were flown in from exile on U.S. military transports for the occasion; many of them weren't even Iraqi. Nevertheless, images of liberation are always intoxicating.

How do you feel when you hear about a revolution? You feel good. Oppressors have been toppled, justice has been served, and the people have taken control of their own destiny.

So why not you?

Why not us? Why shouldn't we free ourselves? Why shouldn't we seize the mansions and bank accounts of the rich/thieves? Why shouldn't we nationalize corporations? Why can't we take the CEOs who pay themselves millions while firing workers, put them on trial, and throw them in prison? Why shouldn't we bring home the foot soldiers of the military-industrial complex, close the bases overseas, end the wars, and use the resulting peace dividend to build schools and pay teachers decently and heal the sick?

Why let people in other countries have all the fun/take all the risks? Because the U.S. government is mean? Because its police and soldiers and security apparatus will shoot and beat and jail and ruin anyone and anything that opposes it? Cowardice is no excuse.

It isn't even viable. In the not-so-long run, taking no these bastards continue to screw up our country, our nations, and our natural world, we will die horribly anyway. Those in power are tenacious; if only to save ourselves from their now widely apparent excesses, we must be more determined and persistent and ruthless and violent than they are.

Revolution? Here's an App for That

No there isn't. When I showed early drafts of this manifesto to my friends, many asked: What should I do? Should I hide in the mountains? Learn how to shoot? Stockpile guns and canned food? Rob a bank? Or should I just live my life, remain alert, and train myself to recognize the revolutionary moment when it comes, so I can spring into action?

I get it, they told me. We're in trouble. We need a revolution. But there aren't any groups to join. *What do you want us to do, Rall?*

Well, that's not what this book is about. I don't want to lead a revolution -- not because I'm not willing, but because I wouldn't be good at it. I'm not wired that way. I've never even been a community organizer.

I want to kick people in the ass. To get them thinking. To get you thinking. I want you to understand the situation -- your situation. I want you to see that revolt is a good idea, and that it has never been more necessary. I also want you to size up the opposition (both the government and action is by far the more dangerous prospect. If we let the extreme right): They will never get weaker. We have as good a chance at taking them on as ever.

I want *you* to lead the revolution -- not by giving orders, but by choosing to revolt. Lead, in other words, by taking possession of yourself.

What should you do? Mao said revolution isn't a dinner party, meaning that it's often ugly, violent, and even unjust. I say revolution isn't like joining MoveOn.org or a Facebook group. You don't just click a link and authorize a PayPal donation. Revolution doesn't happen within the system; revolution is the act of destroying the system. Who are you? That's the first question. What you should do is one thing if you're a taxi driver, something else if you're an accountant who plays in a band on weekends, and something different entirely if you're a kid.

It's not like no one has ever had to figure this stuff out before. When France fell to the Germans in 1940, a significant minority of Frenchmen decided to resist the occupation. But they didn't know what to do, much less who they could trust. There wasn't a Resistance yet. So people went about their business, looking and waiting for a chance to do something. The first step, it turned out, was reaching out to other people. Would neighbors help? Or at least keep quiet? Sometimes the patriots judged incorrectly. Collaborators turned in friends, even members of their own families, to the Gestapo. The stakes

were high: torture, death, possibly the murder of their families. Obviously, this isn't Vichy France -- but finding allies you can trust is a logical first step.

After they had formed cells, the next step for would-be French resisters was to decide what form their resistance would take. Some Parisian policemen tipped off Jews that they were about to be arrested. Train workers, many of whom were members of the communist labor union CGT, collected intelligence with a view toward passing it along to the Allies. Some women slept with high-ranking Nazi officers in order to collect pillow talk or allow a comrade to kill the officers during sex. In short, people did what they could.

What can you do? That's up to you. You know yourself. I don't. Figure it out.

It seems likely that at this point in history a decentralized organization -- a "group" that isn't a group at all, an organization without any leadership whatsoever, a group that is really a set of principles and ideas -- stands a better chance of successfully avoiding high-tech government spying and carrying out actions. The Earth Liberation Front, for example, includes among its principles that no humans or animals should be harmed while carrying out an ELF action. There are several other rules. If you follow all of them, congrats! You're "in" ELF. Other contemporary examples of decentralized organizations include the Animal Liberation Front, Al Qaeda, and the Tea Party. Al Qaeda famously allows itself to be "franchised." Though based in Pakistan and Afghanistan, Al Qaeda now has spin-off groups such as Al Qaeda in Mesopotamia (Iraq) and Al Qaeda on the Arabian Peninsula (Saudi Arabia and Yemen). Think of all the Al Qaeda "number two" men who have been killed or arrested since 9/11 -- Al Qaeda has only grown stronger. That's because personalities don't matter in a decentralized movement. Ideas do. The more a government tries to crush a decentralized resistance organization, the more moderates are radicalized by heavy-handedness. Now we even have the newly identified phenomenon of "self-radicalization," in other words, the process of reading and getting pissed off.

Action is preferable to inaction. But there's always a place for "sleepers" -- people who wait until the moment is right to strike. Maybe they want to see the early signs of a mass uprising before committing themselves. Or perhaps they're unwilling to participate directly yet are willing to provide passive assistance -- a safe house, say, or financial help or simply looking the other way when something is going down. Part of the revolution may be fought virtually, by hackers. These individuals are every bit as valuable as people who blow stuff up.

Will the United States ever generate a mass movement? Will thousands or even millions of people be willing to commit to militant action against the state? I don't know.

I don't think it matters. If everyone waits to see who else is willing to take the chance to resist before resisting himself or herself, no one will resist. As we saw in apartheid-era South Africa, the existence of even small, radical, armed cadres could move the national conversation toward action on the part of millions of others.

I can't hold your hand. I don't want you to buy into everything I say. It's not about me. I don't care if you agree with me. I MAY BE WRONG ABOUT EVERYTHING

I want you to THINK dammit! Figure out for yourself what is wrong. Then, once you know what's wrong, don't just grab a beer and veg out, or go to a yoga class, or whatever. Act! Do something about it!

To paraphrase a woman who spent time in prison for her radical activities in the 1960s, once you choose the path of committed citizenship, of true patriotism, of standing up for yourself and your fellow human beings and other living things who can't speak for themselves, your journey can end in only one of three ways: victory, prison, or death.

Then consider the alternative. Once you commit your self to apathy, laziness, and tacit consent to mass murder and rampant injustice, your miserable, wasteful choice can end only with death.


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Labels: [Apocalypse](#), [Imprint](#)

Monday, November 8, 2010

[Chris Hedges: A Recipe for Fascism](#)

A Recipe for Fascism

by Chris Hedges [article link](#) [article link](#)

November 8, 2010 | TruthDig | CommonDreams

American politics, as the midterm elections demonstrated, have descended into the irrational. On one side stands a corrupt liberal class, bereft of ideas and unable to respond coherently to the collapse of the global economy, the dismantling of our manufacturing sector and the deadly assault on the ecosystem. On the other side stands a mass of increasingly bitter people whose alienation, desperation and rage fuel emotionally driven and incoherent political agendas. It is a recipe for fascism.

More than half of those identified in a poll by the [Republican-leaning](#) Rasmussen Reports as "mainstream Americans" now view the tea party favorably. The other half, still grounded in a reality-based world, is passive and apathetic. The liberal class wastes its energy imploring Barack Obama and the Democrats to promote sane measures including job creation programs, regulation as well as criminal proceedings against the financial industry, and an end to our permanent war economy. Those who view the tea party favorably want to tear the governmental edifice down, with the odd exception of the military and the security state, accelerating our plunge into a nation of masters and serfs. The corporate state, unchallenged, continues to turn everything, including human beings and the natural world, into commodities to exploit until exhaustion or collapse.

All sides of the political equation are lackeys for Wall Street. They sanction, through continued deregulation, massive corporate profits and the obscene compensation and bonuses for corporate managers. Most of that money—hundreds of billions of dollars—is funneled upward from the U.S. Treasury. The Sarah Palins and the Glenn Becks use hatred as a mobilizing passion to get the masses, fearful and angry, to call for their own enslavement as well as to deny uncomfortable truths, including global warming. Our dispossessed working class and beleaguered middle class are vulnerable to this manipulation because they can no longer bear the chaos and uncertainty that come with impoverishment, hopelessness and loss of control. They have retreated into a world of illusion, one peddled by right-wing demagogues, which offers a reassuring emotional consistency. This consistency appears to protect them from the turmoil in which they have been forced to live. The propaganda of a Palin or a Beck may insult common sense, but, for a growing number of Americans, common sense has lost its validity.

The liberal class, which remains rooted in a world of fact, rationalizes placating corporate power as the only practical response. It understands the systems of corporate power. It knows the limitations and parameters. And it works within them. The result, however, is the same. The entire spectrum of the political landscape collaborates in the strangulation of our disenfranchised working class, the eroding of state power, the criminal activity of the financial class and the paralysis of our political process.

Commerce cannot be the sole guide of human behavior. This utopian fantasy, embraced by the tea party as well as the liberal elite, defies 3,000 years of economic history. It is a chimera. This ideology has been used to justify the disempowerment of the working class, destroy our manufacturing capacity, and ruthlessly gut social programs that once protected and educated the working and middle class. It has obliterated the traditional liberal notion that societies should be configured around the common good. All social and cultural values are now sacrificed before the altar of the marketplace.

The failure to question the utopian assumptions of globalization has left us in an intellectual vacuum. Regulations, which we have dismantled, were the bulwarks that prevented unobstructed brutality and pillaging by the powerful and protected democracy. It was a heavily regulated economy, as well as labor unions and robust liberal institutions, which made the American working class the envy of the industrialized world. And it was the loss of those unions, along with a failure to protect our manufacturing, which transformed this working class into a permanent underclass clinging to part-time or poorly paid jobs without protection or benefits.

The "inevitability" of globalization has permitted huge pockets of the country to be abandoned economically. It has left tens of millions of Americans in economic ruin. Private charity is now supposed to feed and house the newly minted poor, a job that once, the old liberal class argued, belonged to the government. As [John Ralston Saul](#) in "The Collapse of Globalization" points out, "the role of charity should be to fill the cracks of society, the imaginative edges, to go where the public good hasn't yet focused or can't. Dealing with poverty is the basic responsibility of the state." But the state no longer has the interest or the resources to protect us. And the next target slated for elimination is Social Security.

That human society has an ethical foundation that must be maintained by citizens and the state is an anathema to utopian ideologues of all shades. They always demand that we sacrifice human beings for a distant goal. The propagandists of globalization-from Lawrence Summers to Francis Fukuyama to Thomas Friedman-do for globalization and the free market what Vladimir Lenin and Leon Trotsky did for Marxism. They sell us a dream. These elite interpreters of globalism are the vanguard, the elect, the prophets, who alone grasp a great absolute truth and have the right to impose this truth on a captive people no matter what the cost. Human suffering is dismissed as the price to be paid for the coming paradise. The response of these propagandists to the death rattles around them is to continue to speak in globalization's empty rhetoric and use state resources to service a dead system. They lack the vision to offer any alternative. They can function only as systems managers. They will hollow out the state to sustain a casino capitalism that is doomed to fail. And what they offer as a solution is as irrational as the visions of a Christian America harbored by many within the tea party.

We are ruled by huge corporate monopolies that replicate the political and economic power, on a vastly expanded scale, of the old trading companies of the 17th and 18th centuries. Wal-Mart's gross annual revenues of \$250 billion are greater than those of most small nation-states. The political theater funded by the corporate state is composed of hypocritical and impotent liberals, the traditional moneyed elite, and a disenfranchised and angry underclass that is being encouraged to lash out at the bankrupt liberal institutions and the government that once protected them. The tea party rabble, to placate their anger, will also be encouraged by their puppet masters to attack helpless minorities, from immigrants to Muslims to homosexuals. All these political courtiers, however, serve the interests of the corporate state and the utopian ideology of globalism. Our social and political ethic can be summed up in the mantra *let the market decide. Greed is good.*


The old left-the Wobblies, the Congress of Industrial Workers (CIO), the Socialist and Communist parties, the fiercely independent publications such as Appeal to Reason and The Masses-would have known what to do with the rage of our dispossessed. It used anger at injustice, corporate greed and state repression to mobilize Americans to terrify the power elite on the eve of World War I. This was the time when socialism was not a dirty word in America but a promise embraced by millions who hoped to create a world where everyone would have a chance. The steady destruction of the movements of the left was carefully orchestrated. They fell victim to a mixture of sophisticated forms of government and corporate propaganda, especially during the witch hunts for communists, and overt repression. Their disappearance means we lack the vocabulary of class warfare and the militant organizations, including an independent press, with which to fight back.

We believe, like the Spaniards in the 16th century who pillaged Latin America for gold and silver, that money, usually the product of making and trading goods, is real. The Spanish empire, once the money ran out and it no longer produced anything worth buying, went up in smoke. Today's use in the United States of some \$12 trillion in government funds to refinance our class of speculators is a similar form of self-deception. Money markets are still treated, despite the collapse of the global economy, as a legitimate source of trade and wealth creation. The destructive power of financial bubbles, as well as the danger of an unchecked elite, was discovered in ancient Athens and detailed more than a century ago in Emile Zola's [novel "Money."](#) But we seem determined to find out this self-destructive force for ourselves. And when the second collapse comes, as come it must, we will revisit wrenching economic and political tragedies forgotten in the mists of history.

Chris Hedges writes a [regular column](#) for Truthdig.com. Hedges graduated from Harvard Divinity School and was for nearly two decades a foreign correspondent for The New York Times. He is the author of many books, including: [War Is A Force That Gives Us Meaning](#), [What Every Person Should Know About War](#), and [American Fascists: The Christian Right and the War on America](#). His most recent book is [Empire of Illusion: The End of Literacy and the Triumph of Spectacle](#).

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Metaphysics (Ontology, Society): Being and Knowing

Sunday, November 7, 2010

Robert A Bows: Fascism American-Style: How to Hold Them Accountable

Fascism American-Style: How to Hold Them Accountable

By Robert A Bows [article link](#)

November 5, 2010 | OpEdNews

"Of course we will have fascism in America but we will call it democracy." --Huey Long

"Fascism is not defined by the number of its victims, but by the way it kills them." --Jean-Paul Sartre

"Fascism ought to more properly be called corporatism since it is the merger of state and corporate power." --Benito Mussolini

The masters of the electronic voting machines have spoken

Preliminary analysis of exit polls (for senatorial and gubernatorial races) reported immediately after voting ended compared with the announced vote results show a statistically significant shift in favor of Republican candidates, the odds of which are about a million to one. [1]

This electronic theft is nothing new, but in the aftermath of this year's Supreme Court (5 to 4) decision giving the green light to unlimited campaign contributions, the blatancy is impressive. The strategy is simple: leverage the bottomless slush fund of corporate dollars and flood the nation's airwaves and mailboxes to twist enough minds to tighten the electoral races, so that those who control the software to the electronic voting machines can create the illusion of right-wing electoral success.

It's time to consider what can be done to drop the curtain on this charade and the policies that result from this illegitimate elevation of corporate shills to executive, legislative, and judicial office.

The American brand of fascism

There are as many varieties of fascism as there are examples, beginning with Germany (Hitler) and Italy (Mussolini) during the period leading up to and including WWII, followed by Cuba (Batista), Spain (Franco), Paraguay (Stroessner), Nicaragua (Somoza), and Chile (Pinochet), et al.

The brand of fascism currently practiced in the United States by European and North American financiers and bankers--who control a major portion of the world's money supply, as well as the dominant military and intelligence apparatuses--has commonalities with many of its predecessors as well as a few important differences.

Commonalities include: control over the state by unelected persons ("the hidden government," as Teddy Roosevelt called them) or persons whose election is predetermined (through control of the currency, media, and voting process); use of intelligence and security forces to suppress opposition; abrogation of constitutional guarantees and international legal conventions; the justification of torture; and false flag events used to justify imperialism, to name a few.

As so eloquently expressed by U.S. Supreme Court Justice [Robert Jackson](#), the chief prosecutor of the Nuremberg War Crimes Trials following World War II, we must hold such behavior accountable:

If certain acts and violations of treaties are crimes, they are crimes whether the United States does them or whether Germany does them. We are not prepared to lay down a rule of criminal conduct against others which we would not be willing to have invoked against us.

We are now prepared to invoke these rules of criminal conduct and align the crimes of U.S. fascism with the indictments at Nuremberg:

1. Participation in a common plan or conspiracy for the accomplishment of a crime against peace (9-11, WMDs, etc.)
2. Planning, initiating and waging wars of aggression and other crimes against peace (Iraq, Afghanistan, etc.)
3. War crimes (Abu Ghraib, recent WikiLeaks, and attacks on civilians)
4. Crimes against humanity (massive Iraqi and Afghani civilian deaths and torture, plus ongoing state-sanctioned terrorism: 9-11, Gulf, 2008 economic contraction and refusal to replenish the money supply; sabotage of property and contract law [mortgage crisis])

But it is the differences between the American brand of fascism and previous iterations--particularly the illusion of choice and dissent (what social theorist Herbert Marcuse called "repressive desublimation")--that confuse many people into believing that the U.S. is simply a republic with democratic processes gone awry. This has led a range of critics to describe the situation as "inverted totalitarianism," "participatory fascism," "corporatism," or just "monopoly capitalism."

While each of these descriptions applies to a degree, the partial truths to which they call attention unnecessarily obscure the simple nature of the beast. Perhaps it is the erroneous notion that fascism equals Nazism (actually, the term originally referred to Mussolini's regime) that compels otherwise analytical people to deny what is going on here ("good Germans," all). But lack of intellectual rigor is no excuse to mislabel the ruthless abuses to which the world is being subjected. As Orwell so eloquently taught us, the price of removing, destroying, or distorting words and their meanings is that we lose our ability to know what freedom is.

Consider how one of our own presidents defined fascism:

The first truth is that the liberty of a democracy is not safe if the people tolerate the growth of private power to a point where it becomes stronger than their democratic state itself. That, in its essence, is fascism -- ownership of government by an individual, by a group, or by any other controlling private power. --Franklin D. Roosevelt [2]

Gone are the abstract notions of the state as an embodiment of some ethnic or racial or historical ideal (our rulers are multicultural, at least at the level of government employees and the executive, legislative, and judicial branches; the upper echelons of our intelligence services are another story); instead, the state is simply a catalyst for corporate policy. Today's

corporate state makes no attempt to legitimize itself even theoretically, as the Italian syndicalists did, by pretending that collective bargaining takes place between management and labor. Premeditated expansion and contraction of the currency is used to steal assets (the fruits of our labor) at fire sale prices. In the U.S., earnings per share for the stockholders and the maintenance of power by the financial elites are the main objectives implemented by illegal means through the so-called "legal" state.

Everything, including the ecology and sustainability of the planet and its inhabitants, is sacrificed to the Almighty Dollar and for profit therein. Oddly, those aligned in this lockstep greedy march often see themselves as religious, or even spiritual! Perhaps they do not understand that Judeo-Christian tradition does not support the idolatry of money (currency) or commodities, such as gold or silver.

It's easy to miss this point, given the disinformation spread by so-called religious leaders; regardless, you may recall that Moses had to break and restore the Israelites' covenant with G-d because of some tribal members who, in his absence, manufactured and worshipped the Golden Calf; and Jesus reiterated this principle when he said, "You cannot worship God and mammon." The lack of self-awareness over such misplaced obeisance (regardless of the religion to which they may or may not subscribe) renders our materialistic brethren oblivious to the immoral nature of their own behavior.

What to do?

Irrespective of the origins of their debilitation, these fascists, who place money and corporate interests above people, must be held accountable for their crimes, however daunting the task may be of facing up to a monolithic and morally blind cartel that controls most of the currency and guns on our planet. Even the most corrupt and devolved regimes come to an end. But the hour is late; so, how to hasten a new organizational paradigm?

Such was the question for Carol Brouillet, when she invited a dozen or so fellow activists to a retreat following the "Deep Politics Conference" in Santa Cruz, California, in May 2010. Brouillet explains:

"I hoped that the retreat would give us more time to think deeply about the roots of the problems that humanity faces today, and generate insights on how we could individually and collectively empower ourselves to assist in the conscious evolution necessary for us to survive, grow, mature, and thrive, in alignment with our spirits, which yearn for truth, beauty, peace, justice, health, not only for ourselves, but for all people and all life forms."

As one might expect, the debate was heated, but the group was comprised of enough veteran organizers, some going back to the Free Speech Movement and the Vietnam War in the '60's, that a solution was hammered out. As it happened, they chose to model their appeal on the Declaration of Independence:

We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable Rights, that among these are Life, Liberty and the pursuit of Happiness. -- That to secure these rights, Governments are instituted among Men, deriving their just powers from the consent of the governed, -- *That whenever any Form of Government becomes destructive of these ends, it is the Right of the People to alter or to abolish it, and to institute new Government.*

The Details of Accountability

Even though most of those assembled recognize that the current regime (the money cartel or so-called New World Order) has totally abrogated the Declaration of Independence (and the Constitution and the Bill of Rights) and that the social contract has been broken, the group decided in hopes of eventual accountability-- such as took place with the Truth and Reconciliation Commission in South Africa to compile a list of grievances, as the signers of the Declaration did over 234 years ago. The group also offers solutions aimed at building alternative forms of organization that will be the framework for a sustainable and just world, to supplant the current system when it collapses from the weight of its intrinsic contradictions and lies (which, as Jefferson put it, run contrary to "the Laws of Nature and of Nature's God").

The result is the [Declaration of Accountability](#), in which the group declares, much like the document upon which it is modeled, "the causes which impel them to the separation." In addition to the grievances listed in the Declaration, the Problems and Proposed Solution section includes "[Financial Accountability](#)," "[Electoral Accountability](#)," "[Media Accountability](#)," "[Corporate Accountability](#)," "[Legal Accountability and the Rule of Law](#)," "[9-11 Accountability](#)," "[Gulf Accountability](#)," etc.).

Like those who have survived the continuing holocausts and war crimes around the globe, the group hopes to keep alive the collective memory of the ongoing crimes against humanity until such time that the perpetrators are brought to justice. According to Brouillet:

"I believe by signing the Declaration of Accountability, we are asserting people power over the abusive tyranny of corporations, illegitimate institutions, the deceptions and lies that for too long have paralyzed and confused people, and we consciously enable and empower ourselves to challenge the Era of Impunity and launch a new era of responsibility, in which we reclaim our future and manifest our dreams and hopes for a better world."

The group formally launched its website this October, with a list of prominent individual and organizational signers. As the author of the Declaration of Independence wrote:

"All tyranny needs to gain a foothold is for people of good conscience to remain silent." --Thomas Jefferson.

Be a witness for accountability.


[1] Josh Mitteldorf, "[The Scoop on Election Theft 2010](#)," OpEdNews.com, 11/3/10, .

[2] Franklin D. Roosevelt, "Appendix A: Message from the President of the United States Transmitting Recommendations Relative to the Strengthening and Enforcement of Anti-trust Laws," *The American Economic Review*, Vol. 32, No. 2, Part 2, Supplement, Papers Relating to the Temporary National Economic Committee (Jun., 1942), pp. 119-128, and "Anti-Monopoly," *Time* magazine, May 9, 1938.

About the author:

Robert Bows is a television producer/writer/director, playwright, theatre reviewer, political economist, instructional designer, yogi, metaphysician, and pseudonymous author of www.SolomonsProof.com and [Solomon's Proof: A Psycho-Spiritual Journey to World Consciousness](#) . He participated in the "Deep Politics Conference" referenced in the article and is one of the drafters of the [Declaration of Accountability](#), as well as one of the editors documenting ongoing abuses.

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Posted by caimbhriain myrddin at [9:06 AM](#) [0 comments](#) 

Labels: [Apocalypse](#), [Imprint](#)

Friday, November 5, 2010

Gary Laderman: Hate, An American Voter Value

Hate, An American Voter Value

By Gary Laderman [article link](#)

October 31, 2010 | Religion Dispatches

God hates fags. Burn the Qur'an. The president is a Muslim socialist. Jews control the media. Immigrants are invading America...

Hate is as American as apple pie. A sentiment stitched into the fabric of national life from the early stirrings of Revolution in the colonies (they hated the old rulers across the Atlantic) to contemporary feelings about the government (we hate the rulers in Congress). What's most striking about this embedded and endemic force circulating through the body politic for all these years is just how valuable hatred can be for some segments of our culture; so valuable that hatred can be sacred for some.

Perhaps religion itself, at some early evolutionary point in human history, emerged not as an outgrowth of altruism or loving bonds between community members, but rather as a result of hateful differences between groups. Religion has a rich history of promoting hate and gaining rewards from this hatred: more faithful adherents for sure, but also at times material wealth, political power, and social authority. The notion that religion contributes to the social emphasis on hate and plays a role in the effervescent energies devoted to stirring up hateful sentiment is elementary to many students and observers on the subject. In the U.S., hate is a driver constantly shaping and reshaping the religious landscape.

Case in point: Just look at how hate brought the religious margins directly into the mainstream, as was recently evident with the planned Qur'an burning in North Florida. While the church itself came from the fringe, it certainly resonated throughout American culture due, most likely, to a much larger and more widespread fear and hatred of Muslims. Hate can also bring the religious mainstream out into the convoluted lives of marginal characters who can inflict awful harm on those singled out as objects of hatred; as is the case in the recent brutal attacks on gays. The culture of hate emanating from many in the mainstream religious right—hatred of “Obamacare,” of government, Muslims, abortion, or gays—will continue to spur individuals to action bent on destroying the enemy in the name of... some higher principle, a sacred law, God?

Politics thrives on hate as well, though politicians get value-added, religious-tinged benefits from naming an enemy who is not simply one who disagrees with a point of view, but is identified as the most vital threat to public order, the moral good, and national life. What are the values added? *Fear*, a tried and true ingredient for consolidating social power and sharpening the line between insiders and outsiders; a *scapegoat*—if not for the sins of the community, then at least as a useful distraction from community failures and sins; and *retaliatory possibilities*—every crowd worked into a frenzy over whom to hate wants to be simultaneously protective and aggressive, while our gun-crazy, militarized culture points the way (in the name of God, blow 'em up!).

Hasn't it always been this way? Pick any decade from American history and you can find political leaders encouraging hate—both to protect American values and interests and to strengthen the civil religious ties that are supposed to bind us all together. Hate the English, hate the French, hate the Spanish, hate the Japanese, hate the Germans, hate the Koreans, hate the Vietnamese, hate the Russians, hate the Iraqis, and so on for the so-called “foreign” enemies to fear. On the domestic side, the list comes too easily: hate Indians, hate blacks, hate Jews, hate anarchists, hate war protestors, hate government, hate the North, hate the South, hate the gays....

Aside from the raw political value of hate, think of the potential for media exposure when you are a religious hater. When the Dalai Lama comes to town (to start with a counter-example) with monks, cultural activities, and lectures, the fundamental core of his teaching—compassion—is a media buzzkill. Even with Richard Gere in tow, his visits are mostly ignored by journalists, bloggers, and news celebrities, as well as their audiences. Love for your fellow man and kindness to

your neighbor just isn't as appealing as calling your opponent Hitler or burning the sacred text from a different faith. Why is that? Maybe we should take a survey.


The media, of course, is not the only culprit in promoting a culture that values hate; though its unofficial motto, *if it bleeds it leads*, does suggest some degree of culpability. A brief glance across news shows and sites suggests that hate stories—not just hate crimes, a relatively new legal designation, but also stories that focus on conflict and hostility based on passionate dislike for the other—are staples in news media. Additionally and beyond the news, so much of popular culture is fueled by depictions of hate and difference overcome by cruel violence. Whether it's the cowboys killing the savage Indians, the space hero destroying the ruthless aliens, or the soldier slicing the enemy's throat, hate is elemental in the entertainment industry. Do we even need to bring up shooter video games like *Bioshock*, *Resistance: Fall of Man*, and *Crysis* in a discussion of the value of hate in media?

Though all this talk of hate and what seems like constant fighting and warfare has left me at a loss for words, these Clash lyrics seem to capture the essence quite nicely:

Hate and War, the only things we got today
And if I close my eyes
They will not go away
You have to deal with it
It is the currency
Hate, hate, hate, hate, hate, hate, hate...

Gary Laderman is Director of Religion Dispatches and Professor and Chairperson of the Department of Religion at Emory University. Order his most recent book, *Sacred Matters* (The New Press, May 12, 2009), [here](#). His full bio can be found [here](#). Read his other articles [here](#).

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Posted by caimbhriain myrddin at [11:13 AM](#) [0 comments](#) 

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Thursday, November 4, 2010

[David DeGraw: The Midterm Election Further Demonstrates The Need for Revolution](#)

The Midterm Election Further Demonstrates The Need for Revolution

by David DeGraw [article link](#) [article link](#)

November 4, 2010 | AmpedStatus | Global Research

The Obama referendum came in and he got what he deserved. When you run on change and leave the same criminals in positions of power and don't hold anyone accountable for obvious crimes, and allow them to continue to commit those crimes, you deserve to lose your power. This is what happens when you put Tim Geithner and Larry Summers in charge of the economy, and support Ben Bernanke for reconfirmation as Chairman of the Federal Reserve. This is what happens when you keep Robert Gates as your Secretary of Defense and General Petraeus in charge of your wars. This is what happens when you lie to protect the interests of BP over the American people. This is what happens when you bailout Wall Street and the health care industry and sell out everyone else. This is what happens when your rhetoric is the opposite of your actions. The past two years have clearly exposed Obama as a spineless corporate puppet and he deserves to be voted out in 2012.

Now, don't get me wrong, most of the people who were just voted into office are just as bad, if not worse, as hard as that is to believe. This election marks the third straight time that the American public dramatically voted out the people who were in power. The fact of the matter is that these people are not voting for politicians that they like as much as they are voting against politicians they hate. Hopefully by 2012 the American public will finally understand that they must support

Independent candidates and alternative political structures, and cannot vote for Democrats or Republicans, if they ever want to achieve the needed change. Both parties serve the same corporate masters. Yes, there are some differences between the two. The Democrats serve half of the top economic one percent, and the Republicans serve the other half. We have Neo-liberals to the left and Neo-cons to the right, leaving [99% of us](#) without representation.

And the saddest part of all, the system is now so rigged via campaign finance, lobbying and the revolving door that it is almost impossible for people who represent us to even get into office, let alone stay in office and enact policies that will bring change. Two politicians in Congress who actually fought for us against the [Economic Elite](#) just lost their reelection bids. Alan Grayson and Russ Feingold lost because record amounts of cash went to funding the candidates who ran against them. Even their own party's leadership didn't support their reelection efforts. The bottom line in this money rigged system is that you cannot run against the most powerful corporations and win. They will just pour unlimited funds into defeating you, and your own party will desert you.

The truth that many so called "Independent" news outlets will not tell you is that this government is now beyond repair. You won't hear many calls for Revolution because even the more "Independent" news outlets are dependent on the two-party system. It is absurd that these outlets still play into the obsolete Republican versus Democrat dynamic. The only reason why they do it is because they are dependent on grants from foundations and political organizations that will not fund them unless they bow to Democrats and bash Republicans, or vice versa.

I can speak from personal experience. I've lost a vital grant to fund my work because I wasn't willing to focus my attention on blaming Republicans for our problems. Our problems are a result of the two-party system. When you engage in bashing one party in favor of the other, you become a pivotal cog in the machine that is killing our country. I will not be part of the disease. The stakes are too high now. America is burning and both parties are pouring gasoline all over it.

Most Americans have only a vague understanding of the collapse that we have been set up for. If you think the past two years were bad, they were just a warm up to what is coming our way. After analyzing the policies in place and the current political environment, I can assure you that the next two years will be worse than the previous two. 52 million Americans have already been driven into poverty, 30 million are in need of work, millions of American families have been foreclosed upon and the inequality of wealth is the most severe it has ever been in the history of the United States. And this is just the beginning phase of the decline. Millions more will be added to these totals and the social safety-nets that have held our society together are breaking down. Cuts to vital social programs are going to be severe across the board.

Our paid-off government is not going to fix our problems, they are making them worse. Don't you think it's time for you to start representing yourself? Don't you think it's time for you to start defending your family's interests?

These are questions that I've already asked myself and deeply considered. I made my decision and have dedicated myself to building a wide-ranging network of alliances across the political spectrum and have drafted a [common ground platform](#) that we are building off of. I've analyzed power politics very closely over the years. I know how the game is played and I know [who our enemies are](#). I'm going to do everything I can to end the two-party oligopoly.

I'm not saying that you should follow me. I'm saying that it's time for YOU to lead. It's time for YOU to get involved. Build your own army. Once you start paying attention and put in some time to do the research, you will clearly see for yourself that both parties are working against your interests. You will also see how critical the situation is and realize that you can no longer be passive and expect to keep living a healthy and secure lifestyle. We are going to be tested in ways we have never been tested before. We cannot get away with being apolitical anymore. It's time for us to pay attention, to become directly involved in the decision-making processes that guide our life. I know this is something that most people don't enjoy and don't want to do, but the consequences of our inaction will be much worse than anything we have ever experienced.

Yes, I sound extreme, but these are extreme times. I'm not going to sit quietly as our future is ripped out from under us. I will not let my family's well being and our country's fate be decided by short-sighted greed addicted forces that have looted the global economy and brought poverty, death and destruction throughout the world.

I see the path we are on and I intend to change it!

It is evident that the overwhelming majority of the population has become cynical and feels that it is useless to try to change things. If these people would just realize that they are the overwhelming majority and take action, we can change things. We have power in numbers. We are 99% of the population. If we organize on [common ground](#) and fight back, we will win!

David DeGraw is the founder and editor of [AmpedStatus.com](#). He is the author of [The Economic Elite Vs. The People of the United States of America](#), and his forthcoming book is [The Road Through 2012: Revolution or World War III](#).

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Our Imperial Vote

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Monday, November 1, 2010

William John Cox: The Last Generation of Mindkind on Earth

The Last Generation of Mindkind on Earth

by William John Cox [article link](#)

February 21, 2007 | The Voters

The following essay was written many years ago and, although a little lengthy for the Internet, it is posted here for those who like to mix a little philosophy with their politics.

Should the citizens of the United States engage in a peaceful political rebellion to avoid economic disaster and future wars founded, not upon wishful thinking and hopeful denial, but on a simple and specific agenda for effective collective action?

Is not the desire for freedom a universal trait of all sentient beings? Otherwise inequality of opportunity forever retards the intellectual evolution of their species.

Discussion: Once the melody of freedom's song is raised in democratic harmony, it echoes throughout the heavens for all to hear, as there is but peace in all of the universe, and it has been that way for all of eternity. No being, truly thinking, makes war instead of exploring the stars, for without peace, no being can fly far from their birth planet. They can only foul their nest and peck their siblings to death, thinking conditions beyond their nest are the same as surround them, never knowing that there's no Star Wars, except in the blind fantasies of those who never learn to see.

Danger. If there is but peace in all the universe and it has been that way for all of eternity, what then must we do to have any voice in our fate? Are we to continue living in fear of atomic-tipped missiles in the former USSR? Is there a more real danger that one day some small dispute ignites a financial war and China dumps its dollars or OPEC begins to trade its oil in Euros? Or, what if some other tiny economic turmoil twists the stock, bond, currency, and real estate markets into a chaotic contractual tailspin, and for whatever reason, in a single day, paper and electronic money simply cease to have economic relevance and virtually all legal wealth is eliminated? Then, only gold and other metals will have any real value; not silicon, plastic, or credit ratings.

Quick. Then, when there's no gasoline for sale, nor cabs to call, my spare change will be worth more than your former millions, and my bicycle will get me farther than your BMW. Without electricity and wave transmissions, your telephone, computers, televisions, DVDs and stereos are worth less than my knife. If all houses are for sale and all apartments are for rent, all titles are worthless, and all property is available for the taking. If everybody is looking for work, nobody will be hiring. If everything worth stealing has been stolen, you will find nothing to eat, no matter the caliber of your gun, or the number of your last few bullets.

Much like the Earth being struck by a giant asteroid, perhaps one-third, half, or even three-quarters of us, billions all over the world, could all be dead in a matter of months. No possessions, no livestock, no grain, no fruit, no game, nothing: Nothing to eat but the flesh of our own kind, starting with the babies, who will be the first to die.

Dirty. Will it be a blessing if the troubles are prolonged? Unless something is done, unless we, together, take positive action, things will steadily get worse instead of better. Negatives will multiply, violent crime will continue to increase, and the social ills which compel the forgotten to riot will remain uncured.

Fires, floods, earthquakes, and other disasters will not cease to occur, but our governments will cease to do anything to help anyone. At first, as now, our governments will cut to the "basics," and finally will do nothing but collect taxes, sacrifice our youth fighting local warlords, and impose the death penalty for all crimes, either immediately or through forced labor.

Lost Knowledge. The downward spiral may be less steep but just as deadly, for we will soon lose the collective genius of the last two or three generations of accumulated race knowledge. As we gather here together at the threshold of galactic awareness, we stand to lose all we've learned and conceived of in just the last century. Once the last skulls that once contained our vast database of information and experience are laid in the ground – at that moment, the flame of our collective intellect will flicker and die.

When the daily quest for food leaves no time in the day to teach the little children to read, the last surviving texts will be of small value except to start a fire. And, at that precise moment, when the last of us who can read these words and comprehend their meaning, sleep our last dream, we, who once shared these thoughts, will cease to be; our words will be silenced and our learning lost, and our tears and toil will have been for nought.

The Last Generation. Along with our concrete castings, twisted girders, ancient carvings in stone and other megalithic artifacts, eons from now, a few scraps of our language may be found to identify us as the last generation of one of Gaia's children, an aquatic primate, known as human, who once climbed out of the lakes, through the trees and along the rivers, sailed in boats and settled distant shores and waterways around the world, harnessed the atom and flew to the Moon.

There the story will end, and across the universal field of mind and along the eternal corridors of time it will be whispered of how the human infant's first few breaths in the breeze of wisdom were smothered by the wasting virus of deception, hatred, and war. Of how it lay struggling in its earthly crib, looking up with fevered eyes through the cosmic window, fighting with all the strength of its existence, fortified by the antibiotics of knowledge, and its healing properties of wisdom, yet still too weak to see. Nothing more can be said, for we were stillborn.

Song of Mindkind. Or, celestial history may record that we, the last generation of the second millennia following the time of Jesus, fifteen centuries after the teachings of Muhammad, were the last generation to suffer war and who survived birth as Children of Mindkind on Earth. Then, songs will be sung and stories told of our joining minds in a powerful signal of freedom, of the moment our souls sensed the secret and soared with the Spirit of Wisdom to vibrate the waves of eternity with the melody of our children's voices, so they may be forever heard to harmonize in the Universal Choir of Peace.

Reality of Now. As glorious as that image may be, now is now, and let's face it folks; things are bad and the future is looking worse. So, what can we do?

First. We must overcome our fear, and the anger and distrust it compels, and recognize the actual and potential power available in the relatively free, well-educated and communicating society we still enjoy in the United States. We must concentrate our individual vote into its most powerful political focus ever, for if we don't use it with responsibility, we are certain to lose it with alacrity.

Next, we must see us for who we really are. Much like the old advertisement for Ivory soap, we are 99.44% pure. If we look at the totality of the billions of human decisions made every day, worldwide, including all the software, blueprints, CAD drawings, business plans, PERT charts, budgets, contracts, planting of crops, even deciding in the morning what to wear to work, or what to eat at lunch, we will find that we mostly tell each other the truth and closely cooperate to get most things done with the help of others we trust. Otherwise, things simply wouldn't work; you couldn't drive down a highway without striking another car, and you couldn't put your children to bed in the evening without whimpers of hunger.

Travel anywhere in the world and visit any home, and you will only find families struggling each day to live and who love and cherish their babies. They all want a better life for their children, and they mostly teach them the best way to earn it is to tell the truth and work hard.

From the moment we struck the first flint and created language to teach the making of fire and tools, our species has been defined by our ability to mentally synapse beyond the limitations of instinct, acquire and expand knowledge, and to teach the tool of learning and the value of exploration to each new generation. Now, as we learn to step from the fertile fields of Earth into the mind field of time, and to surf the waves of information along the seashores of space and to cast our net upon the wisdom of eternity, we must continue to trust and increasingly respect one another's thoughts on various subjects, though opposed to our own. For, they may be based upon better information or different insights, and even if wrong, we will all profit more from civil, constructive discussion, than from dissension, deception and destruction.

Though some are so sly as to forever lie, and the ability to deceive and disassemble will forever be seen by some as a value in achieving group or individual goals, and though many will forever respond to fear with a violent hatred of others, and real fear once felt can never be erased, and although everyone may forever try to cheat on their taxes, these emotional matters of conscience are but a weak pathology on our physiological soul, best cured by the light of truth and the balm of understanding.

Courage. Each of us must find within ourselves the individual courage to perform one simple rebellious act and elect to decline protection of the computerized secret ballot. Instead of responding like lab animals pushing a touch screen in response to the latest ten-second television smear ad, we can each take a little longer to vote and to carefully consider the candidates presented on the ballot by the various parties and factions who vie for our vote. Once we decide, we can demonstrate our literacy by carefully writing in our personal choice for president of the United States, whether or not his or her name is or is not on the ballot.

Presently, half of all voters don't bother to go to the polls. But, if only 15 to 25% of us were to write in our vote, trust that the politicians will be scrambling to ensure that all votes cast for them are legally counted, as they should be for anyone registering a willingness to accept votes cast in their name for any office of public trust.

Uncomplicated statutes should ensure that existing parties would continue to provide consensus for people with similar political views and the organization and resources to promote those views, and all Constitutional institutions, including the Electoral College would continue to function as intended. There would only be a simple adjustment in who does what. Instead of being offered phoney political platforms, devoid of substance or clearly defined policy, we the people would debate and express our desired policy and elect those candidates most committed to enact it.

National elections could become festive and joyous events, with real political parties to celebrate the end of electioneering and relief from hired advertising. Perhaps there could be a paid holiday and voting could extend over a three-day weekend. It might even take a week to count all of the ballots, and there might have to be a run-off and debates between the top two candidates.

Who can know for sure what may happen? But, surely, the election process which evolves will have to be better than the one we have now, when media exit polls decide elections by the morning coffee break in Iowa, and the loser concedes by lunch time in California. But, by more effectively achieving a better personal understanding with our government and those we elect to represent us, we citizens would gain greater control, our lives would be less restricted, and our vote could become a sacrament of social and civic freedom.

Confidence. Next, we must insist that the ballot include for our vote the twelve most relevant and critical issues facing our government during the upcoming four-year term. Our vote would be an expression of our collective judgement in the making of our own national policy. We would not make law: That is what our elected assemblies are for. However, the voice of a 51/49 percent split would be far different than the roar of an 89/11 vote in curbing the influence of powerful and wealthy special interest groups. If we simple voters are smart enough to earn money and to figure out how to pay our taxes, we are also smart enough to collectively express basic policy to guide our government, and to personally vote for whomever we consider most qualified to act in accordance with our desired policies.

Duty. Everywhere in the universe, on every planet with sentient life, in every nation on Earth, and in every society, every person has a universal right and duty to act, individually and collectively, to secure essential freedom for the nurturing and education of their children. Otherwise, if we, individually, sit around doing nothing except wait for the leadership of our politicians, whose only idea of making policy is to increasingly proscribe otherwise legal behavior, increase penalties, and take away rights (except when they are caught), we will find ourselves alone when our individual worlds collapse around us.

Options. The Voters agree only that inherent in any right to vote is the option to not vote, or to vote and to nullify the election if no viable alternatives are offered. They agree to politely disagree on all other issues and elections. Thus, The Voters takes no position on the various questions which are offered as a sampling of political issues that could be addressed in a National Policy Referendum.

Choices. Should we imagine, however, that all policy questions were thoroughly debated, and such a large margin of voters answered as to be an undeniable expression of desirable public policy, and that sympathetic representatives were elected to work out the best ways to implement those policies, we can for a few moments reflect upon the kind of life we might enjoy here in America, or in any other nation, country, state, or society whose free electors so elect.

Family. The society which evolved from such an election could not be a utopia, for the daily problems of life never go away until solved, and parents will always have to work hard to raise their children and to teach them to survive. But, the society could be one in which our government becomes more compassionate and caring about our family needs and less concerned about itself.

Every citizen, irrespective of wealth or status, requires certain necessities every day of their life, and for those with responsibilities of family, matters of health, education and freedom of travel are essential to social survival. To meet these core needs, all citizens could be equally helped by the resources of national Health, Education and Energy Corps. Each Corps would have its own national service academy, with admission by congressional appointment, and would commission officers dedicated to serving the citizens of a free society and their families.

Then, every parent and every child's burden of caring for the illnesses and injuries of family members would be lightened by the compassion and basic care provided by their Health Corps. Each of your children would receive a minimum community college education, to absorb the vast knowledge that challenges their comprehension and receive better training for employment, and each would be personally encouraged and tutored by the data and resources of their Education Corps. Third, you could treat your family to a inexpensive annual vacation, visit distant relatives, and explore National Parks across America, using free electro-magnetic energy along the interstate highway system fueled by the pool resources organized by your Energy Corps, which draws upon massive micro-wave energy from space collectors and supplies excess capacity to local power companies.

Except for staple food stamp and school lunch programs to help preserve our national agricultural capacity and reserves and the health of our children, the role of the federal government in public welfare would be sharply limited. The primary responsibility for individual and family assistance would be borne by state and local governments, and sustained by the sharing society of the American people and their friends and families.

The work ethic and the essential value of individual labor would be instilled in all students, and those who elect to be sponsored and trained by the Education Corps to contribute, without compensation, at least one year of valuable public service upon adulthood, would earn a baccalaureate education.

The tremendous intellectual energy released by providing equality of opportunity to all children would manifest itself in solutions to our problems which will otherwise never be found. The most imaginative cures for diseases and creative scientific discoveries will be envisioned, not by the children of the wealthy and intellectual elite, but by those who would otherwise never have had a chance to learn. Only unimaginable power has the energy to propel us to the meaningful places within our universe and into its related dimensions – not the puny machines of war we are presently wasting our money on.

A Just And Civil Society. As the virus of deceit and hatred can never be completely eliminated from all who have become infected, personal violence and other serious crimes will continue to be inflicted upon justice could be more finely focused on the most serious crimes, with alternative family courts having the primary responsibility for resolving most cases resulting from alcoholism, drug addiction and other situational offenses.

To eliminate the gigantic profits which feed organized crime and public corruption, and to end the "War on Drugs" against our own society, medical doctors could be authorized to prescribe low-cost drugs for those who become addicted and who elect to participate in an educational recovery and treatment program. Concurrently, local communities could be authorized to collect fees and issue permits for the growing of a few marijuana plants for personal use and for controlling the agricultural cultivation of hemp for the commercial manufacture of clothing and other lawful purposes.

Confinement for serious offenses could be both swift and consistent with the preservation and enhancement of all existing Constitutional guarantees. The judicial exclusion of relevant evidence as a Constitutional remedy for Fourth Amendment search and seizure violations by law enforcement officers could be replaced in those states which enact an alternative civil remedy which provides minimum damages for violations, irrespective of the crime or its punishment, and concurrently within those communities which establish Peer Review Councils, consisting of public and police members to peacefully act together as peers to resolve complaints of police misconduct and to formulate the policies which guide the actions of their local officers.

The primary responsibility for law enforcement would continue to be borne by the people in local communities working as peers with those they appoint to exercise the restraint of police authority and empower to legitimately lay hands on those of us who violate the freedoms and rights of others. The motivation and manner in which we apply physical restraint to ourselves defines, perhaps more than any other single factor, the very nature of justice in any society and the probabilities of its survival.

Personal ownership of firearms can never be entirely prohibited, but legal and civic responsibility for licensing, registration and reasonable purposes would be established by state and local statutes which balances individual protection with community concerns.

Ultimately, in every society placing a supreme value on life, the final responsibility forever rests, at law and in conscience, upon each who elects to possess or use a firearm in detriment of the rights of others and who, without justification, either pulls the trigger, or doesn't.

The role of the federal government in criminal law enforcement would return to its historic place of being restricted to those offenses clearly having a national effect. However, the United States must continue in its responsibility to provide leadership in matters of justice by assisting local and state authorities, as requested, and by establishing a national Justice Academy, along with those of Health, Education, and Energy. Officers of all corps would first be schooled together in the

values of a free society, before being specially educated to serve as professional health, education, energy, police, probation, court, and correctional administrators.

With equal access to a fair and impartial justice system, a more civil society would emerge. One in which people are more likely to respect the rights of others and to treat them with dignity, and in which individuals are less likely to respond with violence and anger when their own sensibilities are offended.

Foreign Adventures. As a matter of principle, we must renounce the use of military and economic warfare against the peoples of other nations as an instrument of foreign policy, except in response to an armed invasion or nuclear attack. For other provocations, the president should present the evidence to Congress and identify the individual offender who presents the gravest danger and who controls the threatening instruments of power.

Rather than asking for a Declaration of War, the president could request a simple resolution of Congress naming the accused in a Warrant of Apprehension, demanding he present himself at the World Court of Justice at The Hague to personally answer charges brought there under International Law by the United States against the nation whose government he purports to represent.

Should the accused fail to appear, he would be declared an outlaw, a sizeable reward offered for his apprehension, and we could begin using the most effective media available to inform the people of the outlaw's nation of our grounds for concern and to reassure them that we mean them no harm. We would ask only that they distance themselves from the target of our apprehension and the anticipation of authorized means to secure his personal submission, including the use of deadly force, in whatever form or fashion.

Every member of the United States military service would first receive basic training as emergency medical and rescue technicians by the Health and Justice Corps to become skilled in the performance of their first duty to care for themselves, their compatriots, and the lives of the citizens they are sworn to protect.

Intermediate military training would field a coherent, mobile, well-equipped, and tactically facile force of fighters capable of kicking a** in multiple languages, each individually committed to the home return of all who share the risk of death. Advanced justice training would enable those most capable of more refined individual discretion to work more independently in exercising authority of force outside the United States in actions not requiring group weapons and tactics.

Allied with the Health Corps and the airlift capacity of its large fleet of hospital aircraft used to shuttle patients and relatives to advanced treatment centers, and equipped with the technological spin-off generated by a free and exploring society, the actual use of military force would likely become increasingly rare, but would forever remain rapid in its deployment tactics, and decisive in its strategic effects. For, rather than waiting in the barracks, every position would be staffed by two fighters, with one near home and in training on a yearly rotation, each poised to respond worldwide to any disaster, natural or military, that excites our common concern.

Our military and national intelligence assets exist only to protect and inform us, and have no legitimacy when used within our borders against the citizens of the United States, not for law enforcement or any other aggressive purpose, for no such authority was ever granted by the states to their union, a reservation enshrined by the Second Amendment.

Free Enterprise. No organization or business would ever again have to worry about health costs or worker's compensation claims, they would only have to join hands with their workers in a truly free enterprise system where the interests of labor and capital are balanced in the workplace through negotiation for the greatest service or production at the least cost.

Social Security would continue to provide all workers with the mobility to shop their services throughout the national job market and to retain existing minimum retirement and disability rights. And, states would continue to ensure that their businesses and workers insure for temporary disability and unemployment compensation.

Workers should have an election to also voluntarily participate in a supplemental independent retirement pool funded by untaxed individual savings and union pension plans to primarily invest in the small businesses of America and the municipalities of its citizens, and with insured minimum investment limits.

The role of government in litigation and regulation would largely become one of passively establishing fair and objective standards for use as rebuttable presumptions by injured or aggrieved plaintiffs, rather than having government intervene as an opponent against individuals and their organizations.

For the long haul, American businesses could obtain supplies and ship products throughout the continental marketplace and to the best ports for export over the interstate highways, paying only a fair commercial toll to draw upon the low-cost reserves of the Energy Corp's space power pool.

Fair Transaction-Tax. In our seven-trillion-dollar annual economy, all this could be easily paid for by a fair tax of less than ten percent on all spending, that is, a simple toll on each use of the economic system. Since the poor, working, middle and small business classes have fewer and smaller financial transactions, the wealthy and their multinational corporations, who've always had to spend a lot of money to avoid having any taxable income, would share proportionally in paying the toll for their traffic on our economic highway and their use of our courts to enforce their contracts.

A fair exemption from taxation on spending for those who elect to provide their family with health and education services, and on the cost of basic food and housing, for those not on welfare, would allow the free market to largely provide these necessities.

Money placed into legitimate savings accounts and its earned interest would not be taxed until it is withdrawn and spent. Gifts and bequests of money would not be spending by the donor, but the transaction tax would be paid by the beneficiary when the gift is spent, if not saved.

Foreign Trade. To the extent they are owned by American citizens, businesses, corporations and other organizations would not pay a toll on their payroll, as salaries would be directly passed through to their employees to spend. The additional tax paid by foreign owners would be the price of access to the services of our healthy and well-educated workers and our system of justice.

Inasmuch as imports are first sold at the border, tariffs could be replaced by the up front collection of the toll-tax when foreign corporations first sell their products to their American corporations to sell to us.

Foreign registration and ownership of U.S. patents, copyrights, and other legal protections would also carry a toll on all protected transactions, allowing non-citizens to share the cost of our courts to enforce their rights.

The Search. Lastly, as we cast about in space for sources of safe energy and the knowledge and wisdom to use it, we will become privileged to participate in the peaceful exploration of our universe and its related dimensions, so our children can play the eternal game of mindfully searching for the rarest find of all: A small blue, white, and green planet, with a slight tilt and a large stable moon in warm orbit around a long-lived, medium yellow star, a tiny speck of light, gently sheltered midway to its gaseous giant Jovian siblings, waltzing in the stardust along the whispering wisps of lonely virginal spiral galaxies, shyly waiting to be noticed. Once found, these cradles of life are so precious as to never be lost sight of, or to be forever infected by the virus of deception, hatred and war.

The Discovery. We will never be invaded from space, and our natural disasters cannot be prevented. We will be lovingly watched until we learn the truth about the cause of the disease which infects our minds and troubles our souls. Then, when enough of us learn the use of love to soothe the reptilian instinctual fears existent in all of us, we will be able to seize the courage to peck through the shell of our ignorance and to soar on the winds of time. But, if we've been birthed prematurely and lack strength to evolve, then here someday the dolphins or another of Gaia's children will learn to fly, and may wonder of we and why?

William John Cox is a retired prosecutor and public interest lawyer, author and political activist. His 2004 book is, "You're Not Stupid! Get the Truth: A Brief on the Bush Presidency" is reviewed at <http://www.yourenotstupid.com>. He is currently working on a fact-based political philosophy.

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Posted by caimbhriain myrddin at [9:58 AM](#) [0 comments](#) 

Labels: [Apocalypse](#), [Imprint](#)

Sunday, October 31, 2010

David Michael Green: Yes, Of Course They're Brownshirts. What The Hell Did You Expect?

Yes, Of Course They're Brownshirts. What The Hell Did You Expect?

By David Michael Green [article link](#)

October 30, 2010 | OpEdNews

You know, I hate like hell using the tired old Nazi analogy.

For one thing, everybody does it, and everybody does it all the time. It hasn't exactly earned an A for originality in about a half century now.

For another thing, not only does everybody do it, but now complete idiots who couldn't pour piss out of a boot if the instructions were written on the heel are doing it too, and of course they're too dumb to even use the term properly. You can't foam at the mouth about what a freaking socialist Barack Obama is and then call him a Nazi at the same time. Unless, of course, you happen not to mind looking like a moron. Which, of course, all too many Americans don't anymore. But here's a hint to all y'all in the ganglion-cyst-where-there's-supposed-to-be-an-actual-brain crowd: Nazis hate socialists. Indeed, they murder them, along with Jews and Gypsies and homosexuals. Get it?

And then there's a third reason to avoid the Nazi analogy, namely that because everyone else is doing it, the term has now been diluted to the point of lacking all impact or meaning anymore. If everyone's a Nazi, no one is.

All good reasons not to use the term.

But, that said, there are also three good reasons to do just that.

One is that people sometimes do act like Nazis. In fact, a lot of them. Especially lately.

The second is that if you wait too long to point that out, it won't much matter anymore.

And the third is that if you wait too long to point that out, you won't be able to anyhow. Indeed, you probably won't even be. Period.

And so, with appropriate reluctance, I feel compelled to note that the wheels are coming of the wagon in America right now, and it does indeed smell all too much like a Germany-in-the-1930s kinda moment.

American politics have been driven to a fever pitch, even though no one is talking about the real problems the country faces. The radical right has induced those problems with their kleptocratic policies. They have then demonized as un-American anyone who would dare offer even the most tepid (non-)solutions to those problems. They have captured control of the legislative and executive branches of government by means of purchasing politicians wholesale. Those politicians have, in turn, appointed justices to the federal bench, such that the regressives own that institution, as well. The Supreme Court has recently handed down decisions that set aflame even the tattered legal shreds once remaining between corporate money and government power. They are doing the same at the state level. The Court even ruled that judges receiving

campaign contributions from litigants appearing before their bench did not need to recuse themselves from the case. In America today it's bought legislation, bought (non-)regulation, bought (non-)justice.

Now the latest trend from our good friends on the right is to go after the 17th Amendment, that heinous bit of federal tyranny that forces the public to choose their own senators through the ballot box, rather than having (bought) state legislatures do it.

Meanwhile, the plutocratic string-pullers have marshaled massive sums of money for purposes of organizing angry white seniors into an army of Know Nothings, about to send as scary a crop of folks to Washington as have been found since... Well, you know when.

Like Joe Miller in Alaska, for instance, who wants to kill the minimum wage, and who rails against the oppressive tyranny of federal socialism, even though he and his family have taken every kind of subsidy and payment Washington has to offer. Perhaps that's part of why he started refusing to take questions about his personal background last week. Although that probably also had something to do with him not wanting to discuss the fact that he had used public office in the past to help steal elections.

Or there's Rand Paul in Kentucky, who doesn't seem to mind the prospect of hotels and restaurants posting "Whites Only" signs in their windows, and would thus be okay with repealing the Civil Rights Act. Or maybe you prefer Wisconsin Senate candidate Ron Johnson who once testified against strengthening pedophilia laws because of the potential costs to business.

Then there's Ken Buck (and four other GOP Senate candidates), who want to make abortion illegal, even in cases of rape or incest. Buck also wants to make birth control and fertility treatment illegal.

Or Jim DeMint, already in the Senate from South Carolina, who argues that unmarried sexually active women should not be allowed to teach in public schools.

Or the guy in Michigan, a sitting Congressman, who is already calling for the impeachment of Barack Obama.

Or the California candidate who wants to eliminate all public schools. Woo-hoo! No more homework!

Or Sharon Angle, who has suggested that we solve our health care crisis by just returning to the good old days of the barter system, so that patients could presumably then bring in a chicken and exchange it for an angiogram. She has also called for "Second Amendment solutions" "to protect people against a tyrannical government". In case you're somehow unsure, what that means is that if Barack Obama and Harry Reid cannot be removed from office by the ballot box, she thinks someone should pick up a gun and shoot them for the despotic crime of creating a national health care system.

Then there's Rich Iott, a congressional candidate who likes to dress up with his kids as Nazi SS officers. (Or is he actually a Nazi SS officer who sometimes dresses up as a normal person? Hard to tell with this lot, I'm afraid.)

But surely the best is Republican Senate nominee Christine O'Donnell of Delaware, who once "dabbled in witchcraft", does not appear to have had any profession in decades other than running for office, told no less than three major lies about three different educational institutions she claims to have attended, and said that "evolution is a myth" because she doesn't see monkeys evolving right before her eyes. She does have one redeeming virtue, though. She has been a long-time advocate against masturbation, which I think we can all agree is an American epidemic today, threatening our nation to its core. (You know who you are, people.)

As hysterical as this gang would be if it weren't for the fact that they're about to become the government of the world's only superpower, it's actually not funny at all.

Because even this insanity is not enough for them. This week the stompings began in earnest.

Miller had a reporter handcuffed and "arrested" by his private security goon squad at a public rally for the crime of asking questions about the candidate's secret election-stealing past.

Meanwhile, a young female MoveOn activist at a Rand Paul rally, who was doing nothing other than carrying a sign and trying to speak to the candidate, was thrown to the ground and had her head stomped by one of his staff. This pot-bellied oaf, who seemed in the video to get off on kicking women around later actually demanded that she apologize to him. For what, I'm not sure. Getting blood on the sole of his shoes perhaps?

And just last week, the courts dismissed the appeal of several individuals who had been on the way to a public George Bush event several years ago, without intent to speak, but never got there. They were arrested as soon as they got out of their car because it had the wrong bumper sticker on it. Somehow, the Republican appointees to the appeals court could find no constitutional provision which the police's behavior might have violated. Presumably, their copy of the Bill of Rights begins (and likely ends too) with the Second Amendment. And a distorted version of that amendment, to boot.

Like decent Germans of the 1930s let alone progressive ones no doubt did, I have spent the better part of the last decade repeatedly wondering where the bottom of the barrel of stupidity, laziness, greed and criminality can be found amongst the tribe called the the American public. Each time I think, "This is it it can't possibly get worse", I am rudely reminded again of my foolishness. It's a legitimate question to ask why I continue to be so naive, but there's actually a very good answer. It's not naivete at all. It's just that I grew up in the foreign country known as mid-twentieth century America. For all its faults and it had plenty it was never like this. It's therefore not naive to think it could be that way again.

And it wasn't naive to think, two years ago, that perhaps we were headed back toward some form of basic decency, definitely a repudiation of the evils of regressivism, and maybe even a new progressive era.

Now we have instead the worst imaginable scenario. We have a society in which near-dead regressivism has been revived, only in a more virulent form. And we have a society in which progressivism, which never even remotely took the stage, has been reviled for its supposed failings.

Each election cycle just brings uglier politics and greater transgressions, rapidly approaching the fail-safe point, beyond which any democracy is unsustainable. Now comes the tea party movement, the nastiest thing to happen to America since... well, the Bush administration.

This is the crossroads. This is the moment of truth, folks. This is the test. The destructive dogs of regressivism are baying outside our door. Many of them are inside already. They will not rest until they have looted the public of every last shekel to be had, and until they have ground into submission every last avenue for the little guy to seek even a modicum of justice.

To do that, it will also be required that all pretense of democracy and civil liberty will have to be destroyed as well. It may additionally be required that wars will have to be launched, in order to simultaneously divert public attention, crush domestic opposition, steal from the weak, and stimulate the moribund economy that the kleptocracy's policies have already created.

The right hasn't got the slightest plan for solving the country's problems. That's because they haven't got the slightest interest in doing so. That is not their function, and has not remotely been their function for thirty years now. They are here to rape the maiden called America and steal from her everything of value. Once they have done so, they will leave her body in the gutter, damaged, defiled and degraded. Erik Prince has shown the path for others to follow. His mercenary company, Blackwater Worldwide, which has grown unbelievably rich helping the Bush and Obama administrations fight two wars while avoiding a draft, is for sale and its former top managers are facing criminal charges. The appropriately-named Prince himself has left the United States and moved to Abu Dhabi. Noted a friend of his, "He needs a break from America". Yeah. Just like a chronic thief needs a break from courtrooms.

But governing in the absence of actual solutions to satisfy an angry electorate will fast prove problematic for the GOP, just as it did for them in 2008. This will be the most dangerous moment for the country, the historical linchpin juncture. The public will still be clamoring for solutions, and will be ready once again to turn out the Republicans for lacking same, just

as it did two years ago, and just as it's doing now to the pathetic Democrats. This cannot be tolerated by the oligarchs, of course, and a decision will have to be made whether they are bold enough to double down and burn the Reichstag, eliminating the pesky albatross of elections once and for all. Bold enough? The folks who brought you Election 2000? The Iraq War? Legalized looting by Wall Street? A filibuster-crazed Senate?

This scenario is all possible, of course, because of the complete and utter failure in every sense of the word of the Democrats these last two years. That assessment assumes, though, that Democrats were somehow more sincere about wanting to serve the public than are Republicans. With a few rare exceptions, I don't harbor that illusion about any of them. However, I will confess that I expected them to at least seek to protect themselves and therefore do enough to get reelected. Not only have they not, they have succeeded in achieving what seemed like a miraculously improbable possibility only just a year or two ago. They have revived an opposition party that was utterly loathed and lying on death's door.

Skillful political maneuvering, combined with moderately contemporary communications strategy and even the slightest accidental wisp of intestinal fortitude would have been enough to push that party over the cliff and end its ugly reign for a couple of generations, if not forever. And, yes, that could even have been done without necessarily solving the problem of the recession right away. Just ask Franklin Roosevelt, who won four terms as president without really fixing the Great Depression. Ask FDR, that is, if he hasn't picked up his corpse and moved to Canada by now, out of sheer disgust for his country of birth and, especially, the party his efforts invigorated for half a century.

But instead of Roosevelt, we have this other guy. This Neville Chamberlain dude. I regret to say that I think history will show the crimes of Barack Obama to be of incalculable damage.

Most astonishingly, they persist even still. I've given up expecting the guy to ever grow a pair of balls. But how about just some basic sentient consciousness? You would think that after the last two years, and with the humiliating drubbing he's going to take on Tuesday, that he would at least awake enough to realize what is happening here. But no. This week I saw video clips of Obama, Joe Biden and Harry Reid three walking corpses if ever there were such talking about how hopeful they are that Republicans will grow more cooperative following this election. Say what?!?! Are these guys insane?!?! Are they on drugs?!?!

Even if they couldn't possibly figure it out for themselves, it just so happened that this very same week, Mitch McConnell and John Boehner and Mike Pence were all out there explicitly saying "There will be no compromise by Republicans in the next Congress". But it will be, of course, far worse than that. The right will be hounding Mr. Hapless Happy Face mercilessly for the next two years, investigating every bogus claim they can fabricate, and probably also running another impeachment scam. Which is likely to turn out very differently this time. Back in the 1990s, I used to say that Bill Clinton was very lucky to be impeached at a time when the economy was fat. You might have noticed that it is somewhat less so today...

George W. Bush was indisputably the worst president in American history, but now Obama is remarkably giving him a run for it. Bush poisoned the body politic, but Obama is standing by and watching it die. Obama's crimes are of incalculable historical damage for the same reason that most scholars of the presidency (used to) judge James Buchanan to have been the worst president ever. Both fiddled while the republic burned.

In Obama's case, the indictment is worse, however. First because, like Bush, he is owned by the oligarchy and serves their interests far above anyone else's. Let's please start calling this what it is: This is a case of treason, pure and simple. Second, because, unlike Clinton perhaps, he had every reason to foresee the viciousness of the last two years coming from a thousand miles away, and yet he acted like the Republican Party of Atwater and Rove and Gingrich and Limbaugh and Beck was something that could be reasoned with, something with which to negotiate. And third, because he campaigned on the premise of the audacity of hope, but instead delivered the duplicity of despair. He would be far less culpable had he not raised people's expectations so dramatically. "Yes we can!" Can what? Govern as George W. Bush's third term?

History will be very unkind to Obama, but whatever. He's virtually irrelevant at this point. He's a dead man walking, and has been right from the beginning. It all started going south even before he took office with the appointment to his cabinet of Wall Street bandits from the Robert Rubin cabal, along with other sundry regressives. But I knew it was over when at the

moment of his inaugural address he skipped the opportunity to articulate a broad, bold and honest vision of the national trajectory, and treated the record crowds who came to bear the freezing cold weather in order to be a part of history to a standard issue patchwork of platitudes instead.

Mitch McConnell said this week that his primary goal for the coming two years was to turn Barack Obama into a one-term president. Hmm. I would have thought the GOP had higher aspirations, since the Capitulation King has already taken care of that himself. If that wasn't already abundantly clear, the New York Times published some astonishing poll data the other day, documenting the extent of his party's hemorrhaging support under Obama's helm. In 2008, women (women!) voted Democratic by a 13 percent margin, and now they have swung to 4 percent in favor of Republicans. College graduates went from 2 percent Democratic to 20 percent Republican today. Catholics voted 10 percent Democratic in 2008 and are now polling 24 percent Republican. That's a 34 percent swing in less than two years! People with an income under \$50,000 voted 22 percent Democratic in 2008 but are now actually polling at 2 percent Republican! Just what magnitude of idiocy does it require to drive the working class and poor into voting Republican during a massive recession? And independents, who went for Democrats in 2008 by an 8 point margin are now going for Republicans by 20 points nearly a 30 percent swing in this key constituency. The repudiation of this failed presidency is now reaching epic proportions.

That's fine with me. Obama amply deserves the lashing and humiliation he's going to receive Tuesday, and then again two years later. The White House is no place for the cowardly. In normal times that would be an embarrassment. In a moment of national crisis, it's a sin. But when the republic itself is being threatened, and when the very ideas of democracy and freedom are in jeopardy, timidity is treason.

And that is precisely where we are now. People are growing desperate. Each time someone comes along and offers them some relief but doesn't deliver, they become yet more willing still to let the most outrageous actors take control of the government. Anyone who promises solutions is acceptable, including people who during normal times would have been considered darkly dangerous, just plain laughable, or both.

I'm sorry. I really don't want to ring that ubiquitous Nazism-threat bell yet again.

But wasn't that precisely how it went down in 1933?

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Sunday, October 24, 2010

Vishnu Bhagwat: Globalization and Militarization

Globalization and Militarization: The Root Causes of the Worldwide War against Humanity

by Admiral Vishnu Bhagwat [article link](#)

October 23, 2010 | Global Research

The following text was first presented to the International Physicians for prevention of Nuclear War (IPPNW) Conference, Delhi, March 10, 2008

“There will be no peace. At any given moment for the rest of our lives ; there will be multiple conflicts in mutating forms around the globe...violent conflicts will dominate the headlines.....” A ‘perpetual war for perpetual peace’ ...’ Wolfowitz and Perle in the preamble of the draft of the ‘Project for the New American Century’ in the heady days in 1992,when the Soviet Union had been subverted at its very top. The ‘ New World Order’ demands the control and seizure of oil and mineral resources and markets of every country by military force or through proxy governments and comprador elites, camouflaged as ‘ Globalisation’; preceded by subversion of targeted countries. Hence the new colonial project is unprecedented on a historical scale within countries and societies,and overseas.

The leader of one of the earliest movements to understand this militarized ‘New World Order’, Subcomandante Marcos the leader of the Zapatista movement in Mexico, declared in relation to NAFTA, the North American Free Trade Agreement that neoliberal globalisation was a “ world war waged by financial power (oligarchies) against humanity” and the expression of the worldwide crisis of capitalism and not its success.

On 19 October 2001, US Vice President Cheney, stated that the “New war may never end. At least not in our life time. The way I think of it, it’s a new normalcy”.

The NSSD of 1 March 2005 says “America is a Nation at war’. In September 2005 Cheney again asserted that the War (on terror) could go on for several decades, just as periodical assertions come regarding the war and occupation for decades in Iraq and Afghanistan, the planning for the ‘long war’, the new Middle-East to be balkanized into state-lets, just as the USSR was, South Asia to fall in line or be divided into financial principalities to serve the ‘metropolitan core or center’ and so on for Globalisation or global finance capital, to integrate all markets (nation states may continue to exist as enfeebled entities to preserve local law and order of their populace and to transfer their budgetary surpluses to the ‘core’. The Washington Consensus is about this. It had claimed to lead global freedom, prosperity and economic growth through ‘deregulation, liberalization and privatization’). “ Is there an alternative to plundering the earth ? Is there an alternative to making war ? Is there an alternative to destroying the planet ?” (Wehrlof)

In the meanwhile, militarisation of Space, weaponisation of the sea-bed, unfettered use of low radiation nuclear warfare with Depleted Uranium, not just killing and infecting with cancer and leukaemia but poisoning the air, water, flora, fauna

and every speck of dust for ever, readiness to use chemical, germ and gene warfare agents, destruction of water and sanitary systems, in Iraq, in Afghanistan, in Gaza are being demonstrated before our eyes. The soldier in uniform now constitutes only a very small proportion of the casualties which are overwhelmingly civilian--- women, children, men-- schools, hospitals, homes and work places. In percentage terms collateral damage, as people are termed, is ninety percent of the casualties.

Statistics do not always convey the sufferings of humanity. However, if the first world war caused about 17 million maimed and dead, the second great war around 50 million dead, followed by millions murdered in Korea, Vietnam, Cambodia, Congo, Angola, Rwanda, and now in Iraq, Afghanistan, Palestine, Lebanon, the continuing civil war raging in Congo (5 million), the mass murders in Indonesia, Chile, Argentina, Guatemala, Nicaragua, Honduras and the myriad civil wars ignited by the corporations in different corners of the world, are still taking their toll.

Incidentally, when Madeline Albright then US Secretary of State was asked her response to the sanctions on Iraq, in the wake of the 1991 Gulf war, which had caused the loss of half a million children's lives and "was it worth it", she blandly replied "I think so". This sums up the ruthless psychology and policy dictating this period of contemporary history, its economic policy with militarization as its adjunct.

Briefly, Globalisation is a multi-pronged drive for capture and control of resources, by finance capital and the dominant Transnational Corporations leading to wars for resources, not of territory which is incidental, to the extent that control of territory is necessary to enslave a society for its resources. How does it proceed apace ? What are the driving forces ? How is it organized ? Who are the key players ? Why has it taken such an all pervasive, brutal form ?

How has it evolved historically? Why is it unending? What political and economic ideologies dominate it? Where is it leading humanity and the world to?

Neoliberal globalisation is a type of totalitarian neo-mercantilism in which all resources, markets, all money and financial institutions, all profits, all means of production, all investment opportunities and all power belongs to the corporations. In the new world order, democracy appears outdated for it hinders business (Hardt /Negri / Chomsky and Werlthof). The notion of people as a sovereign body has practically been abolished and real democracy is largely non-existent, except the manipulated form, suitably greased by corporate funding without the substance of democratic policy making, with people at its core.

This system is supported by the corporate media, its monopoly ownership and alliance with what has been aptly described as the 'War Corporations' and the latter's incestuous relationships with the power elites and the ruling establishments to permit them unbridled profiteering and predatory operations. International law, the UN Charter, the Geneva and Hague conventions, the rule of law have all been cast aside. In addition the military is virtually placed at the disposal of the financial elites' corporate boardrooms to maximize destruction in the quickest time period with no thought of the loss of civilian life, property and infrastructure, camouflaged in certain cases by so called 'humanitarian intervention' under the auspices of the United Nations .

To give only one example, NBC, America's network TV, is an arm of General Electric, the manufacturer of F-16, B-2, Apache, Abrams tank, A-10 aircraft engines and so on. Murdoch, the media baron's empire is always in the forefront to beat the war drums through the Corporate media an adjunct of war and the inciting of sectarian strife.

The age of colonization is replete with the horrors of loot, genocide, man made famines, plunder, pillage, deceit, fraud and the intimate partnership between the trading companies and the colonial armies. In more recent times in the last century, oil became the reason for the great colonial enterprises of the European, Anglo-US, German and Japanese wars of aggression and the precursor of Oil politics in the New World Order (with the smoke screen to make the world safe for freedom and democracy).

Contemporary wars have devastated whole societies where one sees not democracies but corpses of the victims of some of the most technologically advanced weapons known to mankind. These weapons increase the scale and magnitude of this process of "collective killing".

As recently as the second World War, while soldiers were the cannon fodder for the Allies and the Axis powers, their big banks, corporations were in covert partnerships. In Germany, Italy and Spain, Ford, GM. Standard Oil, Dupont, Union Carbide, Dow Chemicals, Westinghouse, GE, IBM, the Bank of New York and the famous Bank of International Settlements had close financial and business dealings with Germany's Thyssen, Krupps, IG Farben conglomerates along with German banks who in fact bank-rolled the Nazi Party. That is why as the allied forces marched into Germany in 1945 they were told to bypass several industries and businesses which had links to Anglo-US interests.

German Fortune 500 companies, Krupps and IG Farben amongst others were charged in 1948 following the main Nuremberg Trials with “ the preparation, initiation and waging wars of aggression and invasions of other countries “ and “the plunder of public and private property ...conspiracies to commit crimes against peace, war crimes and crimes against humanity, including the use of slave labour”. Due to the influence of powerful political interests, as US interest in Europe became one of countering Soviet influence and protecting the common political and economic systems of the allies and the Axis, (except the USSR), the Directors and executives were given minor sentences for the lesser charges of pillage and use of slave labour, rendering incomplete the task of the Nuremberg and Tokyo trials. (see Niloufer Bhagwat, Privatizing War)

In Africa, Angola and Congo in the 1960s and 70s are prime examples of "civil wars" and genocide fostered by the oil and mining MNCs. Hungry, unclothed men, women and children have been living and sleeping in the wet and cold, atop mounds and jungles below which lie diamonds, precious stones and strategic raw materials which make for the arsenals that kill mankind across the globe.

Can there be co-existence between humanity and this culture of military seizure?

Neo-liberal globalisation is tantamount to subordination of policy and decision making to corporate rule. “Freedom of the economy means the freedom of the corporations”.

There is the underlying insistence that all nations must abide by the diktats of the world "free markets" which means the diktat of the major financial, oil, weapons corporations, and there is the threat of military action should any country be judged to have deviated from the path.

It is the corporations –not the ‘market’, that determines today’s rules of trade, prices and legal regulations.

The recent shift from consumer goods to armaments is a particularly troubling development (Chossudovsky 2003) with new forms of “enclosures” emerging with privatization of public industries and “commons” what was free and accessible to mankind as a whole, like water, rain forests, regions of bio-diversity or geographical interest like pipeline routes, oceans etc. are now a part of the new enclosures of privatization with the threat of military control of the heritage of mankind as a whole.

It is the corporations that dictate policy and as far as they are concerned there is no place for democratic convention: ‘res public turns into a res privata.’ The ones who get in their way or challenge their “rights” are vilified and to an increasing degree defined as ‘terrorists’.

The US President has declared the possibility of “pre-emptive nuclear strikes” should the US so decide. Current US Doctrine for nuclear weapons 2007, authorizes Theatre Commanders their use on “targets that can withstand non –nuclear attacks (tunnels, underground strikes etc). Also in retaliation for military, biological, chemical weapons ...or IN THE EVENT OF SURPRISING MILITARY DEVELOPMENTS (against US forces) of an unspecified nature. Mini-nukes (up to six times the size of the Hiroshima atom bomb) are described as conventional ordnance.

Neoliberalism and war are two sides of the same coin. War is not only good for the economy but is indeed its driving force: “ Continuation of the economy by other means. “War and economy have become almost indistinguishable (Werlhof 2005)” ...The Gulf wars and the conflicts in Africa starting with Congo, Angola, Chad, Rwanda and the threats to Sudan, Somalia and Iran are obvious examples. Militarism once again appears as the “executor of capital accumulation.”(Luxemburg 1970)--- potentially everywhere and enduringly.

A few examples of what globalisation in its different manifestations has led to in the erstwhile USSR, Yugoslavia and now Iraq.

In the Soviet Union, the General Secretary of the CPSU sold out, despite an overwhelming Referendum vote in favour of the Union, a letter signed by Marshal SF Akhromeyev, Chief of the General Staff and 200 Generals and Admirals, all deputies of the Duma, the Soviet Parliament, opposing the move by Gorbachev and comparing his act to worse than the Nazi invasion which failed to annihilate the Soviet Union. In a putsch backed by the West and its propaganda machine, unprecedented in history, the USSR politically capitulated and Yeltsin began to dismantle institutions, plants, factories to the oligarchs who simply usurped state property, sold it for a song and laundered a trillion dollars to US Banks, advised by the likes of Jeffrey Sachs, Strobe Talbot ; and the rest is history. A people and a nation brought to their knees by their own sold out leadership.

Yugoslavia was balkanized thereafter by several well planned, neo-liberal devices and measures. Alienation of the federal constituents by stopping federal grants, recognition of Croatia by Germany, privatisation of industry leading to 50 % unemployment, privatization of the Central Bank and the nomination of a non-citizen as its Governor, insistence of first charge on revenues to the World Bank –IMF, lifting of controls of food prices and other essentials causing raging profiteering and inflationbreaking up the once happy, peaceful and generally prosperous Yugoslavia that fascist forces could not overcome in the Great War. The story for the rest of Eastern Europe and the Balkans is similar. Their reconstruction is now solely in the hands of Western corporations.

By now, despite the best attempts by the corporate media, the lies used as pretexts for the invasion and occupation of Afghanistan and Iraq, are common knowledge. The propaganda to demonise Iran lies in shambles after the 2007 US National Intelligence Estimate was made public by the Intelligence community, even though analysts still insist that Iran has a nuclear weapons program which could serve as a pretext for military intervention, should the financial meltdown of certain power centers require the take over of another country's resources and national budget as happened in Iraq.

All reasons advanced in the UNSC and in the International community by the US at every level have been demonstrated to be manufactured, as confirmed by the leaked Downing Street Memorandum, the Niger Uranium hoax, the aluminium tubes, the non-existence of WMD mobile storages and so on.

The oil majors through their representatives in the highest levels of Government in Washington DC desire to control the oil spigots, in order not only to control and dominate the major oil consumers –Japan, China, India, Europe, a very sensitive geo-political region, but also to usurp petro-dollars (Iraq had switched to euros in October 2002), of the OPEC countries in return for useless arms imports and security protection for the rather unpopular regimes.

Zionist influence on US foreign policy through Big Business, Banks, Investment firms, financial oligarchies and the media, in Wall street and in the City –London, is documented in detail. The reality is that the practice of the 'Revolving Door' between the executives in the corporations and banks on the Wall Street, the White House, the Pentagon, Treasury, FED, the State department make it so much easier to ensure planning, coordination and continuity of policies as deliberated upon by the Bilderberg Group, the Trilateral Commission, the CFR, the conglomerates and generally endorsed at Davos in the WEF, by definition an alliance of Big Business and political establishments.

It is not the Pentagon but the Wall Street boardrooms which select targeted entities. President Eisenhower called it the Military-Industrial Complex. One can add the energy-oil majors to this.

It is on record that the nuclear weapons targeting plan was jointly prepared by the business executives and the military at the Offut air base in Nebraska in 2002. Halliburton and its subsidiary KBR has won hundreds of billions of single vendor contracts in Iraq and siphoned off non-metered Iraqi oil. Some little noises may be made by the GAO, that's all ! The "reconstruction" plan for targeted countries is usually made prior to the 'destruction' plan in the Board Rooms ! The Central Bank of Baghdad (Iraq) is run by Morgan Stanley as a natural sequence to the great usurpation of Iraqi assets in totality, starting with the Oil Ministry and oil reserves and fields, by Bremmer's 100 orders unprecedented in history, in open defiance of the Hague conventions, all for 'globalisation', the code word for the 21st century colonial project.

Lockheed Martin, Halliburton, Bechtel, Aegis, BKSH associates, Bearing Pony, Custer Battles, Loral satellite, Qualcomm, CACI and Titan and others are the beneficiaries in the Iraq war and occupation just as they have been its orchestrators with CNN, Fox, NBC (GE), Murdoch, BBC in the first place. Their stock prices have tripled, in every phase of the war. Even the Iraqi Media network is run by a former Director of the Voice of America.

Architecture & Characteristics of Globalisation

1. Implementation of the Neo-liberal Agenda is through shock therapy, structural adjustment programs, Washington Consensus. Speculative finance capital which lies at the heart of the current phase of 'Financialisation' of capitalism requires seemingly endless infusion of cash which necessitates more exploitation and thus more inequality. Violence is often considered a solution to all problems to control society even as economic policies impact a wider groups of citizens.
2. Subversion of key personnel in the institutions of the state.
3. Sanctions or threat of sanctions where necessary, to weaken the country targeted when a military attack is intended some months or years hence.
4. Deregulating the economy and dismantling the public sector as part of the Reforms or 'Deform' package.
5. Influence, control and takeover of financial institutions and later Banks, Insurance and Real estate (FIRE).
6. Takeover of the Media via the FDI route.
7. The Myth of Free Trade.
8. Control of food, seeds, land, contract farming, Futures Exchanges, pharmaceuticals via new Patents Act, IPR, robbery of genetic and bio-diversity assets.
9. Extension of pro-corporate and commercial contract laws under the pretext of modernising laws and the legal framework.
10. Steady destruction of the Environment and ecology.
11. Unsustainable consumption, provoking internal conflict and external competition or leading to wars.
12. Resort to state terrorism while crying wolf by contrived individual acts of terrorism, using a spectrum of instruments, from special forces to bombardment of civilian habitats, torture, rendition, using the 'war on terror' propaganda as a cover for military intervention to invade, occupy and foreign control of national resources. Corporate commitment to weapons in a war economy is total where 85% of the production is funded by the military as JK Galbraith says in his book 'The Economy of Innocent Fraud: Truth of our Times'.
13. Enforcing WTO rules, also referred to as the 'Economic Constitution' of the world, whose objective is to gradually annihilate the legitimate and democratically endorsed State's and people's rights and prerogatives. Davos Project 2020 shapes the road map for the 'global future' staffed as it is by executives nominated by the proliferating Transnationals whose ideology is influenced by the 'end of history' credo. IMF, WB and WTO constitute a "separate supranational state". The rules of these institutions are applied asymmetrically---least of all where such rules interfere with global finance capital and most of all where they further the exploitation of the already impoverished. Aimed at military control of the planet, through a multi-dimensional and permanent war of the North against the South.
14. Contemporary ethos of establishing hegemony is characterized by Military Keynesianism --ie the "long war" and occupation of Afghanistan, Iraq and the looming wars in the Middle-East to boost annual aggregate military expenditure to over \$ 1 trillion in the US, expansion of global military bases to over 700 and increase in production of hugely expensive armaments and munitions, their relentless exports while paying 'lip service ' to developmental aid at G-8 and other UN

convened conferences, and in practice disregarding 'peace and security' the founding purpose of the UN Charter.

15. "The more fundamental concern is the need to protect the West's pre-emptive claim to the financial surpluses of the Arab and oil world. This is essential for underwriting their political stability which today is irretrievable and in distinct decline." (Sukumar Muralidharan in EPW, March 1991).

16. "Globalisation is privatization of the world" as William Blum writes The Pre-emptive 'First strike option' is complementary to the idea and is being discussed at the NATO* summit in Bucharest in April (2008).

The Commander of the space shuttle that circled the earth in 2005, called and said 'the centre of Africa was burning'. She meant the Congo, in which the great rain forest of the continent was located. It needed to disappear for corporations to gain free access to the Congo's natural resources that are the reason for the wars that plague the region today. After all one needs diamonds, precious and strategic raw materials for the exotic weapons of today and tomorrow. Brazil has followed the same policy with respect to the great Amazon river basin.

Henry CK Liu, a New York based Investment banker who writes prolifically for the Asia Times notes "For the trade deficit developing economies, neo-liberal global trade makes old fashion 19th Century Imperialism look benign ..." (and its predatory wars, fraud and loot look like a teddy bear's picnic) Economic power when sufficiently vast, as in the contemporary globalised system generating unprecedented and accelerating inequalities, becomes by its very nature political power. The political power of Big Business has diminished democracy and led to the establishment of rule by an oligarchy.

Militarisation of the State and society is a natural consequence of rule by an oligarchy, focused on 'market fundamentalism' whose affects are all too visible across the globe and even within the 'core' or the metropolitan center.

Thomas Friedman of the New York Times one of the propagandists of this anti-humanity policies has summed it up graphically with nothing left to the imagination, "The hidden hand of the market will never work without the hidden fist McDonald's cannot flourish without McDonnell Douglas (Manufacturers of F-15s).

Globalisation Politics in Action

The nihilism of neoliberal globalisation is evident. The whole 'Real' world is sought to be transformed into money and speculative transactions with mounds of paper money created, destructive to human welfare and development (Werlhof). The material limits of such politics becomes clearer by the day: global, ecological, economic, monetary, social and political collapse (Diamond 2005). How else can we understand the fact that in times when civilization has reached its alleged zenith, a human being starves (to death) every second (Ziegler)? The original riches of 'mother earth' is now giving way to a barren wasteland.

Since the 1980s, it is mainly the Structural Adjustment Programs (SAPs) of the World Bank, the IMF that act as the enforcers of neoliberalism. When the WTO was founded in 1995 in place of GATT, several agreements which operationalise it followed: The Multilateral Agreement on Investments, the General Agreement on Trade in Services (GATS), the agreement on Trade-Related aspects on Intellectual Property Rights (leading to India giving up on its Patent Rights Act), and the Agreement on Agriculture, which has now been supplemented by the Agreement on Non-Agricultural Market Access (NAMA). All these agreements facilitate corporate rule, and total liberation of all corporate activities. Never before, not even in colonial times, have those in power been so completely been "freed" from all responsibility for their actions (no wonder that the MAI negotiations were kept secret for years, though the EU Trade Unions knew since they were part of the TUAC and took part in the OECD conferences in Paris). Negotiations of the GATS have also been kept secret since the late 1990s. That sensitive areas like education, health or water services are excluded is a lie. Even the elements –air, water, earth, fire (energy) are increasingly turned into commodities. Financial Services, Insurance and Real Estate (FIRE) are the tools for opening up the womb. The genes of plants, animals, even human-beings are sometimes pirated and made one's own legal "property" (Thaler 2004). Vandana Shiva calls this process "trading in our lives" and in Korea "WTO kills farmers" is a popular slogan.

The transnational agribusiness corporations now even discuss a general prohibition of “traditional” farming methods. Iraqi farmers have been forced to burn their seeds and use “terminator seeds “ instead –this in Mesopotamia, the “cradle of agriculture”....or “Wheat becomes a Weapon”(Krieg1980). In India too the Iraq model is being repeated, only with a slower rate of strangulation to death of our farmers. A new infertility enters the world instead of a new creationconsequence is an artificially created death –a death with no life to follow. No one seems to know how to prevent this (Werlhof 2006)....Amongst the most ludicrous examples is the idea to distribute contraceptive GM corn developed by the Swiss company Syngenta, in regions that suffer from so called overpopulation”(Reiter 2005). Fed on it German cows died of different forms of circulatory collapse. The AoA in dumping subsidized GM food into markets of the South is threatening the survival of three billion small farmers, half the world’s population !

Today the rights of corporations are better protected by the court systems in all countries ...we may even say that “human rights ‘ only apply to corporations. Neoliberal globalisation is a conscious betrayal of the interests of 99% of the people on this planet. In both its intention and effect, a true “weapon of mass destruction”—even when no immediate wars are fought (Werlhof 2006). How many lives are sacrificed to this globalisation ? Some estimate that the numbers already go into hundreds of millions (Widerspruch 2004).

In the EU’s first draft Constitution Treaty, rejected by the referendum, there was the engagement in armament and military operations (Oberansmayer 2004). The draft of the EU constitution promised to be part of an effort to secure peace and refers to acts of war as –“humanitarian intervention”, alternatively as “acts of defense”, like the NATO* war against Yugoslavia and Afghanistan and now in Africa (wherever there is oil or strategic raw materials), alongside the US Africa Military command.. Once again neoliberal globalisation and militarism appear as Siamese twinsAll this against the backdrop of deployable nuclear weapons in Europe (Galtung 1993, Oberansmayer 2004). The EU is aware of the impending problems of shortage of water and energy in Southern Europe. At the European Security conference (Munich) 2005 it already discussed scenarios of poor people’s revolts.

Harold Pinter, in his Nobel Prize acceptance speech vividly articulated as only a writer can - “ It means you infect the heart of the country, that you establish a malignant growth and watch the gangrene blow....When the populace has been subdued or beaten to death ...the Military and the great Corporations sit comfortably in power –you go before the cameras and say Democracy has prevailed.”

Will the Tide Turn?

The series of people’s movements, whether against the WTO trade talks at Seattle, Cancun, Hong Kong, GM foods, privatization of public sector enterprises, SEZs, Water privatization (Vandana Shiva says “ Denying people their human right to water is not development.It is genocide”), unemployment, forest rights and displacement from mineral rich regions, against the War in Iraq and the indigenous people -- largely spontaneous, has been termed as the emergence of the ‘second super power’.

The current revolt emerging against neo-liberalism throughout the periphery, led by the Iraqi, Palestinian, Afghan and Lebanese national resistance will be met by increased interventions from the imperial center of the System – an evil and destructive system which maims, oppresses and dishonors those who live under it and which threatens and executes devastation and death to millions around the globe, shaming the age of enlightenment, in the name of freedom and democracy. However the choice, not to resist is no choice and peoples resistance have won throughout history.

“What is really needed of course is nothing less than a different civilization. A different economy alone, or a different society or culture will not suffice... We need a civilization that is the exact opposite ... We would still be left with the damage that the earth has sufferedand all this happened within what comes to a nanosecond of the earth’s history” (Werlhof).

To conclude military power no matter how strong, can never conquer the people’s desire to be free and their love of peace, as post world war II history has shown in our times, though it has imposed so much suffering and will continue to do for some more time.

When neoliberal Globalisation is on a self destruct mode and its financial system heading for an abyss what holds back its demise ? The answer is the 'Ruling' elites of many nations, amongst them the petro-dollar oligarchies in collusion with military alliances, who have and continue to betray their people's interests. Since it is arraigned against entire humanity it has to be defeated by a united humanity with diverse strategies.

It is necessary to remember in times such as these, when the words "freedom and democracy" are voiced by those who have enslaved even their own societies, the wise words of Mahatma Gandhi - "Liberty and democracy become unholy when their hands are dyed Red with innocent blood."

Note


* NATO—Started with a membership of 15, now has an additional 26 members and also 23 "partnership countries" -- 'Partnership for Peace.' It has affiliates like the Istanbul Cooperation Initiative, the Mediterranean Dialogue and the GCC, all facilitating intervention, outside the UNSC, to protect human lives.

With acknowledgements to Prof Claudia von Werlhof 's paper on 'The Consequences of Globalization and Neoliberal Policies. What are the Alternatives ?' November 21, 2005, Prof Michel Chossudovsky's books –[Globalization of Poverty](#) & [America's War of Terror](#), published by Global Research.

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Mammon or Messiah meta

Metaphysics (Ontology, Society): Being and Knowing

Saturday, October 23, 2010

Pepe Escobar: Islamophobia Rapidly Spreads Through Europe

The European extreme right is more turbocharged than ever, peddling Islamic hatred from France to Denmark, from Italy to Sweden.

Islamophobia Rapidly Spreads Through Europe

By Pepe Escobar [article link](#)

October 22, 2010 | Asia Times | AlterNet

Last Saturday, German Chancellor Angela Merkel stunned the world by declaring, in front of young members of her party, the Christian Democratic Union (CDU), that multiculturalism - or *multikulti*, as it is known in Germany - was dead.

The day before, I was in the Lufthansa lounge at Frankfurt airport having a parallel discussion with a group of German businessmen; they had practically handed me down a news alert on what Merkel would soon make public. Not accidentally, the best seller at all airport kiosks was the Islamophobia pamphlet published by a former Bundesbank higher-up, Thilo Sarrazin, who paints Muslim immigrants at best as lazy, welfare cheats and fornicating sub-intelligent beings. Sarrazin sees Muslims as an existential threat to Germany on a par to hardcore Zionists seeing Iran as an existential threat to Israel.

By that time, after three weeks roving from northern Italy to southern Sweden via Copenhagen, I had no doubts; I was deep inside Islamophobistan - that Europe-wide arc where Islamophobia is being gleefully practiced as an electoral business of fear.

Arbeit macht frei

Among other things, Merkel also said that immigration was prejudicial to the German economy - an assertion which in itself is ridiculous; to fight its severe labor shortages over the past decades the country has successively resorted to gastarbeiter (guestworkers) from Italy, Spain, Greece, Turkey and the former Yugoslavia. But most of all it's those ominous, resurrection shades of a dominatrix German culture which may have sent a chill through many a European spine. What's more ominous, in fact, is that Merkel's words mirror an European-wide response to immigration.

Multikulti was the concept found in the 1980s to accommodate a wave of migrants Germany never wanted to really gobble up - not with all the trouble of assimilating their culture, their languages and their religion. The heart of the multikulti bargain was that an immigrant was allowed to be attached to his native culture, but he had to pledge loyalty to the German state.

The problem is that the ploy basically led to permanent alienation of large swathes of immigrants. And a further problem is that the European definition of a nation is through nationality.

So why is this ballistic "return of the repressed", the ever-so-touchy question of national identity in Germany, exploding now? First of all, because of those masses of Muslim workers, mostly Turkish. In Germany it seems to have coalesced an explosive amalgam of Turkey and Islam - which includes everything from jihadi terror to Turkey's application to join the European Union (EU).

All major polls agree that a majority of Germans is not exactly fond of 4 million resident Muslims (5% of the overall population). 35% believe the nation is "swamped by foreigners" and 10% want the return of a Fuhrer with an "iron hand". In Germany there are scores of neo-Nazi groups with minimal public impact; on the other hand the neo-Nazi National Democratic Party (NDP) has already reached 5% of the votes in Thuringia.

Then there's the deep crisis of the EU itself. If the German government attacks multikulti, it is at the same time affirming the primacy of German national identity. And that identity is certainly not subordinated to the notion of an overarching European identity. Mein Gott; in a nutshell the EU dream is in deep, deep trouble.

If Germany cannot import qualified workers - Merkel said the country needs at least 400,000 high-tech specialists - it may certainly export everything from its production lines to information technology support. But what if these much-needed new high-tech workers came from Russia? And Russia started to receive even more German investment? Now that is a completely different approach to the EU. And as the whole of Europe is now immersed in a severe cultural clash - real or imagined - within the EU borders, no wonder the proclaimed death of multikulti, beyond Merkel's electoral aims, is bound to have immense geopolitical and geoeconomic repercussions.

The new Inquisition

Austrian-American psychiatrist Wilhelm Reich, in his Mass Psychology of Fascism, stressed that racial theory is not a creation of fascism. On the contrary; fascism is a creation of racial hatred and its politically organized expression.

The New (anti-Islam) Inquisition did not hit Europe immediately after 9/11; it has reached critical mass only today. The popular political sport in Europe today is not to watch Real Madrid and AC Milan playing in the Champions Football League; it is to watch populists invoking Islam - depicted as an "ideology that opposes everything that matters to us" - to crystallize all manner of phobias and fears of European citizens.

Fear of Islamization, fear of the burqa - no distraction could be as convenient for people to forget the dire, unending economic crisis that has produced catastrophic unemployment rates all across Europe. This may be part of a deep cultural and psychological crisis within Europe, with not a shred of a real political alternative; but few progressive minds are alert to the fact that this turbo-charging of racism and xenophobia is also a consequence of the overall crisis of neo-liberalism.

Mad against foreigners? Mad against politicians? That's soooo last century. The new groove is mad against Islam. It does not matter that immigration to Europe has been in decline for years; still "they" have to become like "us". An aging, fearful, reactionary Europe is terrified that The Other, issued from younger or more dynamic regions of the world, is catching up.

Asia - not Europe - is the future. A melancholic weekend in a tourist/trash-infested Venice turned into a replica of its Las Vegas mirror provided me the graphic illustration; I did feel like Dirk Bogarde in *Death in Venice* - and so must feel countless Europeans.

Anyone left?

As much as Sweden invented modern social democracy and the best performing welfare state of the latter part of the 20th century, it was hardly surprising that the extreme right, the Sverigedemokraterna (SD, as in Swedish Democrats) first entered parliament last September 19, with 5.7% of the votes.

The SD, considered by many as "racist and neo-Nazi", is led by Jimmie Akesson, 31, the new young darling of the European extreme right alongside his elder Dutch counterpart Geert Wilders. Akesson stresses that Islam/Muslim immigration is the biggest foreign threat to Sweden since Adolf Hitler. (Wilders for his part was recently invited to Berlin by former CDU member Rene Stadtkewitz, who founded a new party, Die Freiheit ("Freedom"), named after Wilders' own Freedom Party; and he was also recently invited to New York to speak against the proposed Islamic Center in Manhattan near Ground Zero).

This video shows how the SD went no holds barred to get their votes (as it was explained to me, the video was banned, and later one private TV station would air it, but only with the video completely blurred out). No one needs to speak Swedish to understand an elderly lady being overrun to get state benefits by a horde of burqa-clad women.

There's hardly a way to evade a direct link between the historically very low score of the Swedish social democrats and the also historic rise of the extreme right. For American, Asian, Middle Eastern observers this may sound utterly suicidal; how could the Swedes possibly reject an old-school welfare state that assures to everyone the Holy Trinity of health, education and a good pension?

So if the ultra-civil Swedes were not rejecting their model, what was it? Maybe the answer is in a book first published in Italy in 2008 by Italian linguist and essayist Raffaele Simone, whose subtitle literally translates as "Why the West is not leaning to the Left".

In the extremely well-argued book, Simone proves that the European Left is intellectually dead; it simply has not understood the drive of hardcore capitalism (which he defines as "arch-capitalism", or "the political and economic manifestation of the New Right"); it has not understood the correlated primacy of individualism and consumerism; and it has refused to discuss the phenomenon of mass immigration.

From France to Denmark, from Italy to Sweden, it's easy to see how savvy populists skillfully deploy those European values of free speech, feminism and secularism - oversimplifying issues to the point that their take seems logical - as ammunition against mosques, minarets, headscarves and, of course, "sub-intelligent beings".

And then there are local realities. The majority of those voting SD were protesting against overwhelmingly Muslim immigrants, a great deal of them jobless, who come to Sweden, get fat government benefits and remain idle. Sweden is nowhere as tough on immigration as Denmark, Norway or Holland.

In Malmo, a mere 20-minute train ride via the stunning Oresund bridge from Copenhagen, about 80,000 (60,000 of them Muslims) of the overall population of 300,000 are immigrants. There are certified losers in Malmo's carefully calibrated transition from old industrial city to a post-mod consumer haven; the old, the poor, and most of all, immigrants. So Sweden seems to have posed the European-wide question of the necessity for the European welfare state to concentrate less on health care and pensions and more on "including" immigrants. But is this really the real question?

Shoot the minaret

Talk about an European summer of hate - from minarets banned in Switzerland to burqas banned in Belgium.

The populist extreme right has been part of coalition governments in Italy and Switzerland for many years now. And they are represented in the parliaments of Austria, Denmark, Norway and Finland. The National Front in France had 9% of the vote in last spring's French regional elections.

But now everywhere it feels like a Lamborghini let loose. Geert Wilders' Freedom party in Holland has turbo-charged Islamophobia to the point of almost paralyzing Dutch governance. The elegant, eloquent, peroxide-blond populist Wilders wants to ban the Koran - which he has compared to Hitler's Mein Kampf - and impose a "headscarf tax" (how come no government thought about this in the Middle East or in Pakistan?)

French President Nicolas Sarkozy - now facing his own, self-provoked May '68 remix in the streets over his pension reform - tried to seduce (once again) the National Front by expelling planeloads of Romanian gypsies.

Austrian extreme right stalwart Heinz-Christian Strache, running for mayor of Vienna less than two weeks ago, took no less than 27% of the vote. And Barbara Rosenkranz, who insists anti-Nazi laws should be abolished, came second in Austria's presidential race.

The Islamophobic, anti-immigrant Northern League of Umberto Bossi in Italy is part of the government in Rome and not accidentally the country's fastest-growing party, now controlling the ultra-wealthy provinces of Veneto and Piemonte. During the latest election campaign, La Lega supporters handed out bars of soap to be used "after touching an immigrant".

In Spain, the movement Preventive Reconquista is gaining ground - a perhaps George W Bush-inspired preventive war against the 1 million Muslim immigrants and their allegedly "evil" plans to re-attach Spain to Islam. A "headscarf controversy" already erupted in Madrid last April. Local town councils have been prohibiting the burqa and niqab - French-style (although a national ban was only narrowly defeated in the Spanish Congress last July).

It comes as no surprise that the extreme right is more turbocharged than ever in scores of European post-industrial cities which used to be center-left; that's certainly the case of Wilders in Rotterdam, Le Pen in Marseille, Strache in Vienna and Akesson in Malmo. Simone's assessment is being proven right.

And what makes these populists even more dangerous is their cross-pollination. Austria's Freedom Party copied a game from the Swiss People's Party in which players shoot at minarets popping up in their The Sound of Music-like landscape (with the added Austrian bonus of shooting at the muezzins as well).

The SD learned a lot from Wilders as well as the Danish People's Party and its chairwoman, Pia Kjaersgaard. They are all copying Wilders' trademark tactic of pitting immigrants against old pensioners - Islamophobia mixed with the widespread fear of the welfare state being plundered by foreigners.

In France, the revamped National Front - targeting Islamophobia - may be even more dangerous, now led by non-dogmatic, "intellectual", business suit-wearing Marine Le Pen, the daughter of Jean Marie, the party's founder; Marine wants to conquer the political center, to the point where Sarkozy simply won't be able to win anything without her.

This cross-pollination might even lead to an European-wide alliance, also including the US and Canada; an Atlanticist Islamophobistan. In fact that's Wilders' dream; the outfit is actually called International Freedom Alliance and was launched last July - to "defend freedom" and "stop Islam".

Marine Le Pen is not so hot about it - her preferential agenda is to conquer power in France. The US is also a dodgy proposition - after all Muslims make up only 1% of the US population, leading to the surrealist American phenomenon of Islamophobia without Muslims. Anyway it's troubling that virtually 50% of Americans say they have a negative impression of Islam. Allah needs a good PR firm, fast.

Fear sells

So what to do? We are smack in the middle of the second globalization. The first globalization took place between 1890 and 1914. It's a back to the future scenario mixed with a return of the living dead; then as now the acceleration of capital transfer, migrations and transportation is generating regression - misguided nationalism, xenophobia, racism, and a New Inquisition.

At a recent meeting of writers and journalists organized by the magazine Internazionale in Ferrara, in Emilia - one of Italy's and Europe's wealthiest provinces - arguably the most crucial debate was titled "Islam; a specter hovers around Europe". The key speakers were Tariq Ramadan, professor of Islamic Studies at Oxford and a real academic rock star in Europe, and Olivier Roy, professor at the European University Institute in Florence and one of Europe's top authorities on Islam and jihad. It's fair to say both have provided a road map for sensible citizens to follow through.

Asked about the reasons for the widespread fear of the Muslim immigrant, Ramadan noted that this "perception harks back to the construction of the European project". These immigrants were supposed to have come to Europe just to work. "But now we have immigrants of second, third and fourth generation, they leave their ghetto, they are more visible, they feel at ease to express themselves, and their voices are heard." That causes a tremendous conflict with their overall perception.

Ramadan insists "European Muslims have it very clear in their minds the European concept of freedom of expression." And he is adamant; "Integration is a thing of the past; we are already integrated" (but try convincing Angela Merkel about it, or the citizens of Malmo for that matter).

Ramadan's key point is that Europeans - and Americans as well - should "make a clear distinction about the instrumentalization of these fears by movements and parties, derived from ignorance and fear itself. We should go beyond the theme of integration and stress common values. There is a consensus now in Europe that immigrants from second and third generation are more visible, in the cultural, political and sporting spheres. It's passivity facing instrumentalization that could become a tremendous risk for all European citizens."

Roy attacks the impasse from a different perspective. For him, "now there's a sort of fake consensus. Our consensus on Islam is related to the fact that we Europeans don't agree on what we are. Now in most European parliaments the left and right vote together to forbid the burqa, the construction of mosques ... Left and right seem to be in agreement against Islam, but for different motives. There's a disconnect between a religious marker and everyday life. What is religion? And what is culture? We should say religion is religion, and citizenship is citizenship. That's how it works in Europe. City of Man and City of God. Muslims in Europe have adopted and are adopting the European model of separation between Church and State."

Roy defines "two aspects about the fear of Islamization; immigration and Islamization. For most of public opinion, they are synonyms, but that's not true. In France, for the second and third generations, there is everything, Muslims who pray all the time, some that pray sometimes, those who have no practice but say they're Muslims, Europeans converting to Islam, Muslims converting to Catholicism ... Everything depends on the political culture of the country. Freedom of religion in

Europe is not a consequence of human rights. It was defined as a compromise after centuries of religious wars. But this compromise - in each European country - is now in crisis. For two reasons. One, the nation-State is in crisis. Because of globalization, European integration, national compromises overrun by supra-national laws. And now the freedom of religious practice is an individual right. That's something entirely new in European political culture."

Not sure that would be enough to convince Wilders and Akesson. They are not for inclusion; they're for exclusion - and more than ever they know the electoral business of fear sells. The New Inquisition will go on no matter what (and it will go out of control if one of those ghostly al-Qaedas, from Iraq, from the Maghreb, from the Horn of Africa, from wherever, crashes a jet on the Eiffel Tower). With that bleak prospect in mind, I left Islamophobistan the best way I could - boarding a flight to a non-hate, non-fearful, certainly hopeful, boundless dynamic and religious war-free part of the world: South America.

Pepe Escobar is the author of [Globalistan: How the Globalized World is Dissolving into Liquid War](#) (Nimble Books, 2007) and [Red Zone Blues: a snapshot of Baghdad during the surge](#). His new book, just out, is [Obama does Globalistan](#) (Nimble Books, 2009).

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Labels: [Apocalypse](#), [Imprint](#)

Monday, October 18, 2010

[Peter Laarman: Does the Historical Jesus Matter?](#)

Does the Historical Jesus Matter?

Testing good theology's 'cash value.'

by Peter Laarman [article link](#)

October 14, 2010 | Religion Dispatches

What experiences will be different from those which would obtain if the belief were false? What, in short, is the truth's cash value in experiential terms?

—William James

This coming weekend will be marked by a 25th anniversary gathering and celebration for the important scholarly enterprise known as the Jesus Seminar. A good time to ask what difference it makes when the Jesus of history turns out to be considerably more interesting than the myth-encrusted Christ created by the church over the centuries. Or does it make any difference at all?

John Dominic Crossan, a leading figure in the new Jesus studies, will chair the anniversary gathering. I was privileged to spend some time with Dom Crossan this past weekend as he keynoted a conference for 300 clergy and lay leaders in Pasadena that was intended to fuse good theology to practical activism (Full disclosure: my agency helped to organize this conference in partnership with the D. L. Dykes, Jr. Foundation, All Saints Episcopal Church, and *The Progressive Christian* magazine.) Crossan was joined on the platform by a younger radical theologian who specializes in economics and power: Joerg Rieger, author of the well-received *Christ and Empire* (Augsburg Fortress, 2007).

Back when I was a theological pup attending the mildly neo-orthodox Yale Divinity School, I was taught that it's actually a better move to place your bets on the Christ of Faith than on the Jesus of History, about whom nothing conclusive can ever be known. Dom Crossan and his Jesus Seminar colleagues have been systematically challenging the "nothing can be

known” assertion, along with its peculiar corollary: “Whatever can be known matters less than historic church teaching and church practice.”

For example, they think it matters a great deal to be able to bracket the weirdly anachronistic and formulaic statements attributed to Jesus of Nazareth that were never spoken by the Galilean upstart but that were put into his mouth by early church types. They think it matters hugely to look at archeological evidence for what the early Jesus movement believed and how it functioned. They also think it matters hugely to separate out the authentic writings of the ultra-radical “First Paul” from the shrill screeds of the post-Pauline scolds who managed to shoehorn a good bit of Empire-friendly schlock into the New Testament canon.

But back to the difference their good theology makes. (Crossan himself uses the term “accurate theology” to describe the research-based work he has been doing for decades.) For myself, I do feel my head beginning to clear just a bit when I learn that what the Bible’s God abhors most is not poverty as such but the inequality created and reinforced by unjust power and greed. I nod that same head in sober and sad agreement when I hear someone like Joerg Rieger point out how so many millions on this Earth still suffer from the effects of malign theological economics: from the lash of free-market rules and precepts that mirror top-down and gravely mistaken theological concepts.

And as someone who has always found the fulminating figure of John the Baptist to be rather attractive, I find myself both humbled and strengthened to learn that Cousin John was stuck in an old and unhelpful paradigm. John thought that enacting a ritual purification in the Jordan would trigger redemptive divine intervention on behalf of the poor, whereas Jesus insists on a “collaborative eschatology”: Yes, God is eager to bring deliverance, but God is also still waiting for us to pitch in. Or as Desmond Tutu likes to put it, “Without us, God won’t; but without God, we can’t.”

I grew up thinking of Jesus as intimidating and distant and not very likeable. But Crossan and Borg and their lot can make you start to like JC again. After this past weekend, for example, I finally get the Palm Sunday joke: Jesus rides into Jerusalem on a donkey because a pompous Roman emperor would have ridden in on a charger. And it becomes a matter of some charm that Jesus never asks anyone for blind faith. In answer to the question put to him by John from prison (“Are you the one who is to come, or are we to wait for another?”), Jesus responds to the courier: “Go and tell John what you see and hear: The blind receive their sight, the lame walk, lepers are healed, the deaf hear, the dead are raised, and the poor have good news brought to them.” (Mt. 11:5: Crossan observes that in the context of grinding oppression, the most miraculous item in this list is that the poor are learning that God has good news for them.)

And then there is the radical nonviolence. Jesus is certainly among the great axial age figures who invites us to explore and apply the immense power of nonviolent direct action. Crossan teaches that failing to put equal emphasis on both terms in “nonviolent revolutionary” completely misses what Jesus was about. He drives the point home in his exposition of the trial before Pilate and the contrast between Jesus and Barabbas, a violent man whose band of marauders needed wiping out in order for Empire to feel secure.

Crossan had people chuckling over images from Western art (Titian, especially) showing Jesus bounding out of the tomb with a buff West Hollywood gym body. Crossan maintains that a heroic solo victory over death and defeat is not what Jesus achieves at the end—and is certainly not how he would want to be remembered. The earliest images of anastasis (resurrection) preserved in Eastern Church shrines show Jesus taking Adam by the hand and leading him and others into a different future; the resurrection is rendered as a collective exodus from the grip of imperial death, not an individual triumph over the grave.

All very well, you say, but I still haven’t answered the question about whether any of this makes a difference. Apart from the frisson experienced by smug types like me who imagined that we already knew almost everything worth knowing about Jesus, where is the “cash value”?

Here’s my answer: With the concurrence and the active participation of the visiting theologians, the final conference session was transformed into an in-depth consideration of how California’s much-deplored governmental dysfunction actually mirrors and expresses the main contours of empire and inequality as global phenomena.

For a full third of the conference time we moved from top-down to bottom-up theology, beginning with small-group conversations over boxed lunches in the open air. Although the shift gave some participants a slight case of the bends, the result was fascinating. A good many cynical and despairing people who had all but given up on Golden State politics started talking like competent change agents and started asking about where and how they can get trained to do the work.

Could it be that Crossan's "collaborative eschatology" concept isn't a second-best proposition after all (compared to the prospect of a powerful messianic deliverer showing up to kick some oppressor butt)? Could it even be that God's choice of those who are weak and despised in this world to shame the strong (I Cor. 1:27) is no mere throwaway piece of Pauline poetry but an actual revolutionary formula?

And while I don't much like feeling bad about myself, I am quite willing to consult the mirror and to see that we who imagine ourselves to be progressive Christians might well reflect on our own degree of infection with Empire God ideas, as against the "God's reign is within you!" idea that Jesus preached and demonstrated. Self-awareness and serious repentance don't need to be disempowering; quite the opposite.

If you wish, you can say that I'm just excessively enchanted by Dom Crossan's ready wit and his lovely Irish brogue. But for the first time in a long time I am once again feeling some confidence in the theological enterprise. Maybe good theology does matter in a hurting world. Who woulda thunk it?

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Posted by caimbhriain myrddin at [11:13 AM](#) [0 comments](#) 

Labels: [Christ](#), [Imprint](#)

Saturday, October 16, 2010

[David Michael Green: Suicide by Regressivism](#)

Suicide by Regressivism

by David Michael Green [article link](#)

May 2, 2010 | CommonDreams

Sometimes bad things happen to countries, and people suffer.

Other times, people suffer because countries are stupid and bring bad things upon themselves.

No country in the history of the world has ever been as rich and powerful as the United States. Regrettably, few have demonstrated the level of stupidity we have and brought so much grief upon our own heads (not to mention treating so many other people in the world to an even worse fate).

To watch the Wall Street hearings in Congress this week is to witness this folly in full flower. To ask, "What two greater sets of organized criminals are there in America than Wall Street bankers and the United States Congress?" is actually to make the fundamental mistake of being too charitable. The question assumes that they are indeed distinguishable entities, when in fact this is arguably nonsense.

That distinction is actually quite critical, for our public sector has in many ways more or less ceased to exist in this country. And that in turn is critical for what it signifies, in addition to the very tangible effects felt every day.

What's at stake in the significance of a robust public sector, with supreme political authority, is nothing less than democracy at its most profound level. We tend to think of democracy primarily in terms of elections. Those of us who scratch the surface a little deeper might invoke associations to the concept of responsible government, and the notion of clearly assignable credit for policy successes and failures, along with the idea of legitimate voter choice which follows from that.

But foundational to both those important concepts is the assigned role for the government being chosen through this electoral process. It doesn't much matter if you have free and fair elections, with lots of distinct party choices to pick from, if the government you are electing is substantially limited in its capacities. You might as well get all excited about the Queen of England. You can do that if you want, but the reality is that she doesn't have any real political power anymore, so why bother?

Likewise, the stature of American government has much deteriorated in many key respects from where it stood a generation ago. Regressives have been so good at winning the ideological warfare of the last thirty years, whether on fronts overt or subtle, and this is just another example of the latter. By weakening the government, by undermining its status in the public mind, and by making it subservient to other actors on the political stage, incalculable damage has been done to American society. Just exactly as was intended.

One of the great regressive triumphs of our time has been to turn people against their own government. It's an astonishing victory – especially in a democracy where those same people have chosen that very government – and it comes against the long odds cast by the shadow of rationality.

But it has been a necessary ingredient for a plutocracy which has sought to achieve – and has achieved – the fundamental goal of radically redistributing wealth in America. The major impediments to such predation include government's presumptive power to tax, to regulate, to provide services, and to set the fundamental rules for the structural mechanics of economic life in a society. All of these had to be challenged to insure that a wealthy overclass could become fantastically more wealthy, and the easiest way to do that was to corrode the status and power of government itself. To choose a metaphor which is not entirely metaphorical, it's a lot harder to steal from you if you think you deserve to own what you have. If, on the other hand, you can be sold a diet of some lovely self-loathing, you're likely to be a lot more inclined to acquiesce in your own fleecing.

Teaching people to hate their own government is one way to divest them of it, and it has been crucial. At least as important, however, has been the process of wresting the beast right out of the hands of any remaining semblance of public control. So, first the Republican Party was completely coopted, then – courtesy of Bill Clinton and Barack Obama especially – the Democrats as well. Now both parties take enormous sums from Wall Street and any other corporate actor who realizes what a great return on investment is provided on the minimal pay-to-play entry fee of buying off a few members of Congress, through the medium of former members of Congress now cashing in as lobbyists. If this goes on much longer it will make the robber baron era of the late nineteenth and early twentieth century look as garish as Gandhi by comparison.

While taxes on the wealthy have been dramatically cut in the United States these last decades (with, of course, debt rising in equally fantastic proportion) the very notion of the legitimacy of taxation has been called into question to a ludicrous extent. It's as easy as it is immature to bitch about taxes, in the same way that a certain five year-old might decide that he should have all the cookies on the communal plate, and his playmates none. Some folks on the right may have some legitimate policy disputes about being forced through taxation to pay for programs they don't like (though I suspect nearly all of them are just looking to have more cookies). But, hey, guess what? Most everyone can readily find lots of stuff in the federal budget they'd rather not fund. As for me, I am appalled that something like one-half of the federal dollars skimmed off of my paycheck go to fund a massively bloated military-industrial-complex, for a country with no real enemy, in a process that represents little more than corporate welfare at its absolute worst. But I don't complain about the concept of taxes. It is, as Oliver Wendell Holmes pointed out, the price we pay for civilization. Sadly, in America, we pay comparatively little in taxes. If you do the math on that, per Holmes' formulation, you quickly realize that we have purchased for ourselves a Walmart civilization, and not just figuratively, either.

Deregulatory fervor is another concept which fairly boggles the mind. Does it seem to you that Wall Street has been prevented by the government from being the best it can be lately? Were those poor hard-working bankers unable to earn an honest day's salary, even after we dismantled the regulatory framework we built after the 1930s, the last time this same nightmare went down? Do you think that American industry should be freer to pollute our waters, strip-mine our mountains, or build even bigger shit pools surrounding industrial-scale meat factories? Aren't zoning restrictions just an outrage, too? Why shouldn't that sulfur-processing plant be located right in your neighborhood? Why should the next generations get to enjoy the same temperate planet we all have grown up with, when that would mean profits for an already wealthy tiny minority might be slightly diminished? What's so bad about the Sahara, anyhow?

Then there's spending. Of all the developed countries in the world, the United States has always been the most absolutely miserly in taking care of its populace. Americans would be entirely amazed to learn what goes on in places like Germany or Sweden, how socially and personally beneficial such welfare state programs are, and how much security and, yes, freedom, comes from such initiatives. They might even realize what a raw deal they've given themselves, in exchange for the right to buy a bigger TV on their high-interest credit cards. But, of course, the only times in half a century that we've moved in the direction of enlarging the American welfare state – Bush's prescription drug bill and Obama's health care debacle – it's really been a lot more about enlarging corporate profits. Coupled with the Clinton/Gingrich meat cleaver approach to already minimal welfare assistance, it's a very sad record indeed. But, then, it's only lives that are at stake here.

While taxes and regulation and spending are the obvious manifestations of this public-versus-private dynamic, there is another more profound one as well, which has to do with the very structuring of society. We seem to have forgotten, all too often, that the former is meant to sanction the latter, and not the other way around. Corporations are, at least in theory, chartered by the state, for purposes of serving some sort of public good, and not otherwise. In practice, however, corporations have come to view the state as their sometime nemesis and oft-time resource collector. Regressives, however, in their supposed zeal for 'freedom', never stop reminding us of the need to leave the private sector unfettered to do what it wants. Funny, they don't seem so obsessed with freedom from state power when it comes to murder or robbery, or even abortion or gay marriage. What could be the rationale for letting corporate actors murder – and in some cases there is no other word for it – as a result of actions taken in a society free from government control? And, worst of all, for the lowest of reasons imaginable?: To generate big profits for little people.

At the root of all this is a society that has lost touch with the very meaning of the public sector. At the end of the day, and despite all the deviations of real-world practice, government is the forum in which the aspirations and interests of the people, as a people, are expressed. And that is why, despite the need to protect some substantial quantities of individual and even corporate freedoms, government must ultimately trump the power of private actors. We don't allow individuals the right to take the lives of others whenever they feel like it on the basis of their claims to freedom. Why do we contemplate extending these and analogous rights to corporate actors? Yes, of course, everyone should have maximal possible freedoms, but only after the needs of society and other individuals have been placed first.

At its core, the regressive project these last thirty years has sought to undermine that principle, rhetorically, legislatively and conceptually. Ronald Reagan was the embodiment of this initiative, and nothing spelled it out more clearly than his line that "Government is not the solution, government is the problem". What he was really saying was, "Greedy wealthy folks are not getting enough yet, so the rest of you need to have less and live shorter, shittier lives to rectify that unacceptable imbalance".

And so, precisely, it has been. The Great Recession of our time is only the most obvious manifestation of a thirty year process of wealth transfer from bottom to top. Even as the global economy crumbles and America groans under the burden of record-high unemployment rates, all remains quite lovely, thank you very much, for the nice folks in America's economic stratosphere. Record high bonuses on Wall Street and a rising Dow. Meanwhile, the distribution of wealth in this country is now as it was in Herbert Hoover's day, a scenario of which any banana republic could be proud.

And the notion of what to do about it is more farcical than ever. The only serious political energy in the country belongs to the tea party morons, and their media cheerleaders on Fox and, well, seemingly everywhere. And they are calling – wait for it now – for less government as a solution to the country's problems. It boggles the mind. Could an ideology ever have been more obviously shown to be catastrophic in its effects? And yet here we are arguing in public about doubling down on

those policy ideas, while the two major political parties both pretend to be limiting the worst practices of the most predatory actors, as they simultaneously accept bags of money from the very same folks at the very same time.

I'm sorry, but this is embarrassing. I know enough about history that I don't entirely mind if my country has a bad century or two, or falls from the lofty heights of its great power status. Falling is what you're supposed to do when you're a great power and you've already done the whole rise thing. It's called gravity, and it's pretty inevitable.

But do we have to do it to ourselves?

And does it have to be the product of such rampant stupidity?

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Posted by caimbhriain myrddin at [8:57 AM](#) [0 comments](#) 

Labels: [Imprint](#)

Friday, October 15, 2010

[Charles R. Larson: America's Religious Veneer](#)

Not Even Skin Deep

America's Religious Veneer

By Charles R. Larson [article link](#)

October 12, 2010 | CounterPunch

The number of Americans who believe that President Obama is a Muslim hovers at roughly sixty million, around twenty percent of the population. Others, who may not have signed on to that belief, are continually disturbed about the president's infrequent church attendance. Although they themselves may not attend weekly services, they apparently expect that their leader will, that our president will wear his religion on his sleeve. For decades, one of the safety nets for presidents was the evangelist Billy Graham. When things got tough, Presidents invited Graham to the White House for a friendly photo op. Alas, Graham is old and not in good health these days and his son, Franklin, doesn't yet have his clout. So what's a president to do?

Maybe the best thing would simply be nothing—say as little as possible. Better yet, the media ought to stop hounding Obama about his religious beliefs. They are his alone—a private matter--and ought to be of no concern to anyone else. George Bush frequently mentioned talking to God, and look what that got us: endless wars.

The problem is that Americans get their religion from the same place they get everything else—from their ignorance and their gullibility. It doesn't help that anyone can put up a shingle, claiming to be a pastor. Think of the three fanatical pastors most recently in the news. First there's Fred Phelps, an "independent Baptist," of the Westboro Baptist Church in Topeka, Kansas. Phelps is a disbarred lawyer with thirteen children--proof, possibly, that he himself is not gay. But that hasn't stopped him from spouting some of the most heinous remarks about gays in recent times. Where does he do that? At the funerals of American soldiers—to hell with the grief of the mourners. His religion does not advocate human decency.

Then there's Terry Jones, a would-be Koran burner, and the "pastor" of the Dove World Outreach Center in Gainesville, Florida. Mercifully, Jones' flock of followers is barely larger than Phelps'—a few dozen parishioners at most. But that hasn't limited his damage internationally—including angry demonstrations in Kashmir, where thirteen people died.

Are the larger religious organizations any better? Consider Pastor Eddie Long, Bishop of the New Birth Missionary mega church in DeKalb County, Georgia. Long recently got caught with his pants down—not literally, but with his revealing body poses—when several young men said they have had sexual relationships with him. This from the outspoken anti-homosexuality minister, who speaks of “muscular Christianity.” There’s also the huge Winners Church in West Palm, Florida. The organization’s website refers to its faith as “The Church of Champions...Where Winning Is a Lifestyle.” It also describes the church as “a private company,” suggesting a business model rather than a religious one. At least, this is truth in advertising.


It’s no surprise that a recent survey by the Pew Forum on Religion and Public Life determined that Americans know little about religion. In that poll, according to ABC News, “More than half of Protestants could not identify Martin Luther as the person who inspired the Protestant Reformation.” It gets worse. Of the survey of 32 questions about the world’s religions, most respondents answered only half correctly—even the questions about their own faith (what is the name of the first book of the Bible, for example?) Out of the 32 questions, atheists and agnostics scored the highest (21 correct answers), followed by Jews and Mormons (20 correct). Overall, protestants got 16; Catholics, 15.

For me, the Pew Poll wasn’t nearly as revealing as the one taken by Public Policy Polling this past week in New York. In that poll, of the Republican voters questioned, only 4% were in favor of building an Islamic center near Ground Zero. But 21% had no trouble supporting the construction of a strip joint in the same location.

Fortunately, there’s good news on the religious front. Also this past week, in England, Druidry became an official religion, recognized by the British government. Soon there’ll be an invasion of Druids in the United States--competition from a legitimate faith.

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Posted by caimbhriain myrddin at [10:45 AM](#) [0 comments](#) 

Labels: [Imprint](#)

Thursday, October 14, 2010

[J. Kirk Boyd: 5 Ways to Achieve World Peace and Prosperity](#)

5 Ways to Achieve World Peace and Prosperity -- Yes, It's Possible

By J. Kirk Boyd [article link](#)

May 12, 2010 | AlterNet | Berrett-Koehler Publishers

Editor's Note: The following is excerpted from [2048: Humanity's Agreement to Live Together](#), by permission of Berrett-Koehler Publishers, copyright 2010.

One of the most pernicious myths is that peace and prosperity are hopelessly complicated and unattainable. 2048 dispels myths. This is untrue. Peace and prosperity can be attained through the realization of five basic fundamental freedoms, for all people, everywhere in the world. They are: freedom of speech, freedom of religion, freedom from want, freedom for the environment, and freedom from fear. Of course, other rights are needed too, but these five fundamental freedoms establish a framework within which other rights can flourish. If our international community remembers these Five Freedoms, and if they become a regular part of our daily lives, then collectively we will carry the core of 2048 in our minds and they will become our way of life.

Please look at your hand for a moment. Hold it up, palm facing you. We all have five fingers, but the first we call a thumb. In appearance it looks different. It stands out. And it is strong. It represents freedom of speech, the idea that stands out, that stands up to dishonesty and corruption.

Next, look at your index finger. We point with this one. It gives us direction. It represents freedom of religion. Each of us is free to choose our own direction, with or without God, and for those who decide that God is their guide, then they are free to have their own relationship with God without the state telling them what that relationship must be. Interference by the state pollutes the relationship with God.

Third is the middle finger, the longest of all. It represents freedom from want, the long road of existence, and the certainty that there will be food, water, shelter, education, and health care for every one of us no matter where we may be on that road.

Next, for many of us, is the marriage ring finger, either the right or the left hand, and for all of us, a finger with a direct link to our nervous system. It represents freedom for the environment. Life. We all have a direct link to the Earth and the ecosystem of which we are a part. When the life of the Earth is spoiled, our lives are spoiled.

Finally, there is our “little finger,” shorter and smaller than the rest. It represents freedom from fear. It’s the “finale” of our hand, our reward. All the others lead to this one.

As you take a look at your hand and recount the Five Freedoms, remember that you didn’t ask for that hand, you were born with it. So too, you do not have to ask for the Five Freedoms, you were born with them. They are five freedoms for all!

Four of these Five Freedoms originated with U.S. President Franklin Roosevelt. He stated the following in his State of the Union address to the U.S. Congress in January 1941:

We look forward to a world founded upon four essential human freedoms:

- * The first is freedom of speech and expression — everywhere in the world.
- * The second is freedom of every person to worship God in his own way — everywhere in the world.
- * The third is freedom from want — everywhere in the world.
- * The fourth is freedom from fear — everywhere in the world.

The beauty of these Four Freedoms is that they are an outline of an agreement for humanity. The Four Freedoms are a social formula. When we, the people of our international community, have created a social order whereby all people enjoy the first three freedoms — freedom of speech, freedom of religion, and freedom from want — then we will have created a society where we can all share in the fourth freedom, freedom from fear. This formula was born out of a desire not just to end World War II, but as President Roosevelt said “to end the beginning of all wars.” This quote and the Four Freedoms are engraved in granite at the Roosevelt Memorial in Washington, D.C. They are a guiding light for 2048.

I recall being at the Roosevelt Memorial in Washington, D.C., at dusk one evening. It is an outdoor memorial with a mix of monuments, trees, and waterfalls. The many cherry trees were in blossom and a light drizzle gilded the petals with water. My friend and I stood before a large stone wall, perhaps 30 feet high, with the Four Freedoms engraved in large letters on it. At that moment a group of twenty-five or thirty middle-school students, 12 to 14 years old, of all different races — black, white, Latino, Asian — came to the wall.

They were from Baton Rouge, Louisiana, United States, but the rights on that wall applied to any visitor from anywhere in the world. The students laughed and formed small groups to have their pictures taken in front of these freedoms. After the flashes stopped, several turned to touch the wall and run their fingers through the carved grooves of the letters on it. The connection for my friend Bart, who is black, and me, white, was clear: It didn’t matter what color they were, what sex, what religion or what nation they were from — the rights on that wall must become as real in the lives of all people as they are to the fingertips of those children.

Fortunately, we need not wait for the children to grow old for the realization of the Four Freedoms. Roosevelt saw the Four Freedoms as achievable within a generation. Commenting on his speech, he said, “It is no vision of a distant millennium. It is a definite basis for a kind of world attainable in our own time and generation.” Perhaps he was overly optimistic about the speed at which the Four Freedoms could be achieved everywhere in the world, but steady, immediate action is the message — not to put these rights off forever.

The Four Freedoms are the essence of a good life for all. They ensure the following: We can think freely, say and write what we want, and peacefully organize to protest; we can have a relationship with a god of our choosing, without interference by the state; we can live with security knowing that education and health care will always be available, regardless of circumstance; and finally we can live in peace, without fear of rampant crime and continuing war. In short, the Four Freedoms are the core of our social contract — our agreement about how we will live together.

President Roosevelt’s recitation of the phrase “everywhere in the world” at the end of each freedom is key. He was so adamant about these words that he handwrote them onto the pages of the speech he gave. He made it perfectly clear that the Four Freedoms were not just for Americans. His own speechwriters questioned him about this, saying that Americans wouldn’t be much concerned about the people in Java. Roosevelt’s response was that Americans had better care because we are all interconnected now. So as we strive for the Four Freedoms, we do so for all members of our international community. Security rests not in the well-being of one nation, but in the well-being of all nations.

In effect, the Four Freedoms were a New Deal for the world. Roosevelt had long been a champion of the common man in America. Through the New Deal in America, Roosevelt took the hard edges off of capitalism. He made sure that working people were not left destitute while wealth and power were consolidated into the hands of a few. With the Four Freedoms, he was expanding his gaze to all men and women, in all nations, to ensure that destitution did not befall anyone, for in destitution he saw the seeds of war. His wife, Eleanor, saw these seeds as well. In 1942 she wrote, “If we really do not mean that after this war we intend to see that people the world over have an opportunity to obtain a satisfactory life, then all we are doing is to prepare for a new war.” Recently we have seen the correctness of this insight in Afghanistan, where Osama bin Laden and Al Qaeda have grown from the soil of crushing poverty.

Soon after Roosevelt unveiled the Four Freedoms they were incorporated into a multinational wartime strategy. A superpower summit between Winston Churchill and President Roosevelt was held aboard American and British ships in the Atlantic Ocean, on August 10, 1941, eight months after Roosevelt stated the Four Freedoms in his State of the Union address. Roosevelt summoned great courage and strength to rise up out of his wheelchair and walk across a ship while it was at sea. Each footstep, with crutches, and braces on his legs, was a stride toward a new deal, a new contract, a new agreement for humanity.

The famous Atlantic Charter came out of Roosevelt’s meetings with Winston Churchill at sea, and the Four Freedoms were included in that Charter. Like the Four Freedoms speech, the Atlantic Charter was written for everyone. It envisioned a postwar social order “which will afford assurance that all the men in all the lands may live out their lives in freedom from fear and want.” The embodiment of the Four Freedoms in the Atlantic Charter was a defining moment for the social contract between government and the common person.

While the Four Freedoms ensure dignity and cover most of our social contract among ourselves and our government, we also need a fifth freedom to preserve our planet, including the ecosystem that provides joy and beauty, and also sustains us: freedom for the environment. Just as our human DNA is 98.5 percent the same for all people in all countries, so too our well-being is intertwined with our physical environment.

Equally important, as we have learned from global warming, the health of our environment affects us all, everywhere, and therefore, as with the first Four Freedoms, freedom for the environment must also apply “everywhere in the world.” The demise of our planet’s ecosystem teaches us the folly of only working on local environmental issues while dramatic degradation takes place worldwide. I recall a lawsuit in which I represented an environmental group seeking to protect old growth forests. We won that lawsuit, but now, because of global warming, the temperatures are not dropping enough to kill the bugs that are today killing the trees. We can’t just protect the environment at the local level and expect to have a clean and healthy environment.

Furthermore, it's time to discard the myth that we must be willing to sacrifice the environment for the sake of economic competition. What is needed is uniform, international regulation of the type that an International Convention would provide. Without an international approach there will always be pressures for some countries to sacrifice the environment to gain market advantage. Capitalism works well, but it also tends to create a race to the bottom when it comes to environmental protection.

Creating a fifth freedom for the environment is also harmonious with the other four freedoms. Often destruction of the environment results from the actions of impoverished people who are struggling to survive, whether by cutting down their local forest to an extent that it does not grow back, for example, or overfishing to where fish stocks do not come back. The lack of the first three freedoms, particularly freedom from want, can thus lead to the destruction of the environment. As we reach an agreement regarding the first Four Freedoms, well-being for all, the result is that the need to sacrifice the environment to survive is reduced. In this way, the Five Freedoms are intertwined and the success of each bolsters the others.

Given the strength and well-being that each of us will gain from five universal freedoms, it is also time to dispel another myth — that there is not enough to go around. We pay dearly for the myth that we can't afford to have health care and education for all, and the myth that environmental protection is too costly. These myths are untrue. For example, studies have conclusively shown that not only will global warming cause serious suffering and diminishment of our daily lives, but it will cost us more to pick up the pieces after hurricanes, droughts, and flooding than it will cost to avoid these calamities. Similarly, while education may cost more initially, it creates good jobs to construct schools and results in highly productive workers. The net result of the implementation of 2048 is a financial savings in addition to fulfilling lives.

No Increase In Taxes

Furthermore, securing Five Freedoms for all will not require more taxes! All it will take is the reallocation of existing tax revenues. The real myth is that we must continue the way we are going. Our international community is spending \$1.4 trillion a year on military expenditures. One percent of GNP for all countries is roughly \$500 billion. Therefore, all it would take to bring about the full realization of the Five Freedoms and to usher in a new form of human security would be to reallocate \$500 billion of military costs toward the realization of the Five Freedoms. That would leave \$900 billion for military, more than enough!

The truth is that there is enough funding for the realization of fundamental human rights, including economic and social rights. The problem is those who are presently profiting do not want the public to believe there are sufficient funds for military and human rights because they have an interest in maintaining the status quo. It is time for the human rights community to have the strength and daring to band together so that we have the clout to stand up to this narrow-minded view.

One way that myths are perpetuated is by keeping people unaware of the truth. Today, for example, the United States gives only 0.17 percent, less than one-fifth of 1% of its GNP, to foreign aid, and much of this goes for military purposes, not education and health care. One percent of GNP is not too much to ask, particularly when greater security for ourselves and our children is the result. Just think of the cost if the bird flu or some other pandemic were to arise out of abject poverty in a poor country and then sweep the world, killing tens of millions in all countries and causing utter chaos and financial collapse because goods could no longer be produced and shipped in our global economy. A penny of prevention is worth a pound of cure.

People in the United States, on the whole, like people in all other countries, are fundamentally good and generous souls with whom you can sit and talk at their kitchen tables. Many do not know that their government gives less than one-fifth of 1% to foreign aid and is at the bottom for giving among developed countries. They probably also don't know that the United States spends more on military than all other countries combined. Part of the role of 2048 is to help spread awareness. When people know the truth, they typically support reallocation of resources as part of our agreement to live together, in keeping with their self-interest and morals.

Awareness can be created with a small percentage of people. Just as it will only take 1% of GNP for the realization of education and health care for all, so too it will take only 1% of humanity to share the news of 2048. Word of mouth, spurred by our innate desire to live in peace and security instead of war and want, will spread the word. This 1% of humanity already exists within the arts and media, our nonprofit and for-profit businesses, our places of worship, our universities, and even our governments — now the Internet and 2048 are bringing all these communities together.

Knowledge of the Five Freedoms is essential to achieve this 1% “tipping point” for the success of 2048. Students and the public generally need to be able to recall the Five Freedoms just as easily as they can count the five fingers on their hand. As they learn their rights, they also come to expect them, both from one another and from their governments. What they expect today, they will demand tomorrow. The Five Freedoms are deeply held cultural values that lead to lasting results. Now, with the Five Freedoms for all etched firmly in mind, let us consider each of these freedoms individually.

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Wednesday, October 13, 2010

[Tamara Brennan: Looking Beyond Money, Living Beyond Fear](#)

Looking Beyond Money, Living Beyond Fear

by Tamara Brennan [article link](#)

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(bold text emphasis added by MMmeta)

The recession has dramatically demonstrated just how interconnected we are. As the housing crisis hit the calm waters of people's daily lives it sent waves that traveled over the nation and quickly reached far shores around the world. Unfortunately fear about the future is contagious. People hold back in their spending and local economies shrink like cashmere in the dryer.

We have given the idea of money incredible power. Great acts of altruism are accomplished through philanthropy that brings hope and comfort where there had been none. But in its darker incarnations money creates empires capable of destroying ecosystems and wasting the health of whole populations. Money fathered the industry of war.

On the individual level, lack of enough money causes us tremendous pain. **We have been indoctrinated to believe that without the special printed paper that comes from any nation's mint we cannot obtain the goods and services needed for a good life.** It doesn't matter if they are rupees, quetzales, pula, yen, rand, euros or dollars, without enough in their pockets people resign themselves to dissatisfaction, poverty and suffering.

Under the current economic circumstances, it is more urgent than ever that we shun the limiting beliefs we may have about our power to acquire what we need and look beyond our wallets for other forms of currency. There is a well of creativity that can be tapped to bring more abundance to people and communities. This is a good time to experiment with ways to re-invent commerce and expand our potential to acquire the things we need and want. Here are a few ideas that have worked.

In the early '80s while living in Durango, Colorado I made my living by practicing therapeutic massage. A town of ski bums, mountain bikers and climbers, people were just getting by from what they could earned during our winter and summer tourist seasons. Massage for many was a luxury they could not afford.

Wanting to increase my ability to acquire what I needed, I started offering to trade professional massage in exchange for goods and services. Who would not want a massage to relieve stress or to alleviate the pains of hard mountain biking or skiing? My trade activity grew rapidly. The owner of the local bookstore, an avid mountain biker, let me charge books which were paid for with massage. A fellow called to ask if I'd like a cord of firewood delivered to my cabin door before the first snows. I jokingly accused my dentist of being over zealous in finding work to do in my mouth to which she admitted wanting more massage. People began to pay debts to others by transferring massages to them.

This bartering grew to include others throughout town. There was no formal structure, just agreements between people, "I'll give you my services in exchange for your goods, sound good?" People were able to do business without cash just by keeping the agreements.

Eventually someone created a register of available bartering partners, making it possible to trade with people one did not previously know. As if to prove the success of the movement, the organizer of the register was contacted by the IRS with instructions to oblige barterers to pay income tax on the value of the trade. After a bit of eye-rolling, people continued the tax-free, people-to-people trading.

A more formal extension of bartering is the creation of "local currency" as a community-based system of exchange. One of the better known experiments with local currency has been going on since the recession of 1991 in Ithaca, New York. "**Ithaca Hours**" can be used to buy goods and services in Ithaca. The movement began when vendors at the local farmer's market decided to accept hours for products. It soon expanded widely to include many businesses. Eventually Ithaca Hours received serious attention from the central bank in China that sent a high level official to Ithaca to study it. The [E.F. Schumacher Society](#), founded to carry on the ideas of the visionary economist and author of *Small is Beautiful*, promotes such community-based experiments.

Once you get out of the box of thinking you need money for all business there is no limit to the kinds of cash-free services that are possible as Alec Keefer demonstrated in Portland, Oregon. Alec dropped out of high school to read heady books in the basement of a house he and friends squatted. A true believer in the power of permaculture to reshape societies into sustainable systems, listening to Alec's analysis of how to transform society's institutions is as good as or better than talking with any futurist sociologist.


In his early twenties, Alec founded the Anarchist Post Office in Portland, a town where biking is a major mode of transportation. It worked like this. People dropped off their mail at boxes in participating coffee shops, stores and restaurants. Volunteer mail carriers delivered letters with destinations that happened to be on their way as they biked around town. No postage was paid. People just did the favor as they did their errands.

We are fundamentally creative beings capable of composing great symphonies and building hospitals to save lives. These times are testing us, encouraging us to remember the breadth of our better natures. **We are being pushed to seize new opportunities for cooperation and trust, and to make a stronger commitment to the common good.**

If we go into that realm where fear has to wait outside, we will encounter the courage and excitement to try new ways to meet our needs in cooperation with others. As more people experiment with creating innovative systems it will become clear that the crisis has presented us with an opportunity to refashion commerce to better support each other and help businesses thrive where we live. If that excitement were to become contagious, we could very well find ourselves creating prosperity for many while at the same time liberating ourselves from fear. Keep the faith.

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Posted by caimbhriain myrddin at [11:28 AM](#) [0 comments](#) 

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Joe Brewer: The Death of Self-Interest Fundamentalism

The Death of Self-Interest Fundamentalism

by: Joe Brewer [article link](#) [article link](#)

April 2010 | Cognitive Policy Works | truthout

Self-interest fundamentalism was the economic religion of the 20th Century. We are now in the midst of an economic reformation on par with the Enlightenment as we enter the new millennium.

Have you noticed that a lot of people seem to think that appeals to self-interest lead to a moral and just society?

No, I'm not merely talking about economists. Self-interest evangelicals have been spreading the good news for decades in public policy programs, political science departments, and financial institutions too. Converts can be found in environmental organizations that tell us we'll save on our energy bills if only we change those light bulbs. And blind zealots run polling companies that deploy the doctrine of self-oriented rationalism when they tell us that the preferences of individuals exist in a meaningful way to be measured – with nary an inkling that the way polls are conducted might influence how people respond.

Is self-interest fundamentalism dying? Cracks are certainly spreading through its foundations, as I'll discuss in a moment. The more important questions we need to grapple with are whether *it should die away* and, if so, with *what should we replace it?* Consider your answers to these questions. I'll share some of mine below.

Yes, rationalist fundamentalism still has a stranglehold on society. It's meteoric rise to dominance goes all the way back to the nuclear arms race that poured truckloads of cash from public coffers into defense contractor piggy banks through the "game" of mutually assured destruction during the Cold War. We saw it clearly during the Vietnam War when "body counts" laid the foundation for an entire generation of video game players to score points by killing more enemies – never mind that we were slaughtering innumerable civilians.

And, of course, it was only a matter of time before schools fell under the knife of test-based bookkeeping to "hold students accountable" to rationalist ideals of performance measurement – at the expense of actual learning. A web of trans-national organizations have come into existence – the World Trade Organization, International Monetary Fund, and World Bank being the best known – that push the ideology of self-interest into the center stage of world affairs.

Theory of Self-Interest: A Creation Story

How could an impoverished model of human-as-self-focused-calculating-machine have ever come into being? A common myth is that self-interest theories rose out of behavioral studies conducted by psychologists. A nice bedtime story perhaps, but it isn't true. Would you believe me if I told you the behavioral model underlying the global economy came, not from the human sciences, but from mathematics?

Back in the 1940's and 50's, a research center was created to explore fundamental issues of concern to the Air Force. This Research AND Development institute was aptly named the RAND Corporation. Within the high security walls of this military think tank, mathematicians developed abstract principles for nuclear strategy during the Cold War. In the midst of this particular, historically contingent environment – and motivated by concerns of defense contractors in the air combat arena – the notion of self-interested rational action was born. Proof positive that the most bizarre stories are found in the non-fiction section of your local library.

(If you'd like to read the full story, check out S.M. Amadae's [Rationalizing Capitalist Democracy: The Cold War Origins of Rational Choice Liberalism](#).)

So the birth place of modern market fundamentalism, in the guise of “rational choice theory”, was the military think tank that gave us the disastrous arms race. Untested and theoretical, it quickly spread throughout the highest levels of government during the tenure of Robert McNamara at the Department of Defense, then whipped through the economics departments of many prominent universities, spurred the creation of public policy analysis as a “scientific” field, and undergirded today’s global institutions of economic governance.

But things are starting to change.

Looking Forward: 21st Century Institutions

The first experimental studies of rational choice theory by behavioral scientists, principally Daniel Kahneman and Amos Tversky, showed that a foundational premise of the theory was wrong. (As a technical side point, they showed that preferences can be reversed by merely framing a question differently.) The “[prospect theory](#)” that arose through these experiments became the bedrock of a new field – behavioral economics – that has grown in prominence since its birth in the 1970’s.

Throughout the subsequent decades, researchers found more damning evidence against self-interest. Paul Slovic and his collaborators at [Decision Research](#) have systematically explored how risk perception influences our decisions in many ways that fly in the face of rational choice theory. Human beings depend on emotional cues to make decisions. And many of these cues are associative rather than based on inferences – thus they do not fit the paradigm of rationality presumed by rational choice theory. In fact, human beings cannot manage risk – especially in the highly complex social situations we often find ourselves in – when regions of our brains that process emotional information are damaged. Antonio Damasio sealed this argument in his 1994 book, [Descartes’ Error: Emotion, Reason and the Human Brain](#).

A new view of human reason is on the rise in academia. Unlike its predecessor, the new paradigm is profoundly based in the workings of our bodies. This “embodiment” view incorporates insights from computer science, linguistics, neuroscience, philosophy, psychology, and robotics. Its adherents include people like Gilles Fauconnier, Raymond Gibbs, Mark Johnson, George Lakoff, Eleanor Rosch, Mark Turner, and Drew Westen.

Arising with this new view is a profound shift in how we understand human thought and behavior. Just as the institutions of yesteryear grew out of the old paradigm, research in the cognitive sciences beckons us to think differently about the institutions of tomorrow.

This is where I do my work.

I’ve seen how methods like cost-benefit analysis fail utterly when applied to environmental challenges. Future costs are weighed against current gains in a false choice between short-term profit seeking and long-term sustainability. I’ve also watched as public policies built on outdated performance measures undermine that which they are meant to improve. A key example is the educational paradigm that gave us No Child Left Behind – high-stakes testing – which [flies in the face](#) of what our teachers know about real learning. Any effort to treat moral pursuits – like making the world safe for future generations or educating a child – will demand broader measures of success than numbers alone can describe.

In a [previous article](#), I described some things we’ll need our institutions to do in the 21st Century:

In a world based on this new perspective, things work very differently:

* Citizens recognize fear-inducing news reports intended to inflate manufactured risks and hide awareness of genuine threats, thereby reducing the effectiveness of these manipulative tactics.

* Journalists understand the consequences of how facts are presented and beliefs are promoted in the structure of news reporting, resulting in coverage that enhances—rather than erodes—the democratic process.

* Policy-makers abandon contrived and faulty presumptions about “economic rational actors” and instead craft solutions to societal challenges that improve the lives of real people through deeper insights into the human condition, culminating in robust policies that stand the test of time.

* Advocates articulate clear and compelling calls to action that resonate deeply with the values of the citizenry, thereby promoting greater civic engagement and community empowerment.

What’s more, we’ll need to build a new foundation for our economic institutions. A recent example shows that the old approach is inadequate. Amartya Sen and Joseph Stiglitz, two Nobel prize winning economists, led a commission to improve upon the Gross Domestic Product (GDP) when measuring economic well-being. They spent most of the 79 pages of their [personal reflections \(pdf\)](#) describing a long history of criticisms that show GDP to be grossly inadequate. Yet, very little of substance was offered to take its place.

What does it mean that a group of leading economists don’t know how to measure economic progress? [In the words of Sen](#), when talking about the limits of rational choice theory:

It seems easy to accept that rationality involves many features that cannot be summarized in terms of some straightforward formula, such as binary consistency. But this recognition does not immediately lead to alternative characterizations that might be regarded as satisfactory, even though the inadequacies of the traditional assumptions of rational behavior standardly used in economic theory have become hard to deny.

This tells us that many economists recognize the limitations of rational choice, but they don’t have ready-made alternatives. Yet the old tools are well-known and ready for use so they pick them up again and again. They are looking for something better, but haven’t found it yet.

I’d like to offer that the alternatives are starting to emerge in the unexpected corner of academia where researchers study the human mind. New tools cannot be found so long as the old paradigm of human nature remains. My colleagues and I are in the process of developing these new tools. What does our paradigm look like? Here are the key features:

* **Human beings are profoundly social.** We are wired for empathy and we learn how to act in the world through interactions with other human beings and the natural world;

* **Human reason is embodied.** We think and act through the interplay of brain, body, and environment. Emotions are vital to effective decision-making. And our understandings are shaped by the contexts we operate in;

* **Human thought is evaluative.** We interpret the world through core values, our sense of identity, and conceptual models for how we believe the world works. There’s no such thing as “an objective world” when dealing with social and political issues because we are co-creators of the realities we experience.

Each of these features tells us something about how a human-based economy should work. It should recognize the value of community in our dealings with one another. It should be designed around our biological needs for survival in a world where things like potable water and fossil fuels are becoming limited and the planetary climate system has been disrupted in a manner that threatens us all. And it should acknowledge that interpretations of human well-being are perpetually contested by competing perspectives.


Yes, it is time to let self-interest fundamentalism go the way of monarchy and feudalism. It may not go silently into the night, but the end is nigh. Pretty soon we will have laid the foundation for a sustainable future – both ecologically and financially. In order to do so, we’ll have to acknowledge how human beings actually are instead of how theorists engaged in military strategy presumed us to be 60 years ago.

This is a huge undertaking. It won’t be completed overnight. Nor will it be the sole effort of a few visionary thinkers. But it must start somewhere. My suggestion is that you’ll see it starting to take shape at the boundary between cognitive science and the world of expert practitioners at all levels of governance.

Look there and you'll probably find me too.

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Labels: [Imprint](#)

Wednesday, October 6, 2010

Anarchism and Truth

Anarchism and Truth

A Treatise of the Spiritual Aspects of Anarchism

by Peter Ostrowski

excerpts:

1. OUT OF DARKNESS

... Who will endow our words with meaning if not we? We speak of work, of god, of society, yet have no common understanding of their meaning, nor even acceptance of their existence. Our words are chosen for us and inhuman forces decide on what they are to mean. So when these shells of language are finally passed down for us to use we find them to be but empty sounds. In fear of losing language and returning to darkness and not knowing, we look to the word-maker to lead us to their meanings.

From upon our tower, high over Babel, we see a land imbued with confusion. Some of us manipulate the chaos to create meaning for those who wish to believe; for for them to refuse to believe in that which is not true would be to believe in nothing. But what is truth? Can the absolute and the subjective both be truths? Cannot the allegorical and metaphysical be truth?

When meaning is taken away from our words, they will become the tools of the word-manipulators. Words with which we cannot communicate are not needed; they will become intersynonymous and then be lost. We must reclaim their meaning, for only then can we use language to speak of building mankind's future. New words will be needed and created as our understanding grows and new questions about our universe are asked.

We speak of jobs and professions as pertaining to purpose in existence. What are these things? Are they what we do to obtain money which we need to stay alive? If so, then we claim that survival is the purpose of our survival. In thinking of professionalism we vaguely acknowledge a tenuous divide somewhere between unskilled labour for money only and jobs which require skills or qualifications; something somehow higher yet still paid. So in a world with no money, will people cease to have professions? We face a plethora of ambiguity and non-definition and a paucity of words themselves. But to define the profession as vocational work towards revolution and, moreover, towards the realisation of humankind's highest potential, is to envision a money-less world in which all have professions; a world in which work becomes that which is chosen by the individual, and choice is truly choice, not submission to necessity, not the coercion of poverty and death, as all the paths of option will be leading away from the heart and mind and will of the individual.

I believe that there can be no political mechanism to act against famine, war, material and spiritual poverty and the daily murder of millions which is perpetrated by nationalism and capitalism. The revolution, when it comes, will be a spiritual one, for change can only be born of a new way of seeing the world, a new consciousness. A profession is, immediately, work towards such an end. It is work which is internationally illegal, for all governments actively stifle or legislate against its facilitation. But it also has a greater purpose. There will come a time when we no longer need to fight against our self-imposed oppression, and professional work will then become pure art and science, pushing us towards achievements we cannot even contemplate today. We will no longer be burdened by mere survival, but be free to explore Creation in any way we can, elevating ourselves ever onwards towards ultimate truth.

It is a lie that more than a very few of the labouring and administrative tasks set for us are necessary, for it is a lie that money exists, and without imagining money all but one in many thousands of the jobs that are being done today would be inconceivable. We tell ourselves that employment should be exploitative to have value, that to labour out of the greed of others is to have a job. Let us not belittle the worth of our lives so. Even accepting capitalism's compromises, that to work pragmatically and selflessly we need funding for food, shelter and materials, let us believe that one can only be said to be employed, to have a job, if one is financially able to live and work professionally, alone if need be. Self-funding through unrelated labour is unemployment if the work suffers, as it inevitably must, through the time that is thus wasted. We must reclaim all that which has been stolen from us by exploitative labour.

Even for those who want for nothing other than survival, labour, day after day, year after year, which merely supplements another's income, must be named, for surely then it does not provide a 'living wage'. Furthermore, if the supplemented income is insufficient, then it also cannot be funding for a job. Thus we must question how many 'jobs' (in the lower sense of the word) actually exist. How small a minority of people do this thing which is ostensibly compulsory?

To speak of 'earning' a living is surely mankind's greatest self-deprecation. It is as if we are stating that some people, through their own sloth or fecklessness, do not deserve to live. In this way we belittle art and science, which exist to benefit all mankind, not merely to provide the artist or scientist with money for survival. Yet we perpetuate massed fear and resistance of these highest of human activities, our only tools for realising our future, our common destiny.

We follow those who ensure that we believe we need to follow by reducing all human endeavour and aspiration to a simple choice between right and wrong. But is it right to deny one's own self and follow blindly? Is it right to lead? Is it wrong to believe that human worth lies beyond the making of money or mere survival? No one declares what the difference between right and wrong actually is.

So is it then 'right' that in our schools there exists such an extraordinary and profound dichotomy in what is taught as the basic truths of Creation? For science and religion are both presented as such truths. The purpose of compulsory state education was, ostensibly, to educate all our people, so that the fetters of superstition and ignorance would be removed and truth, that is, knowledge and understanding, would prevail, and thus free-thinking and our spiritual awareness of the world and our place in it would grow in all of us. But our chosen minister for education, responsible for the teaching and popularisation of science, declares that schools should be institutions where these undefined terms, right and wrong, are taught and explained. He tells us this can only be achieved through the teaching of religion to our children. Thus they will believe it right that the world was created in six days. That supernatural creating entities spoke to men, before murdering them all in divine deluge. That decaying corpses can rise and live again, that there is a world just above the sky to which they then levitate and enter. That it is right and preordained that we will destroy ourselves in a final battle and be judged good or evil, right or wrong, holy or irredeemably damned. Thus we are taught that the responsibility for our survival and progress and for our Armageddon does not lie in our collective hands, for if the blame for total and final genocide were held by all mankind, then who would be holy, who would be good, who would be right?

The lessons for life which are taught and learned in schools are inculcated through lies, intimidation and hostility; the last people in the world who should be teachers are teachers. We learn that respect is something to be demanded, and that it may be commanded through violence. We learn that, if our strength is sufficient, assault is to be used for coercion, that others will obey our orders if we kick and punch them. And then we take our lessons with us, scars proudly borne, into our solitary, final journeys. This is how we are building our future.

Hence we despise, fear or ignore true science and the highest art - our only means of progress and, indeed, survival. This is why we speak of employment and work as we do; they are to us the infrastructure of our conservative, stagnant world, and we are but epiphenomenal to it - sentience is seen as being no more than machinery. Those whom we regard as working are said to be employed, that is, the labouring are used - we regard labour as exploitation, something with which to be graced by others, and then regard it as our personal strength. But what of the unemployed? Do they not live? If so, why must we labour? Would we too not live without employment? It is possible that we would, but we must realise that those whom we term unemployed live only through a trick of language, because the unemployed are not the dead. In any case, we must conclude that we keep people alive who do not keep us alive. For the criterion for accusing those who do not earn money of irresponsibility and non-contribution to society is whether or not they need more money to stay alive than they already

own. Inactivity, sloth and greed by the financially independent is at best envied, at worst lauded, while the unfunded professional is seen as a parasite in the world he loves and whose future he is fighting to work for, for such work is adjudged meritorious solely by the practitioner's financial solvency, and not its intrinsic value. The activities which people who have professions (in this sense of the word) demand to do are not just for their enjoyment or to alleviate boredom - theirs is anarchist work, which mankind must do because capitalism is murdering millions daily and for that reason alone has to be eradicated. Capitalists claim that we should let the unemployed die, for mankind has no future anyway and that there can be no social progress.

The Babel brought upon us by this inhuman force, the creator and annihilator of words, is its life blood. If the intangible remains nameless then it will not exist within our confounded language, and so will be unspoken, invisible, untouchable and perfectly armoured. Hence to name it would be to speak of it and to begin to understand that which cannot survive in our sight. We name it Mammon and expose it.

Mammon must defend itself. Its greatest strength is in knowing that human spirituality is the one force which would destroy it and so must be kept in perpetual twilight - capitalism ensures that anarchism and revolution do not pay and are therefore very difficult work for most people to do. Mammon's greatest weakness, and the reason why its own murder is inevitable, is in not understanding at all what the soul is, what it means to touch the numinous.

Then we must name the forces of Mammon which, like puppet strings, bind and violently repel us, keeping us as fractured tribes, strangers before our own people. This we name nationalism.

We are living in the time that history will remember as the dark ages. A time when good citizenship is taken to mean the willingness not to contribute, but to compete, to work only towards one's personal interest and gain; to show deference and obedience to the winners, the vanquishers. The ultimate winners are those who command deference even from those others who name themselves winners. But clearly, to hold such values is the antithesis of citizenship. And nowhere in these rules we dare not write down is there any reason why the thief and murderer should not serve self-interest at any cost to the other.

But what freedoms, choices and opportunities can there be for those who live within this artificial fortress we have constructed? When there is nothing to achieve or contribute, only competition and winning or losing, then the enterprise of the winner is negligible against the infrastructure within which such victory has been forged. For this game, this battlefield, has been created by the hundreds of generations before us and, of course, by the vanquished, the losers. The only achievement of the winners is to maintain this tyranny of our own making to create future winners and losers.

But our games are played and won with loaded dice. Those who do not win are bound and helpless at the start. We cannot even refuse to compete. And what is there to win but the right to throw our lives away, to beg for mindless labour? Capitalism would reduce free-will to a choice between unending toil and extermination. Those who think they have won, in so viewing their position in Creation, have nothing; Mammon feeds on such beliefs, leaving the winner with the greatest imaginable loss.

We believe that there are many different political systems in place in the world, other natures of nationalistic tyranny. We speak loosely of capitalism, socialism, communism, and think that there are fundamental differences in the ways that various countries maintain their existence. But what is capitalism if not the need to labour for money, while a ruling elite control the citizens by force? This is the only political system there has ever been in this world where no country can exist in isolation, and where each builds its armour of nationalism by creating, and maintaining or distorting, an abstracted economy.

So we will define capitalism as the building of economic fortresses, as nationalism, as inter-state economic competition. Thus to define communism will be to speak of a world without money, a world which must be all Earth, no less, for Mammon will not allow such a state to exist in isolated seclusion, surrounded by its totalitarian barbarism. It will be to recognise that there are no countries, and hence to never again speak of such arbitrary land areas nor of mindless allegiance to them. It will be our return to the allegorical Eden. Moreover, we will name this bridge we are building over genocide's canyon socialism. This will be the work and lives that are to take us to this great ending and beginning. It will be the name of our changing.

Out of all arrogance and presumptiveness, the worst is for one to demand obedience and deference from another.

Communism will be lawless, for no one has the right to command others. At that time we will be united by anarchy. Each will have unreserved respect for every sentient mind, every being living, dead or unborn; human, animal or a future intelligence beyond imagining; terrestrial or other-worldly. For not only do we exploit and abuse that which is human, but also we exploit, abuse and even feed on, devour, all that is sentient, all that which knows. Never again will it be so; the revolution will facilitate the liberty of all. At such a time the anarchist will finally live by anarchy; today he must live by anarchism. Anarchy will be born of anarchism at the end of socialism's path toward our future.

Anarchism is the name of mankind's struggle against ignorance. Both science and the highest art have this ultimate aim, so they are both anarchist activities, but we also suffer in part from social ignorance, and fighting this is the third class of anarchist work. Social ignorance is ultimately blindness to our own spirituality, and it is our spirituality which fuels art and science, so clearly then our work must proceed in all three areas simultaneously if we are to achieve anarchy. But even in an anarchic Utopia, progress will not be finished, of course. We will still be living in a vast, unexplored, barely understood universe, only we will have then achieved a level of spiritual enlightenment - present in all individuals - which will allow us to finally pass the boundary between anarchism and anarchy. It will be like emerging from a global childhood.

It is preferable for anarchists to speak of the eradication of capitalism rather than its abolition. To use the word abolition would imply that mammon may be legislated against, when in reality it must be removed from our hearts, forever. When capitalism has been eradicated there will be no laws, not even those which promote freedom. **(In fact, it is not even wholly correct to speak of the removal of capitalism, for capitalism's cause is not something solid and tangible, rather it is a great hole in our souls which must be filled with spiritual awareness and a sense of the numinous.)**

Lastly, we must understand that which we call democracy. Through promulgated lies we believe unquestioningly that democracy, when taken to describe organised voting for government, is a man's highest freedom, that it creates a world of the people's choosing, of equality, that it is a levelling power. This is not so. Democracy must allow any action of the individual's own choosing. It is to assert and facilitate the right for each to achieve their full potential as human and spiritual beings. It is to never again vote for government, for no one has the right to govern another, even when claiming to be empowered to do so by the fiat of a majority consensus within a land area he chooses to name Country. Voting is enslaving and deference, and is not democracy. **When capitalists speak of democracy and capitalism facilitating equality and freedom of opportunity for all, they speak solely of only one kind of opportunity - that to make money, and nothing else. In fact, all other freedom is denied unless, as a secondary consequence, it generates money.**

We allow ourselves to believe that in Britain and other countries which we deem to be democracies, the laws we have 'chosen' to live under are equal for all individual citizens in each of those states. We consider this to be entirely just and condemn any alien state which we believe sets and upholds different laws for different groups of people within that state. But in fact we know of nowhere where this is not so, for we are all citizens of Earth and this is exactly the system nationalism necessarily creates for us all. And in any case, is it in fact just to homogeneously and oppressively attempt to regulate the behaviour and lives of so many people, all of whom are so very different from each other, having such widely varying aspirations and talents?

We are blind, silent, paralysed, numb and barely sentient. But we are here, and we look to see what this place is and what it is that we are. Is there a way to create our eyes and tongues and wings? I believe we know of a way; we must have the courage to take this path. And I believe that as I write, fewer than five hundred more years thus remain for humanity as it exists at present.

And so we point our radio telescopes toward the countless billions of stars, listening, waiting. But there is only silence, only the aching loneliness of being lost and alone in an unimaginably vast universe. It is for us to find what is beyond this darkness and to become something more than predators and prey in the primeval swamps and jungles. For, as long as there is no one here to be contacted, the sky will remain black, forever silent.

2. DIGNITY

Exactly what is anarchism? Why is it important and what will we achieve through it?

The lower, most primitive parts of the mind are the cause of war, murder and capitalism. The higher regions are all we have with which to overcome these insentient urges - they comprise our only weapon against instincts which could eventually destroy us all completely. These highest echelons of our humanity are neglected in us all, and in some they lie totally unrecognised by that individual. Human culture must therefore embrace and exalt these facets of ourselves which point us to the full potential of sentience in the universe, for only such a culture can possibly ensure the survival of life on Earth. Such work - the gestalt sum of individuals' vocational professions - is called anarchism.

But all societies actively repress the use and development of these most highly evolved faculties of the mind, allowing the violent, unthinking, primitive parts to control us both as individuals and as a world society. Anarchism is the process by which we must reverse this trend if we are to have any future.

This concept of vocational professions [our ministry] - work towards both the spiritual revolution and the further development of Man - differing from labour for money, is very difficult to explain popularly because the great majority of us do not have such professions. Anarchists - the only people who do such work - comprise only a handful of members of the human race.

The people who are working towards the spiritual revolution are insultingly and vindictively accused of sloth and parasitism, when in fact the only true work is theirs. Such remarks and attitude come from those of no vision, aspiration or commitment to anyone other than themselves. They are the true unemployed. They are the ones who are lazy, the majority who are wholly reliant on a very few.

Facts must be demonstrable. We must find a way to articulate exactly why anarchism, art and science are important. Even if we give part of the answer - that these things are vital to our survival and progress - we must then give a reason as to why our survival should concern us, why progress has value and, indeed, define precisely what progress is. In any argument between anarchist and capitalist, the former will be able to deliver an unshakable counter-argument against every attempt to justify the capitalist system, the ultimate such refutation being that capitalism will destroy mankind. This leaves the capitalist with one last riposte - final and desperate, yet still seemingly impossible to refute. He will ask why we should care for anyone else, why we should care what happens on Earth after our own deaths. To find a reply is truly difficult.

When anarchism is such a seemingly arcane philosophy - the remit of a small number of individuals, each isolated from the others - then can the basic tenets of anarchism be expected to be embraced by humanity as a whole? They will not be if these concepts are philosophically complex and difficult to understand on an intellectual level. But they are not! **The precepts of anarchism rest on the spiritual base which I believe is present in all people. If not for the social forces - in actual fact, anti-social, pernicious forces - which blind us and bury our spirituality, the spirit of anarchism would pervade the world we live in. Capitalism, by its very nature, leads people away from the sight of their own spirituality - it actively prevents us from living spiritual lives.** We are denied true education, and are forced to engage in activities (under pain of death) which are humiliating, degrading, damaging to our physical and mental health, and are a waste of the time we need in which to work. We dedicate our lives to waiting for our own ends: for five o'clock, for Friday, for retirement, for death. Under Mammon, ambition consists of but wishing our entire lives away. **And the paths along which capitalism does send us could lead anywhere - to violence, war or total genocide. We have lost control over our own directions.**

In defending itself, **Mammon doesn't merely suppress the word anarchism, but understands the power of ridicule and reduces the meaning of the name to something which people will equate with no more than terrorism and rioting,** and which for them will have no political meaning or ideology at all.

Thus the police seek to exculpate themselves from any responsibility for incidents of violence at public demonstrations or rallies by directing the blame for any such confrontations onto 'anarchists', immediately gaining public support through the years of the misappropriation of the word. National and global television and other media networks duly and authoritatively report and disseminate this unchallenged libel. **Anarchism is thus continuously fighting such world-wide reactionary political misinformation, becoming reduced to no more than a purely perjorative and abusive term, whilst being denied virtually any media access at all in which to expound its actual aims and viewpoint.**

Mankind's destiny may only be realised through anarchism, yet it is the one political creed which is completely censored and suppressed by all aspects of modern society, including the popular media and all children's state education.

Would the creation of an anarchist political party help to strike back against this misinformation and media neglect? It is difficult to see how anarchism's work could be placed in the party political arena. Anarchism transcends leftism and rightism, and if it were to be placed in the political spectrum, there could be nothing to the left of it, and to its right would only be ranged various degrees of watered down capitalism. In any case, its voice would be tiny and unheard. **Perhaps the formation of an anarchist union is possible, however - a society bringing individuals together so that they do not feel so alone in their work [the "anointed" community].**

We need to identify the areas in which fundamental social changes must be made. For example, the problem of unemployment may be addressed by attempting to spread work out among all citizens. **But in a society so advanced that a concerted effort has been made to share out jobs in a fair way, money will have been abolished too.** This would eradicate 99% of the jobs which exist at present. Conversely, many more vocational human activities will be created by this monumental advancement in our spirituality. Necessary labour would then be done as a form of voluntary national service and would not impinge to an intrusive degree on liberty and the time which people need to work at these professions. Such labour would be performed during natural breaks in a person's career, if such gaps happen to arise. Inevitably, some professions would allow for little such time, and so people would have to give as much as they were able to, even if this meant that some could only contribute very little. But under anarchy we would understand and allow for this.

The 'industrialised' countries, of which Britain is one, garner a disproportionate part of the world's wealth and possessively hold it close, prepared even to murder in order to defend it. For not only is war murder, but so is the world-wide economic competition which starves millions. Moreover, given the arbitrary nature of country boundaries, all war is therefore civil war, whether it be in the form of armed combat or interpersonal socio-economic competition; we are citizens of one planet.

It appears that this is how most of the employed want the world to be. It is how most of the unemployed want the world to be. To then have the temerity to complain of being victims of such a system, or to pity the poor they themselves have created, is hypocritical, arrogant and wholly self-centred [we are complicit]. We speak of the concessions by which the unemployed are allowed to survive as being safety nets'. But why are we walking tightropes?

Countries do not exist - we have fabricated them from our bigotries. We have made them up. This is the most fundamental tenet of social organisation. **Exploitative labour is maintained not by the ruling class, but by the exploited themselves. The exploited comprise the army, the one and only tool available to the rich and powerful with which to subjugate the majority, and to protect their own riches and power. The control of armed forces is ultimately the root of their power, the coercive mechanism which enables men to force their will onto others and to steal the common land.** It was only because people who possessed this violent might took and divided the land long ago that exploitative labour ever came into being. People were spread so sparsely over the Earth that it was possible for anyone to find a plot of land, build their own home and grow their own food. If people had not been prevented from continuing to live so freely, trade and money could never have come into existence.

The existence of armed forces, therefore, is both a direct consequence of capitalism and a major prerequisite for its continuing survival. One cannot be without the other.

It is often said that prostitution is the world's oldest profession ('profession' is always misused in this common aphorism, of course - it is actually used here to mean exploitative labour). But this cannot be so, for military activity must be older still. Prostitution exists because of money - capitalism - which is forced upon us only by military means. Therefore there had to have been armies before there had been prostitution. The first exploited workers were soldiers.

The people of our world - the citizens of our global society, present and past - are lacking almost totally in pride, self-respect, dignity, a sense of the numinous and hope for our collective future. **In place of these things fester violent hatred and nationalism, religion and superstition, and a fear of science, coupled with an inability to understand either it or the nature of its spirit. If we do not respect ourselves, then how may we ask for respect from others?** We allow people

to demand deference from us, and then meekly give it. This is my life - nobody has a right to tell me what to do, and I have no right to do likewise to anyone else - others' lives are their own. Only when we have first accepted this fundamental truth can we possibly accept responsibility for working towards mankind's future.

How can the exploited complain of their lot if they are not anarchists? About whom do they complain if not themselves? **If they want capitalism, then they want to compete to stay alive, they want the ever present threat of redundancy, they want to be at constant risk of losing the game of Mammon.** However, perhaps they do have this right of resentment if they have been enslaved and repressed, for a lifetime or for generations, and have had their intellectual and spiritual development stunted to such a degree that they don't even know what their basic human rights are. So many times I have tried to speak of rights and pride to such timid, obedient people as these, and have always found it frustratingly difficult to do when they so easily take deep offence at such frightening ideas.

Thus people who are trying to instigate anarchy are not trying to tell others what to do - they simply wish **to ensure that individuals are fully capable of both making and exercising choices** in their lives. **A social system which allows this is by definition named Anarchy.**

We allow God's land to be carved up and owned by a few and call the land - our land - property. Almost the whole world is chartered in this way, and we offer no opposition to this theft of our common heritage. Indeed, the popular use of the word heritage has been vulgarised to imply the ownership of the world by a few. **Yet the ownership of the one thing which is above anything else the personal property of the individual - our very lives and minds and will - we unquestioningly throw away.** We have damaged ourselves so badly that we cannot see that no one has the right to tell another what to do, to give orders, to starve, to murder, to imprison. We even surrender time. Our lives are so short, like the blinking of an eye compared to the cosmic time-scale, and still we speak of this time, this handful of years, as if it were not our own. We sell it to our masters so that we may live, and regard these contracts as just and fair. The 'theft of time' from these exploiters - shirking, impunctuality, sick leave - are condemned as anti-social, and we even speak of 'spare time', when we are not being abused and enslaved. But this time is ours! It is our lives! Must we be so helpless and obsequious? A day is such a precious thing, yet we let them all slip by, unused, one after the other until we die.

If people are not anarchists, then it is only they who must justify their reactionary stance. Yet although non-anarchists have vastly more opportunity than anarchists to expound their views, I have never heard anyone attempt to do so using a logically consistent argument. Not only do capitalists not understand anarchism, but it appears that they do not understand capitalism. Its proponents cannot justify it. **There can be no subjective argument about right or wrong - if the mental handicap responsible for capitalism is responsible for the daily murder of millions, then it is wrong and must be cured or eradicated.** It is not possible for there to be a logically consistent counter-argument to this, and it is a waste of time to listen to anyone attempting to expound one. Anarchists need not justify that which is, by definition, the only way to facilitate mankind's survival and progress. Choosing and supporting capitalism entails wanting to live in poverty or under the constant threat of redundancy and poverty equally as much as wanting to live in wealth and luxury, for it is not possible for capitalism to exist without all these things. It also entails wishing such restriction and injustice on all other people. **Capitalism's apologists claim that such a system facilitates the individual's freedom and choice. It does no such thing, because the free would not choose servitude.** Under capitalism, social responsibility consists of being compliant, deferential and obedient, and merely deepening the age-old furrows worn by the machine of the system we live by. This social responsibility includes no form of contribution to society other than interpersonal and international economic competition - ultimately, to the death.

In places of exploitative labour (and, indeed, outside of such environments) **so many people are quite prepared and willing to show deference to those who tell them what to do. No man has a right to give orders to another under such circumstances - that is, under the blackmail and violent coercion of capitalism** - and conversely, for humanity's sake, no one has the right to give in to such false authority and offer such abject deference to others.

Governments aim to combat insurrection by exploiting this human weakness and seeking to create a strong and pervasive sense of hierarchy in society. In the workplace, if individuals are forced to compete within an infrastructure of fluid, meritocratic pay scales, then this will serve to destroy any sense of solidarity between those fellow workers, for everyone will then be at everyone else's throat - there will be no coherent 'mass' of employees, strong in their number. Also,

by creating a culture where everyone is considered a 'consumer' or 'provider', governments ensure the fragmentation of industrial organisations, again stifling any possible spirit of solidarity.

So many accept and never question a great divide between 'manager' and 'worker'. Yet managers - secretaries and supervisors - serve no purpose other than to assist workers by organising their work for them. They have no other possible use, and if they do not perform competently then the workers must replace them with others. It is possible for entire companies - banks and suchlike, for example - to comprise no workers, in which case that whole organisation exists for no reason other than to serve and assist those who do work.

All the media perpetuate the capitalist ethos of home-owning, that is, the belief that a home is an investment and not a place to live. Anyone who regards their house as a monetary gamble and not a dwelling place must be prepared for the value of their investment to decrease as well as to increase. People who simply want a roof over their heads obviously desire low house prices, whereas capitalists speak of such a housing market as being 'depressed', and wish for prices to increase, which they then regard as being a 'recovery' of this market. **People who choose to attempt to scale such a property ladder forfeit all rights of complaint against any loss or state of poverty they themselves suffer at Mammon's hand.**

Consider also all the many exploited people who think nothing of calling others, whom they see as being in some sense 'above' them, Sir, Doctor or Mister, whilst they themselves accept being addressed by these people by their surnames or, more patronisingly still, their christian names. Those who demand deference must be prepared and willing to be themselves deferential to those who, under the system which they choose to embrace, are their masters. The implication is that there is yet another ladder to climb, and those at the bottom, if they take any opportunities to climb up, will treat their 'inferiors' - the very group of people of which they themselves were once members - in the same supercilious manner. Again, people who choose to play on this ladder forfeit their right of complaint against redundancy and any personality clashes in their place of exploitative labour which upset them, for the rules they choose to play by are of their own making. **Ultimately all the players are on their knees throughout their lives, and their desire to demand and give deference is born of a gaping spiritual vacuum in their hearts which denies their own basic rights, indeed, suppresses knowledge of what those rights are, and veils and clouds all perception of the potential of what it means to be human.** People seem determined to achieve absolutely nothing. It is a triumph of the human spirit, a magnificent achievement, that we have progressed even as far as we have, despite these seemingly insurmountable obstacles and this repression of the soul.

The second most profound act of this government's current residence in office has been the declaration that 'there is no such thing as society, only individuals and their families'. The most profound political act of this period has been for the electorate to then re-elect the party at the following general election (albeit after a cosmetic change of leadership - which I believe to have been precipitated by the immediate realisation by the government that this outrageous statement was politically grossly inexpedient, and urgently needed to be disowned and expunged from the people's collective memory). And now these same overlords have the hypocrisy to tell us that it is unacceptable for there to exist a social underclass of people who do not share the same values and aspirations as everybody else.

If the people who appoint themselves as our rulers claim that society does not exist, then what do they believe it is that they have dominion over? Nationalised industries - both manufacturing and service - and administrative bodies are steadily and systematically being privatised and the people are told that it is not the job of governments to organise such work. We are to believe that transport is not the government's concern - although the railways and roads have been and are still being built solely with public money. Nor do they wish to administer the distribution of gas, electricity or water. Such a philosophy, such a complete abrogation of their administrative responsibilities, is quite consistent with the belief that there is no such thing as society. So what is it then that has made the government contrive, organise, publicise and sanction the official national dream that is The Lottery? Why do they wash their hands of all the vitally important work which a government is elected to perform, while setting up and overseeing something which they claim has no importance other than being 'a bit of fun'.

The purpose of the lottery is to create, through an insidious, Machiavellian inculcation, a culture in which capitalism is customary and unquestionable, appearing to us to be as natural as the sky and trees. For the players are taught to be concerned only with a quest for their own luxury, just as it is in the capitalist world of exploitative labour and interpersonal economic competition.

This culture the lottery is aimed at creating is also one in which charity is not questioned. We are each expected to fight each other in serving our own, individual self-interests, and any pennies we have left over may then be thrown to charities. **If we were to believe the truth, that important things such as feeding, housing and educating the citizens of the world should be funded and supported as a matter of principle, and not through charities and lotteries, then this would be a monumental step towards destroying capitalism. And Mammon is aware of this.**

It is in capitalism's survival interest that people believe that there is no such thing as society, and creating a handful of millionaires will help to inculcate such a belief in us. If we aspire to win the lottery above all else, then there will be no room within our hearts for anarchist, revolutionary aspirations.

Mammon is prepared to make some of us millionaires in order for us all to believe the lie of Conservatism. **In order to survive, Conservatism must take away all hope and aspiration from the people, except the hope of economic victory and victories of influence, power and command over our fellow citizens,** and - apparently - the aspiration to win enough money to be able to avoid the need to do exploitative labour for the rest of one's life. The instigation of the lottery has acted to erode our sense of citizenship, for it has created a culture which actively elicits an expression of desperation, disenchantment and disenfranchisement from society from the vast majority of the populace.

When it is possible to compel people to do such labour, then it is easy to demand that they believe that those who do not do so shirk their social responsibilities and are a drain and burden on our common wealth, our public funds. So many show such blind diligence to their toils and deferential loyalty to their masters, who in turn are subjugated by the master of Mammon. Yet to them winning the national lottery is something to aspire to, a dream to hold and cherish and call a reason for living, so that they may cease labour and join the shirkers (those very people whom they had previously accused of not contributing through any work or labour toward a common good), for their million pounds would be paid directly from our shared national wealth, being in fact a far greater drain on that wealth than a man's unemployment benefit, even if it were paid to him for a lifetime.

Everywhere we turn we hear people saying what they would do if they won the lottery jackpot, how they would ostentatiously resign from their place of labour in an outburst of anger and relief. Yet, while they are still compelled to be exploited, they accept their lot without complaint or any concept of anarchism, denouncing 'scroungers and idlers' and speaking of how the wheels of society must be kept in motion through exploitative labour.

Capitalism demands only one form of contribution to society from its citizens - obedience, compliance and deference. Never does it expect the individual to actually want to do his or her tasks for any reason other than financial gain. This is why workers are subjected to pay scales and supervision, threats of redundancy and financial catastrophes if the earning of money ceases for but a week. If people are constantly being taught, forcefully, that the exploitative labour they are doing serves no purpose other than to make money, then it is hypocritical to expect them to have any intrinsic interest at all in that activity. The government's every public pronouncement is carefully designed to further instill in us such ways of thinking - unemployment benefit assessment explicitly demands that labour serves no other purpose than to make money for the labourer - and even the media, controlled by capitalism, also try to force us to believe these things. **We live under the yoke of an insidious despotism. Thus the individual struggles against appalling odds to search for any truth at all.**

As well as using the media and the law to control people's thoughts, to mould their ethics and aspirations, the government takes much away from us through censorship. Any society which uses censorship to control what its citizens hear, see or read, claiming that depravity and corruption are the products of social forces, in so doing admits that war (the greatest mass depravity and corruption) and crime are caused by society. Yet the only measures taken to combat these things are aimed solely at civilian criminality, and are merely punitive - deterrents against individual offenders. Punishment is always nothing more than anger, loss of temper and hatred. Those who wish to rule cannot admit this, because they themselves use violent moral crime in order to maintain their own power.

Censorship is but one example of the hypocrisy of capitalism's proponents who claim that their creed is a natural, self-regulating social system by which all of its members and their activities reach their own meritocratic level. **For Mammon would destroy itself if it were not tempered by censorship, or the control of drugs and arms, or the regulation of**


privatised industries to ensure that they do not make too much money, or the provision of state benefits to those whom it has made losers, or the regulation of monopolies and mergers, or the state funding of science and the arts. Capitalism does always fail.

Anarchy will need no such tempering.

Capitalism expects so little from people. It assumes that we will only care for anyone other than ourselves, except maybe our families or close friends, if those others are 'customers'. **Anarchism, however, recognises that people have so much more than this to give and to contribute, and because they want to do so. Without spiritual desire there would be nothing driving our work, no fire, no reason, and the whole of humanity would be volatily simmering with discontent.**

Many people who demand deference from those whom they see as being ranked below them in their place of labour (or even, in a general sense, socially) hypocritically claim that people who do not labour are not contributing to society. It is only possible to make such a contribution if one regards all others as being equal citizens. Those who demand deference are in opposition to anarchism and so cannot possibly contribute to society nor believe that such a thing is even possible except through capitalism's serving of 'customers'.

If this psychological subterfuge succeeds, if we are ever truly left with nothing to hope for or aspire to other than personal, selfish, cynical escape from the mindless labour, the fight for survival which we ourselves have created, then we will be left with nothing at all. Mankind will then have no future, because hope, the strongest political force there is, will have been lost for ever.

Posted by caimbhriain myrddin at [11:30 AM](#) [0 comments](#) 

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Metaphysics (Ontology, Society): Being and Knowing

Sunday, October 3, 2010

Charles Eisenstein: The Ubiquitous Matrix of Lies

Global Citizen Research and Media Group - Discussions

The Ubiquitous Matrix of Lies [article link](#)

Article written by Charles Eisenstein

We live in a ubiquitous matrix of lies, a culture of mendacity so pervasive that it is nearly invisible. Because we are lied to all the time, in ways so routine they are beneath conscious notice, even the most direct lies are losing their power to shock us. The most shocking thing about the lies of the Bush administration is that those lies are not actually shocking to most people. Why do we as a society seemingly accept our leaders' gross dishonesty as a matter of course? Why does the repeated exposure of their lies seem to arouse barely a ripple of indignation among the general public? Where is the protest, the outrage, the sense of betrayal?

The answer to these questions lies deeper than the machinations of one or another faction of the power elite. It lies deeper than the subversion and control of the media. Our society's apathy arises from a subtle and profound disempowerment: the depotentialization of the language itself, along with all other forms of symbolic culture. Words are losing their power to create and to transform. The result is a tyranny that can never be overthrown, but will only proceed toward totality until it collapses under the weight of the multiple crises it inevitably generates. ...

What are we to do, then, when words, our primary creative tool in the modern world, have become impotent? Surely radical activists and writers must ask this of themselves, as they shout the truth from the rooftops, loud and clear, to so little effect (yes there are some small victories, but the inferno rages on). We feel the urge to stop talking and get out there and DO something. But to do is to speak.

The exception is activists who, impatient with all the talk, go out there and do good work on a local, individual basis. They help prisoners or poor children or the sick or some other victim of the world-devouring machine. They teach teens how to become conscientious objectors. They offer legal aid or friendship to people on death row. They go into the inner city and plant gardens. They staff soup kitchens. They lie down in front of tractors. They spike trees. They blow the whistle on an injustice. They become healers. On an individual level, they make a huge difference in many people's lives, and their own lives are spiritually rewarding and emotionally fulfilling. On the societal level or the civilizational level, however, they do little to stem the tide, because on that level the main impact of such operations lies, ironically enough, in their symbolic power, which has quickly diminished (in the public consciousness) to the status of clichés, gimmicks, or stunts.

The crisis of our civilization comes down to a crisis of language, in which words have seemingly lost their ability to create and can now only destroy. We have all the technology and all the knowledge we need to live in beautiful harmony with each other and the planet. What is needed are different collective choices. Choices arise from perceptions, perceptions arise from interpretations or stories, and stories are built of words. Today, words have lost their power and our society's stories have seemingly taken on a life of their own, propelling us toward an end that no sane person would choose and that we seem helpless to resist. And helpless we are, when all we have are impotent words.

What are we as writers, then, to do? Shall we stop writing? No. But let us not labor under any illusions. The truth has been exposed again and again, but to what effect? What have forty years of correct analysis of the environmental and political state of the world brought us? The reason that the entire staff of your favorite left-wing website is not in a concentration camp is that it is not necessary. Words themselves have been robbed of their power. Thoreau said, "It takes two to speak the truth: one to speak and another to hear." Who hears now but the already-converted? ...

Like words, images have become divorced from the objects they are supposed to represent, until the very word "image" itself has taken on connotations of inauthenticity: a corporate image, a politician's image. In a world of lies and images, nothing is real. Immersed in such a world, is the political apathy of the American public so difficult to understand?

The danger when we operate wholly in a world of representations and images is that we begin to mistake that world for reality, and to believe that by manipulating symbols we can automatically change the reality they represent. We lose touch with the reality behind the symbols. Grisly death becomes collateral damage. Torture becomes enhanced interrogation. A bill to relax pollution controls becomes the Clear Skies Act. Defeat in Iraq becomes victory. War becomes peace. Hate becomes love. Freedom becomes slavery. ...

Take heart: the evisceration of the language that makes our tyranny impregnable also ensures its eventual demise. The words, numbers, and images over which it exercises complete control are less and less congruent to reality. Such is the folly of the infamous "Brand America" campaign, designed to burnish America's "image" abroad. The image has become more important than the reality. Bombs blow up innocent civilians to send a "message" to the "terrorists". No matter that this message exists only in the fantasies of our leaders. They are, like those they rule, immersed in an increasingly impotent world of symbol and cannot understand why the world does not conform to their manipulation of its representation, the pieces on their global chess board.


However we play with the statistics to cover up the converging crises of our time, the crises continue to intensify. We can euphemize the autism crisis away, the obesity epidemic, the soil crisis, the water crisis, the energy crisis. We can dumb down standardized exams to cover up the accelerating implosion of the educational system. We can redefine people in and out of poverty and manipulate economic statistics. We can declare -- simply declare -- that the forests are not in precipitous decline. For a while we can hide the gathering collapse of environment and polity, economy and ecology, but eventually reality will break through. ...

Increasingly isolated in a virtual world, the mass of people fear authenticity even as they crave it. Except in the young, the fear usually prevails over the craving until something happens to make life fall apart. Following the pattern experienced by Cindy Sheehan, the fundamental corruption of first one, then all of our civilization's major institutions becomes transparent. In my various areas of activism I have seen this many times. Someone discovers that the pharmaceutical industry, or the music industry, or the oil industry, or organized religion, or Big Science, or the food industry is shockingly corrupt, but still believes in the basic soundness of the system as a whole. Eventually, in a natural process of radicalization, they discover that the rot is endemic to all of these and more. As activists for the truth, we are midwives to this process.

As the crises of our age converge and infiltrate the fortresses we have erected to preserve the virtual world of euphemism and pretense, the world is falling apart for more and more people at once. The truth is closing in. Let us speak it loud and clear, so that when they emerge into the stark glare of our true condition, someone is there to say, "Welcome to the real world."

Ragingdebate.com [home page](#)

Global Citizen Research and Media Group [web page](#)

Posted by caimbhriain myrddin at [10:34 AM](#) [0 comments](#) 

Labels: [Imprint](#)

Tuesday, September 28, 2010


[The Rejection Of God: The Power Of The State](#)

Now therefore hearken unto their voice: howbeit yet protest solemnly unto them, and shew them the manner of the king that shall reign over them.

1Sa 8:1 And it came to pass, when Samuel was old, that he made his sons judges over Israel. 1Sa 8:2 Now the name of his firstborn was Joel; and the name of his second, Abiah: [they were] judges in Beersheba. 1Sa 8:3 And his sons walked not in

his ways, but turned aside after lucre, and took bribes, and perverted judgment. 1Sa 8:4 Then all the elders of Israel gathered themselves together, and came to Samuel unto Ramah, 1Sa 8:5 And said unto him, Behold, thou art old, and thy sons walk not in thy ways: now make us a king to judge us like all the nations. 1Sa 8:6 But the thing displeased Samuel, when they said, Give us a king to judge us. And Samuel prayed unto the LORD. 1Sa 8:7 And the LORD said unto Samuel, Hearken unto the voice of the people in all that they say unto thee: **for they have not rejected thee, but they have rejected me, that I should not reign over them.** 1Sa 8:8 According to all the works which they have done since the day that I brought them up out of Egypt even unto this day, wherewith they have forsaken me, and served other gods, so do they also unto thee. 1Sa 8:9 Now therefore hearken unto their voice: howbeit yet protest solemnly unto them, **and shew them the manner of the king that shall reign over them.**

1Sa 8:10 And Samuel told all the words of the LORD unto the people that asked of him a king. 1Sa 8:11 And he said, This will be the manner of the king that shall reign over you: He will take your sons, and appoint [them] for himself, for his chariots, and [to be] his horsemen; and [some] shall run before his chariots. 1Sa 8:12 And he will appoint him captains over thousands, and captains over fifties; and [will set them] to ear his ground, and to reap his harvest, and to make his instruments of war, and instruments of his chariots. 1Sa 8:13 And he will take your daughters [to be] confectionaries, and [to be] cooks, and [to be] bakers. 1Sa 8:14 And he will take your fields, and your vineyards, and your oliveyards, [even] the best [of them], and give [them] to his servants. 1Sa 8:15 And he will take the tenth of your seed, and of your vineyards, and give to his officers, and to his servants. 1Sa 8:16 And he will take your menservants, and your maidservants, and your goodliest young men, and your asses, and put [them] to his work. 1Sa 8:17 He will take the tenth of your sheep: **and ye shall be his servants.** 1Sa 8:18 And ye shall cry out in that day because of your king which ye shall have chosen you; and the LORD will not hear you in that day. 1Sa 8:19 Nevertheless the people refused to obey the voice of Samuel; and they said, Nay; but we will have a king over us; 1Sa 8:20 That we also may be like all the nations; and that our king may judge us, and go out before us, and fight our battles. 1Sa 8:21 And Samuel heard all the words of the people, and he rehearsed them in the ears of the LORD. 1Sa 8:22 And the LORD said to Samuel, Hearken unto their voice, and make them a king. And Samuel said unto the men of Israel, Go ye every man unto his city.

Posted by caimbhriain myrddin at [11:29 AM](#) [0 comments](#) 

Labels: [Apocalypse](#), [Imprint](#)

Friday, September 24, 2010

[Holy Days: Family and Community](#)

The Seven Annual Sabbaths

Our inherent value = love and truth; the communitarian way, the environment instituted in the pages of the OT and exemplified in the NT has a built-in reminder to maintain "the continual", the daily worship (the practise of the way): the annual Holy Days, the festivals; the shared symbolic behavior so important to fellowship and cognition.

The seven annual Sabbaths instituted forever not only the Holy Days [God's Plan of Salvation for humanity] but the way of life within, explicit in the harvest feasts: the communitarian way, the *path* [personal achievement of true humanity] - the first day of the sacred year (the annual beginning); the Passover (the sacrifice, the reconciliation, the acceptance; the SAGE attempt to silence); ULB (the putting away of sin, the commitment); Pentecost (the gift of God; a society of the gift); the fall harvest season, Trumpets, Atonement, FOT, LGD: the return Christ, of His message; the putting away of the adversary (Mammon; the alienated, privileged attitudes); the harvest feast (feast of booths, the millennium, the communal reconstruction); the judgement (the Book of Life opened; all of humanity to share in the way).

The **Passover** observance at even (sunset), in the NT the Last Supper; the wine and unleavened bread taken by the Baptised in acknowledgement of the sacrifice of Christ Jesus for the remission of sins and in rededication as the very flesh and blood of the "body of Christ"; the Night To Be Much Remembered, observed the next sunset, was instituted to remember the Exodus of Israel from Egypt (typifies sin), the **7 Days of Unleavened Bread** [ULB] begin; they picture the removal of sin from our lives; no leavened bread or products of any kind (the puffed-up lives, attitudes); the first and last days are annual

Sabbaths; next is **Pentecost**, which pictures God's Gift of the Holy Spirit to the Christian Community, the 3rd annual Sabbath.

The **Feast of Trumpets** pictures the return of Christ; the Second Coming when Christ directly intervenes in world affairs and establishes the government or Kingdom of God over mankind; the beginning of the Millennium; the next event is pictured by the **Day of Atonement**; the binding and separation of Satan, the author of all sin (the transgression of God's Ten Commandments) away from mankind until after the Millennium; next is the **Feast of Tabernacles** [FOT] or Booths, a feast of ingathering, a seven day festival where we leave our homes and gather together if possible; it pictures the Millennium when Jesus Christ is Lord and King over all the earth, when the Holy Spirit is granted to all mankind alive and born during the Millennium and the earth is prepared for the next great event to take place; that event is pictured by the **Last Great Day** [LGD], the resurrection of every man, woman and child who has ever lived/been conceived (including the stillborn and aborted, placed into their parents arms); the dead stand before God; this is the Great White Throne Judgement, not a condemnation to a hell as traditional Christianity believes, but a time when the "Book of Life" is opened to all of humanity and they are given their first opportunity to receive God's instruction, to learn his way of love based on the 10 Commandments and ultimately to be born into the very Family of God.

The spring (3 Sabbaths) and fall Holy Days (4 Sabbaths) picture the plan of redemption for mankind and are explained throughout the Bible; by keeping them as commanded by God every year, the Church (the community) is kept in constant remembrance of God's plan for mankind and man's destiny to be born into the Family of God and ultimately to share in the rule and continuing creation of the universe.

MM Book 2 Chapter 10-17

When we come in contact with, or come up against, “character” that *lacks* God [in others or in ourselves], it is an opportunity to express God: INIQUITY PURGED BY MERCY AND TRUTH [mercy/forgiveness] – all of us have been casualties of the prevailing systemic character, the fear “bullet” [arrow] that is shot deep into us; God will heal the “inflicted wound”, and heal us !! — we must pull-back “for” engagement [from the evil; we are in conflict of interest]; WE MUST *OCCUPY* COMMUNITY, WE MUST *PLACE* GOD’S PRESENCE INTO WHEREVER WE ARE [location or situation]; GOD’S CHARACTER AND ABILITIES ARE OURS TO PLACE !! – WE *ARE* GOD FAMILY, WE EMBODY [our being] AND CREATE [our doing] COMMUNITY, THIS *IS* OUR RESPONSE-ABILITY !! — OUR MINISTRY [ministration] IS ** OUR RELATIONSHIP(S) **, OUR COMMUNITY !! – AGAPE LOVE IS THE GIFT, AND THE GIVING !!

“... The three main festivals in the Bible are Passover, Pentecost and Tabernacles – in the physical application Passover is the festival of political freedom, Tabernacles of economic freedom, and Pentecost, the central and most important, is a festival of spiritual freedom [see Harris L. Selig, "Links to Eternity", p. 370; Richard C. Nickels, Giving and Sharing, "Pentecost Paper"]:

PASSOVER = POLITICAL FREEDOM – EXODUS (out of bondage), Christ Systemic;
PENTECOST = SPIRITUAL FREEDOM – 10C, Covenant People, Holy Spirit, COG;
TABERNACLES = ECO-NOMIC FREEDOM – Ingathering, Harvest, KINGDOM OF GOD.

Previously posted MMr March 29, 2010

The Final Hour (41y8m): 1990-2031

For Your Consideration:

Four(4) Night Watches: even 6p-9p, midnight 9p-12a, cockcrowing 12a-3a [cry aloud], morning 3a-6a - final "hour" [1000/24] 41y8m [41.666667y / 500m] Psalm 119 "watches of the night", four(4) Watches [of 3 hours each]: ea. Watch = 10.41666675y = 10y5m = 125m / 3 hrs = 3.47222225 yrs [3y5m20d = 41m20d = 41.666667m] ...

W1 EVEN Jan.1990 + 10y5m = W2 MIDNIGHT May.2000 + 10y5m = **W3 COCKCROWING [to shine, to shed light; voice, disclosure; trim wicks; Matt 24 witness] Oct.2010 *AT* MIDNIGHT [Psm 119:62, Matt 25:6] A CRY MADE** + 10y5m = W4 MORNING Mar.2021 + 10y5m = Sep.2031 SUNRISE(6a) ...


Oct.2010 At Midnight (in the midst of) (Last Great Day/LGD Sep.30.2010; last Sabbath of the seven annual Holy Days) - The Midnight Hour (ref: [Mammon or Messiah Book 2](#)), Trim Wicks ...

Previously posted MMr January 11, 2010

The Annual Feasts and Holy Days [MMmeta article](#)

MM Book 2 Chapter 10 [web page](#) (widescreen)

MM Book 2 [blog home](#)

Posted by caimbhriain myrddin at [11:43 AM](#) [0 comments](#) 

Labels: [Christ](#), [Imprint](#), [Origins](#)

Sunday, September 19, 2010

[Community Congregations](#)

The hierarchical government form violates the 10C:

1. it is in the service of another god; BAAL [ownership; over and upon];
2. it is the Roman image, the image of the Beast;
3. it is taking God's name in vain; worshipping [as way of life] in vain;
[God's name(s) (His/our spiritual characteristics/responsibilities) denied; God's truth partially taught, but in *little strength*; His government has been denied; the strength has been consumed, in vain, from within];
4. it is employed, working for itself on the new moons, Sabbaths, holy days;
5. it is dishonoring God, our Father, and our Mother, the Church;
6. it is committing murder [the way of gain = the way of Cain];
7. it is committing adultery; fornication (with the world) as instrumentality;
8. it is stealing the authority of God away from the brethren; it is stealing God's tithes (community contribution) for its own work, the Gospel as product [maintaining the corporate church; way of gain as righteousness];
9. it is bearing false witness [hierarchy is NOT the government of God]; it is denying God's self-sufficient community [full preaching, witness]; it is denying the very "anointing" of the brethren, their ministry; it is (/they are) the "anti-Anointed";
10. it is covetous for position and power, honor and privilege; it is covetous for what its neighbor [the world] possesses.


The hierarchical government form is opposed to God, an enemy of God, *carnal*, yet, those within its grasp are our brethren -- you cannot exercise holy, righteous, spiritual character by utilizing the means of the world, the unholy, the unrighteous, the base; good cannot proceed out of evil [there is no good in evil, but, the *recognition* of the evil can bring the good] - God's presence will not occupy the same space, environment, with sin [evil is the absence of God; evil flows from sin, the negation of God's way; selfishness]; righteousness does not come from, originate, from unrighteousness, or its means, its instrumentality !!

We need to look at the governmental structure of the first-century church, built as it was on the foundation of the apostles and prophets, in which every person was a brother or sister and coheir with Christ; where no centralized hierarchy of power and control reigned supreme; where God's Spirit moved mightily among people who put their trust in Him alone -- we are the Body, *not* the corporation, of Christ; Jesus is our Master, King, High Priest and Lord - He and His apostles set the standard for governance -- it is when we understand our weakness that God will be our strength - if our hearts are right and our garments figuratively wet from washing each other's feet, then God can use us in His ** Ministry of Reconciliation ** to prepare a people for Christ's second coming - but, if we insist on patterning our self-rule after the kings of the gentiles, which invariably results in people *acting* like kings of the gentiles, then God might call others who will serve Him and

Him alone. -- [this para., partial excerpt: Seeking the Government of God Here on Earth, by Lee Lisman; from the June 24, 1996 issue, In Transition]

The subject matter of 1 Corinthians 12 and Ephesians 4 is *spiritual gifts*, positions of service and responsibility, NOT positions of rank, privilege, and authority over, or upon, the brethren, but in the service for, and of, the brethren - eldership and service from within the congregation !! - there is no professional ministry, no central authority; the government of God is a relationship amongst the ministry of the brethren with Christ as High Priest directing *the* work: the autonomous, self-sufficient, loosely confederated, and flexible [not rigid, but open to new truth, new experience] community-congregations, each *a* work of God, growing in the grace and knowledge of God, each walking with Christ, working out their own salvation with fear and trembling [reverence and awe] !! - a plurality of elders, mature in the spirit, providing guidance in each, with a sharing of the gifts by the brethren amongst the congregations, a *reciprocal relationship* of freely sharing all that God has freely shared with them, for the edification and growth of the Body of Christ - in *brethren assemblies* there is NO imposed distinction between clergy and laity !!

God's self-sufficient and free community ensures preservation of, and absolute, prohibition of evil [fornication as instrumentality; female rivals (church typed: hierarchy; divisions), etc.] within, the COG - the COG is in league [earth community covenant], in alliance with, the natural order of God's creation, in a *reciprocal relationship* [physical as-well-as spiritual; RESTORED TO LIFE] -- the COG is *our* dwelling, home, habitation, *the sacred tent* of God [the tabernacle]; it is a place of health, prosperity, and peace - the COG community is visited [to oversee, muster, charge, care for; do judgment] ** without sin ** [complicity, incur guilt; judge] [without losing oneself, without wandering from the way] - the absolute disestablishment of the hierarchical systemic accomplished; ** pre-millennial fulfillment ** possibility (it is up to us to avert the coming Holocaust); the COG persuaded, opened, made simple again; a very deep, and profound *work* NOW begins; the Holy Spirit deeply stirred, the COG collected, and bound together.

Posted by caimbhriain myrddin at [9:01 AM](#) [0 comments](#) 

Labels: [Christ](#), [Evil](#), [Imprint](#)

Saturday, September 18, 2010

[Michael Lerner: Americans Need National Repentance And Atonement](#)

Americans Need National Repentance And Atonement

By Rabbi Michael Lerner [article link](#) [article link](#)

06 September, 2010 | Tikkun | CounterCurrents

Now that the Iraq war is supposedly winding down, America needs a period of reflection, repentance and atonement before rushing into more of the same mistakes we've been making globally and domestically. So I'd like to invite my non-Jewish neighbors and friends and allies in the struggle to heal and transform America to join with Jews to use the ten days of repentance from Rosh Hashanah (Sept.9) through Yom Kippur (Sept. 18) for that purpose-to create an All-American version of the Jewish High Holidays!

What makes the Jewish tradition useful in this regard is that it focuses not only on our own individual lives, but on taking collective responsibility for our larger world. The formulations of repentance and atonement use language like "Our father, our king, WE have sinned before you" and "For the sins WE have committed by...." (and then the community fills in the blanks).

The notion of collective responsibility means that we acknowledge how impactful the community, its institutions, its worldview, its shared understandings and assumptions, and its daily operations shape the behavior and consciousness of each of us. In contemporary terms, this means: Don't expect a society that privileges money, fame and power and ridicules idealism, prophetic critique and anything not judged "realistic" by the inside-the-beltway commentators and power-brokers to then produce human beings who can look beyond their own immediate self-interest and concern themselves with the well-being of the rest of the world and with the survivability of the planet.

The notion of "sin" in this tradition is also relevant. The Hebrew word for sin is cheyt, and derives from archery-the arrow shot toward the target has gone off course. In my own Jewish Renewal synagogue we expand on this notion by singing the atonement prayers this way: "Who are we? We're God's image and truth and infinite wisdom, eternal goodness. Yet we've abused, we've betrayed, we've been cruel, yes we've destroyed."

Rather than see ourselves as at the core evil, the Jewish tradition sees us as created in the image of God and hence intrinsically good and worthy-and it is with this understanding that Americans can then feel safe to explore where we've gone off course, missed the mark, and hence need a mid-course correction.

It won't take long to help each of us to construct a list of the areas that we need to address in our repentance.

We could start with the easy ones: our inability to stop deep ocean drilling for oil and gas even after the Gulf oil disaster; our inability to limit carbon emissions even though the scientific evidence is clear that rising emissions are above the level consistent with continuing human life (and possibly all life) on earth; our inability to acknowledge the pain we've inflicted on the Iraqi people by our invasion, pain manifested not only in having let loose a war that killed over 100,000 Iraqis and caused hundreds of thousands of casualties and millions of people fleeing their homes and becoming permanent refugees; our ruthless attempts, aided by drones to kill, or [to] imprison immigrants who have been driven to our country by the economic devastation brought by American trade agreements that wiped out local agricultural competitiveness for small farmers in South and Central American countries; our continuing legacies of racism, sexism, and homophobia which have not decreased even when prominent women and blacks assume national office or head major corporations; our growing Islamophobia leading some to participate in public burning of the Koran; our dedicating huge national resources to bailing out banks and investment companies while refusing anything comparable to the unemployed, under-employed, and those facing impossible-to-pay mortgages whose prices escalated dramatically when lenders invoked their small-print "rights" to raise monthly payments without limit; and the continuing degradation of the human rights fought for by the American Revolution but now being undermined in the name of a war on terror.

We have plenty of communal sins to address. Yet the cultural speed with which we forget and rush ahead, accelerated by the internet and by our sound-byte politics, makes it unlikely that we will ever have this badly needed community reflection and atonement unless we create a common ritual for doing so. President Obama is unlikely to help us do that-so this is one reason Americans might consider using the spiritual technology of the Jewish High Holidays to create public events in which we engage each other in public in this kind of a process.

Rabbi Michael Lerner is editor of [Tikkun](#), chair of the [Network of Spiritual Progressives](#) (the interfaith organization, open to atheists as well, which is leading a campaign for a [Global Marshall Plan](#) and for the [ESRA--Environmental and Social Responsibility Amendment to the U.S. Constitution](#), and author of 11 books (most recently the 2006 national best seller [The Left Hand of God: Taking Back our Country from the Religious Right](#). He is also rabbi of [Beyt Tikkun](#) synagogue in Berkeley, California. Please feel free to circulate this to your friends and everyone on your email lists or to post it on your websites. And if you or they want these kinds of messages to continue, please make a tax-deductible donation to Tikkun or join the Network of Spiritual Progressives.

Creating a Communal Atonement in Your Community

Invite your friends this year, and your larger community next year, to try this ritual. If your community assembled for the purpose of repentance and atonement, it might start by people reciting together the following "For the sins..." communal acknowledgment and then meet in small groups to discuss each one.

We Americans take collective responsibility for our own lives and for the activities of the community and society of which we are a part. We affirm our fundamental interdependence and interconnectedness. We have allowed others to be victims of incredible suffering, have turned our backs on others and their well-being, and yet today we acknowledge that this world is co-created by all of us, and so we atone for all of it.

While the struggle to change ourselves and our world may be long and painful, it is our struggle; no one else can do it for us. To the extent that we have failed to do all that we could to make ourselves and our community all that we ought to be,

we ask God and each other and all the people on our planet for forgiveness-and we now commit ourselves to transformation this coming year, as we seek to get back on the path to our highest possible selves and most ethically and ecologically sensitive country we can possibly be.

We take communal responsibility and atone:

For the sins we have committed before You and in our communities by being so preoccupied with ourselves that we ignore the larger problems of the world;

And for the sins we have committed by being so directed toward outward realities that we have ignored our spiritual development;

For the sins committed in the name of the American people through our invasions of Iraq, Afghanistan, and Pakistan, and the violence we used to achieve our ends;

And for the sin of not rebuilding what we have destroyed in Iraq, Afghanistan, and Pakistan;

And for the sin of failing to prosecute those in our government who enabled the torture of prisoners around the world and in American detention centers and the denial of habeas corpus and other fundamental human rights;

And for the sin of not demanding that our elected representatives provide affordable health care and prescription drugs for everyone, and for the sin of not demanding that they make the dramatic changes that are needed to save the planet or to lessen the power of big money to shape our democratic process to serve the interests of the corporations and the wealthy;

For the sin of those of us in the West hoarding the world's wealth and not sharing with the 2.5 billion people who live on less than two dollars a day;

And for the sin of supporting forms of globalization that are destructive to nature and to the economic well-being of the powerless;

For the sins of all who became so concerned with "making it" and becoming rich that they pursued banking and investment policies that were destructive not only to their investors but to the entire society;

And for the sin of honoring the wealthy for their wealth but not the wise for their wisdom, the artists for their creation of beauty, or the prophets for their sounding the alarm of concern about the ways we have all gone astray and "missed the mark"

For the sin of being cynical about the possibility of building a world based on love;

And for the sin of dulling our outrage at the continuation of poverty, oppression, and violence in this world;

For the sin of not being vigilant stewards of the planet or protecting it from those who are abusing it for the sake of private gratifications they are unwilling to share with others or for private profit;

And for the sin of indulging materialism and selfishness, consuming the resources of the earth without regard to the needs of future generations and the need to protect the life-support systems of the planet;

For the sin of believing that major changes in the global economy are "utopian" and hence allowing private profit to dictate destruction of the Earth for the sake of private gain and in defense of "giving people jobs" or "giving people what they want"--instead of redesigning our economy in ways that environmental sustainability would no longer be counterposed to people having enough food, clothing, shelter, energy and mass transportation to sustain a pleasant life with good-enough material benefits, and in ways that no longer allowed advertising and media to generate wants that could only be fulfilled by denying others their own needs or denying human life on Earth long-term sustainability;

And for the sin of believing that we have to be "realistic" and settle for "the lesser evil" candidates in elections--instead of building political parties and movements that actually reflect our own highest vision of the good;

And for the sin of allowing our media and elected officials to have no problem finding the monies to make wars in Afghanistan, maintain troops in Iraq and Japan and drones in Pakistan, to support close to one thousand U.S. military bases worldwide, and to bail out the banks and the large corporations--only raising questions of where the money will come from and the dangers of inflation when addressing health care reform, environmental measures, or aid to the unemployed, the homeless, and those facing crushing debt or impossible-to-pay mortgages;

For the sin of not doing enough to challenge racist, sexist, and homophobic institutions and practices;

And for the sin of turning our backs on the world's refugees and on the homeless in our own society, allowing them to be demeaned, assaulted, and persecuted;

For the sin of allowing immigrants to be persecuted, exploited, and denied shelter;

And for the sin of ignoring the Torah command to "love the stranger";

For the sin of not sharing responsibility for child-rearing;

And for the sin of not providing adequate community emotional and material supports for those who are aging;

For the sin of being so concerned about our own personal tax benefits that we failed to oppose tax cuts that would bankrupt social services;

And for the sin of being "realistic" when our tradition calls upon us to do "tikkun"--that is, to transform reality;

For these sins we ask the people of this planet and the Earth itself to forgive us.

For the sins we have committed by not forgiving our parents for the wrongs they committed against us when we were children;

And for the sin of having too little compassion or too little respect for our parents or for our children or our friends when they act in ways that disappoint or hurt us;

For the sin of cooperating with self-destructive behavior and addictions in others or in ourselves;

And for the sin of not supporting each other as we attempt to change;

For the sin of being jealous and trying to possess and control those we love;

And for the sin of being judgmental;

For the sin of withholding love and support;

And for the sin of doubting our ability to love and get love from others;

For the sin of insisting that everything we do have a payoff;

And for the sin of not allowing ourselves to play;

For the sin of not giving our partners and friends the love and support they need to feel safe and to flourish;

And for the sin of being manipulative or hurting others to protect our own egos.

For the sin of stockpiling and modernizing atomic weapons and other weapons of mass destruction rather than eliminating these weapons;

And for the sin of spending hundreds of billions of dollars each year on militarism to support the global American Empire--that could be spent on more urgent human needs;

For the sin of giving attention to the sins of our own country (the U.S., Canada, U.K, Australia, France, Italy, Israel, etc.) while not giving equal attention to what is wonderful and positive about it;

And for the sin of avoiding the needed ethical confrontation with what is destructive and immoral in our country;

For the sin of tolerating racism, sexism, homophobia, disrespect for gays, lesbians, bisexuals and transvestites,

And for the sin of tolerating anti-Muslim behavior and speech;

For tolerating a global economic system that leads to the death every single day of somewhere between 12,000 and 20,000 children under the age of five from starvation or diseases related to malnutrition of that could be cured with adequate health care and pharmaceuticals;

And for continuing to be puzzled at why some people "hate us" for our insensitivity to the suffering imposed on them by the unfair distribution of the world's wealth and resources that could be remedied through a Global Marshall Plan;

For the sin of not ever having provided reparations to African American families still suffering the aftermath consequences of having their ancestors brought to this country as slaves and then facing a legacy of racism that still plays out today in the economic and political life of the U.S.;

And for the sins of never having provided reparations for Native Americans who are survivors of a genocidal assault on their communities by settlers on the North American continent, or all those other victims of Western colonialism and imperialism throughout South and Central America, Africa, Asia and Australia;

For the sin of not taking hatred of Jews or anti-Semitism seriously when it manifests around the world, among our friends, or in our community;

And for the sin of seeing anti-Semitism everywhere, and using the charge of anti-Semitism to silence those who raise legitimate (though painful to hear) criticisms of Israeli policies;

For the sin of giving disproportionate attention to the human rights violations of the State of Israel while ignoring or giving far less attention to the far greater human rights violations of the U.S., China, Russia, Iran, Pakistan, Saudi Arabia, Syria, Egypt, Sudan, and many other states;

And for the sin of not acknowledging the human rights violations that are an integral part of Israel's occupation of the West Bank and its blockade of Gaza--and the pain and suffering that they cause, and not acknowledging or providing reparations for the Palestinian refugees displaced in the creation of the State of Israel;

For the sin of teaching hatred about Palestinians or Muslims, and then claiming that it is only they who teach hatred;

And for the sin of insisting that there is no "moral equivalence" between the deaths of innocent Israeli civilians, 9/11 victims, or victims of other terror attacks, and the deaths of innocent Palestinian, Iraqi, Pakistani, or Afghani civilians;

For the sins of tribalism, chauvinism, and thinking our pain is more important than anyone else's pain;

And for the sin of not putting our money and our time behind our highest ideals;

For the sin of allowing and participating in the dumbing down of our culture;

And for the sin of refusing to read longish emails that have important messages, or longish articles in magazines or newspapers, or longish books; thereby conveying to everyone that the short attention capacity generating sound bytes or type-bytes must replace the more complicated and complex thinking required to get a sophisticated and nuanced view of any given reality;

For the sin of not recognizing and celebrating and feeling blessed to experience the beauty and grandeur of the universe that surrounds us;

And for the sin of focusing only on our sins and not on our strengths and beauties;

For the sin of not giving adequate time to developing our own inner spiritual lives;

And for the sin of not building communities that nurture our spiritual capacities;

For the sin of religio-phobia and allowing cynicism to be dumped on those who believe in the possibility of a world healed and transformed;

And for the sin of believing that anything that cannot be verified through sense data or measured is not to be given serious place in our communal lives, but relegated entirely to our private lives;

For the sin of not being present to ourselves or each other;

And for the sin of being so caught up in the struggle for "success" that we didn't give ourselves time to relax, enjoy, and celebrate all that is good in our lives and all that is good in others;

For the sin of not transcending ego so we could see ourselves and each other as we are: manifestations of God's loving energy on earth.

And for the sin of not believing in the goodness of the American public enough to know that all these sins could be overcome when people feel safe enough to go for their own strong desire for a world based on love and generosity.

For the sin of always noticing what is wrong with others or ourselves and not enough attention to what is right in ourselves and others;

And for the sin of not forgiving others or ourselves for the ways that they and we have gone astray;

For the sin of moral relativism and believing that everything is o.k.;

And for the sin of being overly judgmental toward others or ourselves:

For all these, we ask each other, and the people of the world, the planet Earth, and the God/Spiritual Reality/Force of Healing and Transformation of the universe to forgive us and support us to do what needs to be done so that we can stop this kind of sinning and begin to be fuller manifestations of the love and goodness that sustains all life and of which we are an intrinsic part.

Feel free to make copies of this and to send it to everyone you know, post it on your website, or otherwise let people know that there is a [Network of Spiritual Progressives](#) that is bringing this kind of thinking into the global mainstream--and that they (and you) are asked to Join it or make a tax-deductible donation to it in order to help it survive the economic troubles facing all non-profits in this period. -**Rabbi Michael Lerner** RabbiLerner@Tikkun.org

Tikkun [home page](#)

ESRA: Environmental and Social Responsibility Amendment to the U.S. Constitution [article link](#)

CounterCurrents [home page](#)

Posted by caimbhriain myrddin at [9:44 AM](#) [0 comments](#) 

Labels: [Imprint](#)

Friday, September 17, 2010

[Gary Laderman: Dangerous Religion](#)

Dangerous Religion

Which religion has proved the most violent and destructive in US history?

The answer should not be a surprise.

By Gary Laderman [article link](#)

August 20, 2010 | Religion Dispatches

What is the most dangerous religion in America?

A slightly loaded question that no one in their right mind would attempt to answer, no? But it is a question at the heart of the [debates](#) surrounding mosques and Muslims in America today. The [opposition](#) against building an Islamic center near the site where the World Trade Center once stood, and the growing outcry around the country about the creation of other Muslim places to gather and worship, suggests that many Americans are not afraid to answer the question without hesitation.

In the post-9/11 world we now live in, Islam poses the greatest threat to American lives and security; a nefarious, fanatical religion that can bring death and destruction to innocent people, that disregards our laws and codes of conduct, and that is prone to acts of violence beyond the pale of civilized society. At least this is the message we are hearing more and more frequently in the news, especially in the wake of President Obama's [recent statements](#); views espoused by religious and political leaders as well as average American citizens fearful of Muslims abroad and at home.

Hatred of Infidels, the Subhuman, the Different

But perhaps it might be worthwhile to take a step back from all the heated rhetoric and passionate emotions fueling the fires of hatred and distrust in the current moment and take a brief look into the past. In the pre-9/11 world and backward through time to the founding of this great country, a historical perspective leads to a very different picture about religious violence and what religion poses the greatest threat to American lives. Anyone who takes the time to research and reflect on the nation's past might be led to believe that Christianity has been the most dangerous and violent religion in the United States: that it is a religion inspiring bloodshed and discrimination, hatred and terrorist acts against people understood to be infidels, subhuman, or simply different.

"Christianity" of course is a meaningless label, as [I've written before](#). Like "Islam" it is too broad a category to cover the radically diverse practices, beliefs, and interpretive communities associated with it. So let me be even bolder and say that Protestants, and even more specifically, Anglo-European Protestant men, would appear to be the most dangerous religious individuals in American history. Without question white Protestant males from the colonial era to the dawn of the twenty-first century have inflicted more pain, more suffering, more terror than any other individuals in this so-called "city on a hill."

This historical perspective is placed in sharp relief by a new book that coincidentally arrived in the mail as I was preparing to write this piece last week. [Religious Intolerance in America: A Documentary History](#), edited by John Corrigan and Lynn S. Neal, is chock full of fascinating documentation pointing to this interpretation, providing evidence that throughout US history the perpetrators of religiously-inspired violence have usually been white Protestant men fearful of non-Protestant

communities. It's an easy case to make with or without the book when commonly known events from historical eras are brought to mind:

- In colonial America, Protestant men [burned witches](#) at the stake, hanged Quakers on the gallows, destroyed indigenous surrounding cultures, and supported the heinous slave trade bringing Africans to North America.
- In the early national period and through the antebellum era, white Protestant males continued the wanton devastation of Native American tribes as the American territories expanded; inflicted horrible suffering on slaves by tearing families apart, raping innocent women, and killing blacks as if they were not human beings; murdered Joseph Smith and harassed early Mormon followers; and discriminated against Catholics in both subtle and overtly hostile acts of violence.
- In the late nineteenth and early twentieth centuries, men associated with Protestant churches espoused awful anti-Semitic views that led to the [lynching of Leo Frank](#) and a host of discriminatory practices against Jews, harassed freed blacks and others by wearing white hoods and engaging in despicable, cowardly, and murderous acts, and enacted numerous policies that forced Native peoples to convert to Christianity.
- From the early decades of the twentieth century on through to the end of the twentieth century, white Protestants made sure that Japanese Americans were placed in internment camps on the West coast, joined a variety of Christian militia movements spread across rural America that promoted violence against the federal government, and participated in a range of hate crimes against blacks, gays, and others deemed to be enemies worthy of discrimination and brutality.

Is it Fair to Generalize?

Throughout American history white Protestant men enjoyed privilege and opportunities not available to others, and asserted that the destiny of the nation belonged to them under the providential power of their God. And they had no qualms about creating laws to oppress those less fortunate or taking the law into their own hands to lash out against the perceived threats to their version of a Christian nation. Racist views, economic injustices, and political machinations were rationalized by religiously-inspired, divinely-sanctioned hatred emanating from the home, the streets, and even, at times, from the churches they attended.

Did every single white Protestant male share exactly the same perspectives on blacks, Native Americans, Catholics, gays, and others? Were all white Protestant men guilty of heinous actions based on the cruelties and violence perpetrated by segments of the Protestant communities? Is it fair to generalize about an entire religion by singling out the acts of specific individuals associated with that religion?

Using the same logic as those who group all Muslims under one America-hating banner, the answer would appear to be yes. And if we follow this same ignorant logic, it would indeed make sense to begin protesting the building of Methodist, Presbyterian, Baptist churches near hallowed sites that are supposed to symbolize the highest ideals and values of the American experiment: religious freedom, opportunity for all, equality before the law, sacrifice for a greater good, and so on. Forget about diversity within white Protestantism—the [Social Gospel](#) and pacifists, or communitarian movements and Unitarianism—in this worldview.

But no one in their right mind would use the kind of simplistic, odious, ill-informed logic we hear so frequently in the news and originating from the blogosphere and mainstream media about Muslims. Muslim-Americans who worked and died in the World Trade Center, who are pillars of their local communities, who participate in significant interfaith efforts—all of these religious human beings are utterly and completely disregarded in the vile rhetoric spewing from those who oppose ensuring Muslims have the same rights as other Americans. Even white Protestant Americans who belong to the same religion as those in the past who have been killers, fanatics, and terrorists.

Gary Laderman is Director of Religion Dispatches and Professor and Chairperson of the Department of Religion at Emory University. Order his most recent book, *Sacred Matters* (The New Press, May 12, 2009), [here](#). His full bio can be found [here](#). Read his other articles [here](#).

Religion Dispatches [home page](#)

Posted by caimbhriain myrddin at [11:37 AM](#) [0 comments](#) 

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Wednesday, September 15, 2010

[Howard Bess: Would Jesus Hate Muslims?](#)

Would Jesus Hate Muslims?

by the Rev. Howard Bess [article link](#)

September 11, 2010 | Consortium News

Editor's Note: Though many Americans regard themselves as devout followers of Jesus, they often ignore his commands to reject fear and to love your neighbors and even your enemies. Instead, a disturbing number of American Christians are behaving like modern-day Crusaders ready to battle Muslims.

In this guest essay, Baptist minister Howard Bess voices his regret over these misguided Christians and challenges them to be truer both to Jesus and to the finest traditions of the United States as the world's melting pot:

Early in the 21st century, America is being gripped by xenophobia, the fear of strangers or foreigners, or more broadly the fear of the unfamiliar.

There is evidence that this particular fear has become worldwide, heightened by a large increase in the global mobility of people.

The United States should be the world leader in calming the fear of new neighbors, the great melting pot nation. With great pride, we inscribe *e pluribus unum* on our coins, out of many, one.

However, over our 234 years of history, we have had great difficulty living up to our own standards.

Jews, Catholics, Quakers, Mormons, Chinese, Japanese, Hawaiians, Cubans, Mexicans, Vietnamese, African-Americans, Indians and Eskimos have felt the sting of persecution and rejection because of differences of skin color, hair texture, language, and religion.

The total list of Americans who have suffered discrimination is even longer. Indeed, the United States may qualify as one of the worst discriminators in the history of human kind, partly because it has so much diversity within its borders, so many different people to fear and discriminate against.

Yet, nearly all of this discrimination has occurred while Christians have held the majority in the United States and while many have waved Bibles, which contain Jesus's teachings about loving thy neighbor and even one's enemies.

The new target of choice for today's American xenophobia is the American Muslim community.

Yet, with this rapid rise of the fear of Muslims, American Christians have been presented a unique opportunity. Now is the time when they can show the power and wisdom of practicing one of the most basic teachings of Jesus, the lesson about loving others.

So far, the performance of Christians has again not been hopeful. But the opportunity is there for American Christians to set the example as the world's leader in the eradication of xenophobia.

To do so, however, may require “[A New Kind of Christianity](#),” the title of the latest book by Brian McLaren, one of the intellectual leaders of what many are calling “the emergent church.” The book’s subtitle is “Ten Questions That Are Transforming the Faith.”

We can disagree with McLaren (he welcomes that), but he has one thing correct. To get right answers, right questions need to be asked.

McLaren poses ten questions that he believes are vital to Christian beliefs and practices. (He also welcomes the posing of additional questions.)

I believe his first question is on target. He asks “What is the overarching story line of the Bible?” In recent weeks, I have had great fun asking people this question.

I also have heeded McLaren’s suggestion that addressing his questions not be an exercise in questions and answers. Rather, they should be an exercise in questions and responses with a commitment to be good listeners to one another.

I have asked his first question to people who have a high level of exposure to the Bible material and its messages. Some of the folks that I have asked are seminary graduates. The answers cover the landscape. No two people have given the same answer.

Of course, I have my own answers that keep changing or at least getting tweaked most every day.

This week, I addressed the question to a good friend who responded to the point. The Bible is a book about loving, he said. I resonate with his answer.

When Jesus was asked about the greatest of commandments, he responded with two love challenges. He stated that the first of all commandments was that you shall love the Lord your God with heart, mind and soul.

When he gave that answer, he was quoting the Shema, the declaration of faith in one God that was placed on every Jewish door post and worn as headpieces and bracelets. It was the command that was never to be forgotten by the people of God.

The second command from Jesus was that you shall love your neighbor. Again Jesus was quoting from Old Testament law, reinforcing Israelite prophets who said the killing of neighbors had to stop. They taught that love was God’s way of relating to neighbors.

Jesus added the comment that these two commands summarized all of God’s laws.

Collectively, the Bible materials do not make a unified statement about loving. In the history of the Israelites, the fear (not love) of God was at times a dominant theme, and there was active debate about how to handle neighbors.


Were faithful Israelites to love their neighbors or were they to kill their neighbors, especially if they wanted their neighbor’s land?

Jesus came down very clearly on the love side of this argument. Jesus also did not live a life of fear, and his recurring advice to his disciples was “Fear not!” His followers were to love their neighbors. Even enemies were to be loved.

We live at a critical time. And as some of the recent outpourings of anger, fear and hate have revealed, a new kind of Christianity is greatly needed.

The **Rev. Howard Bess** is a retired American Baptist minister, who lives in Palmer, Alaska. His e-mail address is hdbss@mtaonline.net.

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Posted by caimbhriain myrddin at [11:07 AM](#) [0 comments](#) 

Labels: [Imprint](#)

Monday, September 13, 2010

[Self Defense: A Christian Viewpoint](#)

Self Defense: A Christian Viewpoint

by Dr. Marshall C. St. John [article link](#)

Wayside Presbyterian Church | Mouseguns

Many Christians are not aware that the Bible has quite a lot to say about owning and bearing arms in self-defense. Take for example the book of Esther. Esther's central theme is the Providence of God, and especially His preservation of the Jews, by allowing them to defend themselves, in the face of the hatred of a high official in the Persian empire in the fifth century BC.

LESSONS FROM ESTHER

In Esther 9:1-10, the Jews established the "Feast of Purim," which celebrates the armed self-defense of the Jewish people. This feast is still observed by the Jews today but many Christians know little about the Feast of Purim. Here is the text...

"Est 9:1 On the thirteenth day of the twelfth month, the month of Adar, the edict commanded by the king (Xerxes who reigned over Persia 486-465 BC) was to be carried out. On this day the enemies of the Jews had hoped to overpower them, but now the tables were turned and the Jews got the upper hand over those who hated them.

Est 9:2 The Jews assembled in their cities in all the provinces of King Xerxes to attack those seeking their destruction. No one could stand against them, because the people of all the other nationalities were afraid of them...

Est 9:28 These days should be remembered and observed in every generation by every family, and in every province and in every city. And these days of Purim should never cease to be celebrated by the Jews, nor should the memory of them die out among their descendants."

The Feast of Purim, also called the Feast of Lots, is celebrated in either the latter part of February, or early March.

Whenever we read the Bible, we should be looking for modern day applications. How does the story of the Book of Esther, and the authorizing of armed self-defense in the 5th century BC, apply to Jews and Christians today? Clearly, armed self-defense is approved by God.

"The tables were now turned in their favor; and though their enemies made their long meditated attack, the Jews were not only at liberty to act on the defensive, but through the powerful influence enlisted on their side at court together with the blessing of God, they were everywhere victorious." *Jamieson Faussett and Brown on verse 2*

In order for God's people to accomplish the will of God, it may sometimes be necessary for them to bear arms and literally fight. King David wrote in Psalm 18:34-39...

"He teacheth my hands to war, so that a bow of steel is broken by mine arms...I have pursued mine enemies, and overtaken them: neither did I turn again till they were consumed. I have wounded them that they were not able to rise: they are fallen under my feet. For thou hast girded me with strength unto the battle..."

LESSONS FROM NEHEMIAH

When Nehemiah was rebuilding the wall around Jerusalem, it was necessary for him and the other men to go armed for self-defense.

"And it came to pass from that time forth, that the half of my servants wrought in the work, and the other half of them held both the spears, the shields, and the bows, and the habergeons; and the rulers were behind all the house of Judah. They which builded on the wall, and they that bare burdens, with those that laded, every one with one of his hands wrought in the work, and with the other hand held a weapon. For the builders, every one had his sword girded by his side, and so builded. And he that sounded the trumpet was by me." Nehemiah 4:16-18

"We made our prayer unto our God, and set a watch] The strongest confidence in the protection and favour of God does not preclude the use of all or any of the means of self- preservation and defense which his providence has put in our power."
Adam Clarke on Nehemiah 9:4

Many of the heros of the Bible were men at arms: Joshua, Gideon, Samson, etc.

LESSONS FROM GOD'S LAW

The first five books of the Bible are sometimes called the Torah, which means "The Law." In these books we find the Ten Commandments, and many other laws God gave to His people to order their lives. In Exodus 22:2-3 we read:

"If a thief be found breaking up, and be smitten that he die, there shall no blood be shed for him. If the sun be risen upon him, there shall be blood shed for him; for he should make full restitution; if he have nothing, then he shall be sold for his theft."

In other words, homeowners are allowed by God's Law to defend themselves against burglars who break in at night.

"If a thief broke a house in the night, and was killed in the doing of it, his blood was upon his own head, and should not be required at the hand of him that shed it, v. 2. As he that does an unlawful act bears the blame of the mischief that follows to others, so likewise of that which follows to himself. A man's house is his castle, and God's law, as well as man's, sets a guard upon it; he that assaults it does so at his peril." *Matthew Henry's Commentary on Exodus 22:2*

LESSONS FROM JESUS

In Luke 22:36 Jesus commanded His disciples to be armed for self-defense.

"Then said he unto them, But now, he that hath a purse, let him take it, and likewise his scrip: and he that hath no sword, let him sell his garment, and buy one."

Jesus commanded his disciples to buy swords, if they had none. They said they already had two, and Jesus said that would be enough. As a band of a dozen able-bodied men, they were quite safe from roving bandits, even if every man in the group was not carrying a weapon. The application is that Jesus commands us to be armed for self-defense, but He does not recommend that we go overboard with our weapons. Jesus said in another place, "He who lives by the sword shall die by the sword." Jesus encourages his followers to defend themselves, but He does not encourage us to be eager for battle and bloodshed. Self-defense may be necessary as a last resort, but violence should not be sought after and relished. God's people are supposed to be peacemakers, not ruffians. Neither are we allowed to spread the Gospel by means of violence or military aggression.

The Old Bible Commentators agree that Jesus was authorizing armed self-defense in Luke 22:36.

Adam Clarke:

"Judea was at this time, as we have already noticed, much infested by robbers: while our Lord was with his disciples, they were perfectly safe, being shielded by his miraculous power. Shortly they must go into every part of the land, and will need weapons to defend themselves against wild beasts, and to intimidate wicked men, who, if they found them totally defenceless, would not hesitate to make them their prey, or take away their life."

Lightfoot:

"He warns them of a danger that is very near; and in a common way of speech lets them know that they had more need of providing swords for their defence against the common enemy, than be any way quarrelling amongst themselves."

And why is two enough? Because they were a large band of men, and not likely to be set upon by robbers.

Of course, Peter was wrong to do as he did, and try to stop Jesus' arrest by violence. But not because physical self-defense was wrong. It was wrong because it was necessary for our Savior to be taken, and to die for our sins, and Jesus had already told Peter and the other disciples that.

LESSONS FROM PAUL

"But if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel." I Timothy 5:8

We must provide food and shelter for our families. It is also our duty to provide protection from criminals. The most effective way to do this is to move your family to a safe neighborhood. Also, we should make sure our communities have effective law enforcement officers. But what would you do if a criminal broke into your home? Are you prepared to defend your family?

We pray for God to provide for us; but that does not excuse us from earning money, buying food and building houses. We pray for God to defend us from criminals, but that does not excuse us from taking steps to protect our families.

In Proverbs 25:26, we read: "A righteous man who falters before the wicked is like a murky spring and a polluted well." Certainly, we would be faltering before the wicked if we chose to be unarmed and unable to resist an assailant who might be threatening our life. In other words, we have no right to hand over our life, which is a gift from God, to the unrighteous. It is a serious mistake to equate a civilized society with one in which the decent people are doormats for the evil to trample on." ([Colonel William Flatt](#))

PRESERVING YOUR RIGHT TO KEEP AND BEAR ARMS

The importance of preserving your right to keep and bear arms is illustrated in I Samuel 13:19-22.

"Now there was no smith found throughout all the land of Israel: for the Philistines said, Lest the Hebrews make them swords or spears: But all the Israelites went down to the Philistines, to sharpen every man his share, and his coulter, and his ax, and his mattock. Yet they had a file for the mattocks, and for the coulters, and for the forks, and for the axes, and to sharpen the goads. So it came to pass in the day of battle, that there was neither sword nor spear found in the hand of any of the people that were with Saul and Jonathan: but with Saul and with Jonathan his son was there found."

The Philistines conquered and dis-armed the Israelites. They even took away the means of weapons production, in order to enslave them. But some Israelites had kept their weapons "illegally." In order to revolt and become free men, the few Israelites who had weapons attacked some Philistines and took their weapons. This process continued until many Israelites had arms. It is impossible to overthrow tyrants and have a free society unless the citizens have firearms.

In the Constitution of the United States we find the "Bill of Rights." It is vital for every Christian to realize that all our rights actually come from God. The government never gives you rights, but only recognizes rights you already have, or tries to take your rights away from you, to increase its power.

The second Amendment of the Constitution, the second right enumerated in the Bill of Rights, is the right to "keep and bear arms." If enough Americans will exercise their rights, especially the right to keep and bear arms, we may prevent our government from becoming a dictatorship. If the government begins registering, and then confiscating everyone's weapons, then don't be surprised at the tyranny that will soon follow.

AN OBJECTION ANSWERED

Someone may ask: "But what about turning the other cheek and not resisting evil? Aren't Christians supposed to always act like that?"

The answer is simple: No. In those verses Jesus was telling Christians how to react to minor insults: a slap on the cheek, the loss of a coat, and so on. He was not addressing the Christian's response to criminal activity. He did that when He said, "Do unto others as you would have them do unto you." and "Love your neighbor as yourself."

If we love our neighbors, we will take steps to keep them safe from criminals. We will support our local police. Instead of taking vengeance personally, we will call on the police to find and arrest criminals. But when criminals attack us, and the police are not there, we will do what it takes to stop them, not just for our own sake, but for the sake of our families, and our neighbors. To dis-arm and to allow criminals to attack us and our neighbors unopposed is to be negligent about our Christian duty. Cities which forbid weapons to law-abiding citizens are playing into the hands of criminals. Gun control makes no one safer except the criminals, who never turn in their guns.


In the [Larger Catechism, Answer # 135](#) we read that "The duties required in the sixth commandment" include "just defence against violence." Self-defense is not only our privilege as a Christian, it is our duty.

Mouseguns: Christians Bearing Arms [index page](#)

The Making Of The Westminster Larger Catechism [web page](#)

The Westminster Larger Catechism (1648) [web page](#)

Wayside Presbyterian Church [home page](#)

Posted by caimbhriain myrddin at [10:50 AM](#) [0 comments](#) 

Labels: [Imprint](#)

Saturday, September 11, 2010

[The God Relationship Must Be Extended To All Of Humanity](#)

MM Book 2 Chapter 8-12

The community of God is the ** relationship of God, of His family ** — our needs and wants, our management of ourselves and our resources, our labor providing for each other, is all held within the context of the “gift” — we all partake equally of the COMMON-WEALTH by our COMMON-MINISTRATION of the gifted-wealth provided by God — WE *ARE* EACH OTHER; WE CREATE EACH OTHER !! — OUR NATURAL AND SPIRITUAL ABILITIES ARE GIFTS TO BE GIFTED IN A RECIPROCAL RELATIONSHIP, IN LOVE !! — THIS IS WHAT GOD IS, AND WHAT WE MUST BE IN THIS WORLD !! — ** THE GOD RELATIONSHIP MUST BE EXTENDED TO ALL OF HUMANITY ** !! — business is the “wasting” of the majority of mankind and of our common home, while the few are enclosed in their own fat [Psm 17:10] [consumption is laying waste (our) humanity and environment; money is *not* life, money is disease, a wasting consumption; money is eventual death] !! — money is held as able to possess all; all is available to money; anything can be bought for those with “the” money [ownership as right, privilege]; all of life can be equated in terms of money, NOTHING IS EXEMPT, NOT EVEN GOD; MONEY IS ABSOLUTE AUTHORITY, MONEY AS GOD, and those with

“the” money are regarded as gods !! — God’s community must provide God’s nourishment, physically and spiritually; WE MUST PROVIDE GOD’S LIFE, ** WE MUST DESTROY THE FALSE ALTARS ** !!

MM Book 2 Chapter 8-13


There are only two ways of life: “give” and “take,” and they are mutually exclusive, they cannot be blended in context [lukewarm] – the LOVE of GOD (rooted and grounded; righteousness) vs. the LOVE of MONEY (the root of all evil; unrighteous Mammon) – WE MUST CHOOSE BETWEEN THESE SYSTEMICS – as stated previously ** OUR CHOICE IS MAMMON OR MESSIAH ** !! – our society, its laws, institutions, relations, etc., are all based on money/iniquity [lack of righteousness or justice; wickedness; inequality] – GOD IS EQUITY [fairness; impartiality; justice; equality] and God’s community is equitable – business *claims* equity: all are equal and free to take from each other — our *only* motive is God; our motivation is His Kingdom, the Family of God !! – we *become* God by our “being and doing,” by our God-ing !! — the “family of man” has the potential of becoming the “family of God” yet the “family” in either instance is *not* recognized !! – we assume many labels, and these labels take precedence over our *being* Christian, ie., our national labels, our religious labels [Baptist or RC first, even COG first, Christian second (anyone actually "being" or trying to be a Christian would soon discard the labels; actually turning unto God makes God very apparent, God turns unto you !!)] – the Family of Man/Family of God [the physical/spiritual] are a mutuality; the corporate is a wedge driving apart the “body”, ripping it apart, taking what it needs for the “corporate body” discarding the rest [a beast without a conscience] – we must “overcome” the world, “repent” of our/its sins in total, we must separate and withdraw from it !!

MM Book 2 Chapter 8-14

Mankind faces a common enemy; that enemy is “business” [the banality of evil; commonplace; unrecognized as such] – the “corporate form” is opposed to God, no matter the cultural expression [expressing God, the consciousness of a God(s) in their lives (His love, attributes); their way to "form" God, to "know" Him, in terms of a particular people, time, place, experience, etc., expressing the God relationship without benefit of the Word of God, or of His Spirit, yet making (a) sense of life (testimony to the human spirit given by God); but, God is *not* carnally formulated (do this and God will do that), and is without carnal love and hate] – the commonalities of giving and love reflect God, the contrivances and excuses to take and hate reflect Satan !! – many today call the various religions and faiths “many paths to the one God,” but that very same God has laid out His path for us to follow [the many paths will eventually lead to, end at, the one path, and that path to God] – many claim Christianity is sourced from a variety of religions and cults, citing many similarities, yet it was the various mysteries, Pantheons, etc., which actually sourced from ancient Hebraism, from the revelation God gave to Adam and Eve [Nimrod, etc., the Mazzaroth] and the Patriarchs — THE GOD FAMILY IS *OPEN-SOURCE* AND INVITES EXAMINATION, DIALOGUE, A REASONING TOGETHER !! — man’s carnal religion(s), including his Christianity, is multi-sourced and polluted, but Christ is ** pure-sourced ** from God the Father Himself, as is His Family !!

MM Book 2 Chapter 8-15

A NEW HUMAN-ITY, A PURE CHRISTIAN-ITY vs. the Faith of the Fallen — the only true and righteous value is family and community; shewbread community – the Anointed become servants of/to humanity as God Family – we claim to be “spiritual Jews” yet we negate our Christian-ity in and by our “physical” existence; our physical systemic *serves us* by the use of oppression and violence on others – the use/abuse of another is slavery, incl., “wage slavery,” especially “minimum” wage; all human beings have ** EQUAL RIGHT OF GOD ** !! – MAMMON MINIMIZES MOST; GOD LIFTS UP, BRINGS DOWN, AND EQUALIZES ALL !! — each and every moment of our lives, each experience of our existence must be a God-moment, a God-experience, every thought must be brought to Christ and His righteousness, in the service of the Family – we must reduce and finally eliminate the compromises, the contradictions that are seemingly inherent – the passage of time, the growing maturity, deepens the roots into truth, the deep things of God; we are being prepared of, and for, God [1 Cor 2:9-10] !! — Human [Human Spirit] and Christian [Human-God Spirit] are two beings of consciousness designed by God, the physical Human designed to receive the spiritual, the very Mind of God; the physical being a reflection of the spiritual – the spiritual mind is in service of the physical mind; the God-family is in service of the Human-family !! – a Christian Being is a ** new creation ** in Christ Jesus; an “evolutionary” jump in consciousness.

Mammon or Messiah Book 2 [web page](#) (widescreen)
Mammon or Messiah Book 2 [blog home](#) The Midnight Hour
Posted by caimbhriain myrddin at [11:26 AM](#) [2 comments](#) 
Labels: [Christ](#), [Evil](#), [Fallen](#), [Imprint](#)

Friday, September 10, 2010

[The Days of Awe, Days of Return to God](#)

"Beginning on the Day of Trumpets and ending on the Day of Atonement ... [are] the "Ten Days of Penitence," or "Days of Awe," dedicated to the inner cleansing of the man. They are also known as "Days of Return," because we are to examine ourselves and return to God." [quote from article by Richard C. Nickels, MMr [Day of Trumpets: The Return of Jesus Christ 2](#)]

MM Book 2 Chapter 6-14

The 10 Commandments [10C] are a mental environment, each an attitude of mind [an expression of God's very own mind, His character]; "thou shalt not" implies the opposite "thou shalt *do*" [ie., in God's community there is no need, or desire for stealing, all shall freely share], our involvement and responsibility, our family consciousness [of God and man, our relationship], our personality; Philippians 2:5, "let this *mind be in you* that was also in Christ Jesus" – the 10C represent *together* the ultimate, genuine *survival* mentation matrix and paradigm [intelligent design, application (obedience); psychologically, the deep things of God; the ** COMMANDMENTS OF LIFE **]; 2 Cor 10:5, "... bringing into captivity *every thought* to the obedience of Christ" – the 10C are active, real, *living* laws, physically and spiritually [with real penalties when broken; witness the world], they *are* the God Family, they are the Family's ** Law of Agape Love **, yet the 10C and God are not real to most people !! – it is the transgression of these laws [1 John 3:4, sin is the transgression of the law] that has separated God and man, that has made the reality of our evil systemic [and the resultant suffering engendered] paramount in our lives – these laws are the only way to a *sustainable existence* for man on this planet; they are God's systemic, His guiding principles, they are what we were designed for !! — the reality of this world must be God's reality, we must make God our own, a systemic based on "give" NOT a systemic based on "take", a true systemic of resultant blessings NOT a false, evil systemic of curses [an absence of the blessings !!] – these "living laws" engender [to beget; to bring into being; cause; produce; originate] a *true life*, a living, symbiotic environment; they are part-and-parcel of God's Holy Spirit, and as such THEY IMPART GOD'S LIFE AND WITHOUT THEM WE WILL CEASE TO EXIST !!

MM Book 2 Chapter 6-15

We know and love God, by, in and through His living and eternal law !! – God's SHEPHERDING LAW is now *critical* to the very survival of humanity — the concept of grace without law is A LIE and has resulted in the bondage of mankind [Romans 7:7 What shall we say then? [Is] the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet. 1 John 1:8 If we say that we have no sin, we deceive ourselves, and the truth is not *in* us] – the Law of God is NOT done away with; it provides the knowledge of sin and its existence, the knowledge that is so vital, so critical to our very survival !! – it is God's *law of liberty* that gives us freedom, that allows community; it is eternal life, God's *gift* to us !! — grace without law negates itself [grace is the freedom given to us by God to do the *works of God*; grace under law enables the shepherding "ministry of gifts"], it results in a false grace in bondage [slavery] to Satan and his systemic; it abrogate's the environment of God's grace, the way, the path out of sin, it abrogate's the knowledge of God, the very preaching and witness [so speak ye, and so do] !! – WITHOUT THE LAW OF GOD WE CANNOT KNOW AND LOVE GOD, OR BE KNOWN OF GOD !! – the penalty of sin is death [cessation of existence], and faith without works [our Family Names, our responsibilities, and our purpose (to destroy the works of the devil)] is dead !! – WE HAVE, WE ARE *LIVING FAITH* – CHRIST FULFILLED THE *ROYAL LAW* AND SO SHOULD WE !! – THE 10C ISSUE FROM THE VERY THRONE OF GOD OUR FATHER, THEY ARE HIS VERY CHARACTER, AND THEY MUST BECOME OURS !!

MM Book 2 Chapter 6-16

The Works (spiritually/physically) of the Devil are opposed to the Law of God, to the Family:


- 1 you shall have other gods before God, you shall serve me (way of life);
- 2 you shall make images of the Beast, the hierarchical systemic;
- 3 you shall take/carry God's name in vain, you shall worship me;
- 4 you shall NOT obey God's Sabbath;
- 5 you shall NOT honor your mother and father;
- 6 you shall murder;
- 7 you shall commit adultery;
- 8 you shall steal;
- 9 you shall bear false witness;
- 10 you shall covet.

This is a description of a world systemic *of the devil*, of every evil way !! [John 8:44 Ye are of [your] father the devil, and the *lusts of your father ye will do*. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it.] — BY DESTROYING THE WORKS OF THE DEVIL (the Works of the Flesh) WE FULFIL THE LAW OF GOD, WE FULFIL *OUR* PURPOSE !! — there is much brilliance in the world but the current, the force of flow lighting and applying that intelligence, is a fallen Angel, NOT THE FORCE AND LIGHT OF GOD'S WORD !! — man took to himself Satan's knowledge of *good and evil* and that is the systemic in the world today; both good and evil are existent, and the evil separates God from man [our sins; our choice of the evil way].

Cross-post from MMr [article link](#)

Mammon or Messiah Book 2 [web page](#) (widescreen)

Mammon or Messiah Book 2 [blog home](#) The Midnight Hour

Posted by caimbhriain myrddin at [10:05 AM](#) [0 comments](#) 

Labels: [Apocalypse](#), [Christ](#), [Evil](#), [Imprint](#)

Thursday, September 9, 2010

[The Annual Feasts and Holy Days](#)

The Annual Feasts and Holy Days:

September 09, 2010 Day of Trumpets

September 18, 2010 Day of Atonement

September 23, 2010 Feast of Tabernacles

September 30, 2010 Last Great Day

The Scriptures teach that there are seven annual feasts and holy days which were ordained by God to be observed as special commanded convocations. These feasts and holy days portray God's plan of salvation for mankind. The observance of these holy convocations is a sign between God and His people. God's annual feasts and holy days were observed by His people during Old Testament times. In the New Testament, we find that ** Jesus Christ's entire ministry was centered around the *spiritual meaning* of these holy days ** [THE ENTIRE PLAN OF SALVATION]. The New Testament apostolic church faithfully observed these annual feasts and holy days. The Scriptures reveal that they will be observed by all mankind after the return of Jesus Christ.

As the holy days are annual Sabbath days, they may fall on any day of the week (except Pentecost, which always falls on a Sunday). When a holy day falls on a weekly Sabbath, the special observance of the annual holy day takes precedence. God's feasts and holy days are to be observed from sunset to sunset in accordance with the calculated Hebrew Calendar as

preserved by the Levitical Jews. The seven annual feasts and holy days (along with their scriptural date of observance) are as follows:

[0. FIRST DAY SACRED CALENDAR (NISAN 1); MOSES SETS UP TABERNACLE]

[0. PASSOVER LAMBS SET ASIDE (NISAN 10); ISRAELITES CROSS JORDAN; CHRIST ENTERS JERUSALEM]

1. Passover: Kept 14th day of the first month. Not a holy day. [ANGEL OF DEATH PASSED OVER; BLOOD ON DOORPOSTS; CHRIST OUR PASSOVER LAMB SLAIN; PASSOVER CEREMONY AFTER EVEN (reflection all night, bed in morning)]

2. Unleavened Bread (7 days): 15th through 21st days of the first month (the 15th & 21st are HOLY DAYS). [LEAVEN; SIN PUT OUT; NTBMR OBSERVED AT EVEN ULB1, EXODUS FROM EGYPT (SIN); ULB2 GOD PARTS THE RED SEA]

3. Pentecost: Date counted annually. Fifty days are counted, beginning with the first day of the week [WEAVESHEAF (oblation of the first fruits of the harvest; Nisan 16)], following the one weekly sabbath day that falls during ULB. The feast is observed on the fiftieth day, which always falls on the first day of the week. [SIX DAYS THOU SHALT LABOR; 10C GIVEN; HOLY SPIRIT GIVEN]

4. Trumpets: 1st day of the seventh month. [1st DAY CIVIL CALENDAR; CHRIST RETURNS AT THE LAST TRUMP]

5. Atonement: 10th day of the seventh month. [SERMON ON THE MOUNT; SCAPE GOAT; SATAN BOUND]

6. Tabernacles (7 days): 15th through 21st days of the seventh month (the 15th is a HOLY DAY). [CHRIST'S BIRTHDAY 4BC, MINISTRY 27AD; FEAST OF BOOTHS; MILLENNIUM]

7. Last Great Day: 22nd day of the seventh month (HOLY DAY). [CHRIST CIRCUMCISED; GREAT WHITE THRONE JUDGEMENT]

[8. NEW MOONS; 1st DAY OF EACH MONTH; NOT A HOLY DAY, BUT TREATED AS SUCH]


[9. FEAST OF DEDICATION; Chislev 25 (8 days); HANUKKAH; FESTIVAL OF LIGHTS; MARY, HOLY SPIRIT CONCEPTION OF CHRIST 5BC; (NOT HOLY DAYS)]

Scriptural References: Lev. 23; Ex. 23:14-17, 31:13; Ex. 12:1-20; John 7:37; Mat. 26:17-18; I Cor. 5:7-8; Acts 2:1; Acts 18:21; Acts 20:16; I Cor. 16:8; Zech. 14:16-19; Isa. 66:23. [Outline based on [Statement of Beliefs](#): The Christian Biblical Church of God with additions]

Day of Trumpets: The Return of Jesus Christ 1 [MMr article](#)

Day of Trumpets: The Return of Jesus Christ 2 [MMr article](#)

Holy Days: Family and Community [MMr article](#)

Posted by caimbhriain myrddin at [9:39 AM](#) [0 comments](#) 

Labels: [Apocalypse](#), [Christ](#), [Imprint](#), [Origins](#)

Tuesday, September 7, 2010

Arthur Waskow: Five Steps to Burning Books

Five Steps to Burning Books

By Rabbi Arthur Waskow [article link](#) [article link](#)

September 7, 2010 | Shalom Center | OpEdNews

From a small right-wing church in Florida, there has gone out a call to burn copies of the Quran on September 11. Instead of being ignored as clearly cuckoo, this call won national media coverage.

As the German Jewish poet Heinrich Heine wrote almost two centuries ago, **"Those who begin by burning books will end by burning people."** The theater piece for which he wrote those words, called "Almansor," was addressing the Inquisition's burning of the Quran. In 1933, university students in Heine's own beloved homeland burned his books, along with many others. They burned people soon after.

Many American religious communities and organizations, as well as secular groups like Common Cause, have condemned this call for burning. The road to burning people is by no means so open here, now, as it was in Germany in 1933.

But still, we need to face the question: How did we get to the point where some Americans would burn a sacred book, and many more oppose the building of a sacred mosque in their own town—not only in Lower Manhattan, but in many other neighborhoods?

It would be easy to start with the aftermath of the terror attacks against the Twin Towers on September 11, 2001. But the spiritual chasm between Christianity and Islam goes back centuries. The hostility of Jews toward Islam, on top of the ignorance of almost all European and American Jews about Islam, goes back at least to 1948. And the economic dislocations and unwinnable wars of recent years also have their place in pouring out the fear and anger that provides the fuel for the spark of bigotry.

Step 1: The Old Hostilities

There are perverse and paradoxical spiritual roots to the hostility between Islam and Christianity.

All the great religious traditions—not only those we call monotheist, but Hinduism and Buddhism and Shinto and Wicca and for that matter what we call "secular" traditions like socialism and liberalism—are rooted in the profound effort to make loving contact with the ONE. One God, one historical dialectic, one Web of life in soul and body on our planet—ONE.

Once a community has begun to reach out toward the ONE, it begins to create the metaphors, the rituals, the languages, the practices in daily life, the festivals to embody this searching toward the ONE. And then the community bumps into another community that also claims it is in contact with the ONE, and has its own quite different set of metaphors, rituals, languages, and daily practices, with which to make this contact real.

There are often two responses to this discovery:

One is to say with surprise and delight, "You have shaped a different path from ours! Of course there must be many ways of lighting up the Infinite, unfolding truth. How could the great Infinity reveal itself except through sacred diversity? Let us learn from each other!"

The other response is to say: "We have unearthed the one way to the ONE, and any other path must be a false one. And worse than false—since you claim falsely to have made contact with the ONE, you must be lying. Corrupt. Deceitful. Worth killing."

In the various British colonies that became the United States, this bitterly hostile response was embodied in the persecution of one or another faith community (e.g. Quakers, Jews, Roman Catholics), by one or another of the original colonial governments. The uncertainty of who might get persecuted in the nation as a whole was one of the factors leading to adoption of the First Amendment, and much of the hostile reaction was then muted by the existence of the First Amendment. If no religion could wield state power and violence against another, this reaction was less likely.

Native American religions and Mormonism did not "count" in this context; state power or pressure was used against these religious communities. And there was public pressure in the 19th century against Roman Catholicism, and in the 20th century against the "Nation of Islam" (a racially focused variant not accepted by any other Muslims as truly Islamic).

Step 2: The 9/11 Attack

Until 2001 in America, both hostility and interfaith exploration were quiescent, in regard to classical Islam. Then a tiny proportion of the more than one billion Muslims of the world, claiming they were acting on behalf of Islam and God, murdered about 3000 people.

Again, there were two responses:

There was a wave of rage against Muslims and anyone who looked as if he might be Muslim. Some were attacked, a few were killed. Officials arrested hundreds of Muslims out of fear, almost always utterly unjustified, that they were would-be terrorists. Some of them were held for months without access to families or attorneys.

And during the same weeks and months, some Americans— often religiously motivated Christians and Jews—rallied to protect Muslims and their mosques. Some stood guard to prevent attacks, some created vigils, some brought together Jews, Christians, and Muslims under " The Tent of Abraham, Hagar, and Sarah."

Step 3: The Wars with Islam

Soon after, the government of the United States began wars against two Muslim-majority nations. It quickly became clear that what began under the banner of "liberation" actually became conquest and occupation. Yet the wars dragged on, bringing death to thousands of American soldiers and hundreds of thousands of Iraqi and Afghan civilians. And meanwhile, there were deadly US military attacks on Pakistanis, threats of war against Iran, and a continuing close alliance with the Israeli occupation of Palestinian lands and people in the West Bank, Gaza, and East Jerusalem.

There is a process that researchers in psychology have uncovered and call "cognitive dissonance." People who begin with one opinion but act in a way contrary to that opinion change their ideas more than their behavior. After almost a decade of American wars against a number of Muslim-majority societies, and several actual murderous attacks by self-proclaimed Muslims against civilians in various countries allied to America, some Americans who had begun with few opinions about Islam in general began to view it with anger and disgust:

"If we are killing lots of them and they are killing some of us, there must be something evil about them."

Step 4: The Great Slump

Meanwhile, Americans experienced a disastrous economic slump. The last time that rates of unemployment and of home foreclosure had been this high, during the Great Depression of the 1930s, one of the reactions was a great wave of anti-Semitism across America. Father Coughlin on radio, Henry Ford through the Dearborn Independent, were reaching millions of Americans with fear and hatred of the Jews.

So now, in another time of economic trauma -- and now also of unwinnable wars and a deep sense of cultural dislocation -- there was seething not quite visible below the surface of American culture and society a current of xenophobia. Hispanic immigrants, legal and illegal, became suspect. And Muslims.

Step 5: Crystals of Bigotry

And then into this hyper-saturated solution of fear, suspicion, and hatred came some who chose deliberately to drop the poisonous crystals of bigotry .

In December 2009, the New York Times—a liberal leader of opinion—and Laura Ingraham—a conservative leader of opinion— carried articles and interviews about plans of American Muslims to establish Cordoba House, a community cultural center in Lower Manhattan. There was no fuss, no fury.

Not till May 2010 did the ultra-right-wing anti-Islam blogger Pamela Geller and organs of Rupert Murdoch, the right-wing publisher who later gave \$1 million to the Republican Governors Association, begin to carry inflammatory stories about what they call the "Ground Zero Mega-Mosque."

And then, step-by-step, the crystal they sowed precipitated the super-saturated solution into a noxious brew. Right-wing blogs and talk-radio programs described the Cordova House as an insult to the dead of 9/11, a triumphal celebration by Islam of its victory in the attacks on the World Trade Center's, anything to arouse fear and hatred of Islam.

Even Jewish organizations that claimed their mission was to prevent "defamation" not only of Jews but of all religious and ethnic groups, or claimed their mission was to promote "tolerance," spoke out against the planning for Cordova House. "Yes," they said, "Imam Faisal Abdul Rauf and his wife Daisy Khan have every constitutional right to place their mosque or cultural center two long long New York City blocks from Ground Zero, but it is not ethically right or spiritually wise to do so. It would offend the sensibilities of the survivors of the 9/11 dead."

These assertions ignored both an important fact and a crucial principle. The fact was that hundreds of 9/11 survivors, in the organization called September 11 Families for Peaceful Tomorrows, had endorsed the placement of Córdoba House. The principle was that the constitutional right of freedom of religion has no reality if a wave of hostility from "private" citizens, sparked by great media empires and backed up by public officials, can prevent the fully legal placement of a house of worship.

Why then did the right wing media and right-wing politicians like Sarah Palin and Newt Gingrich decide to light this conflagration? The spark would not have lit a fire if that there had not been gallons of gasoline beneath the surface, but why light the spark?

I think the answer is that the right wing was and still is hoping to split the vote of progressive Americans by using not just Cordoba House but also broader fear of Islam as a wedge issue, just as they used the issue of gay marriage—which now has little bite. They have used the fear of Hispanic immigrants in the same way.

Fanning fear and hatred of Islam has one major advantage over firing up fear of gay people or of Hispanics: it may offer the possibility of splitting the Jewish vote, which is, next to the vote of African-Americans, the most progressive voting bloc in the country.

Indeed, many Jews, outraged by attacks on Israel that are sponsored by two Muslim organizations—Hezbollah and Hamas—and by Holocaust denials from some leaders of the Islamic Republic of Iran, may be susceptible to an Islamophobic campaign. At the same time, of all American communities, Jews are perhaps the most likely to smell and taste the danger of bigotry against a religious minority.

So the American Jewish community is one of the crucial arenas of struggle over whether burning the Quran becomes a step on the path that Heinrich Heine prophesied toward burning people.

Out of this witches' brew of dark past and explosive present, there emerged not only bigotry but another wave of interfaith engagement. Those of many religious and ethical communities gathered to condemn the burning of the Quran and to affirm all sacred texts, all sacred gathering places.

This kind of affirmation is important. And if indeed the official wars against Muslim-majority countries and the great wave of unemployment and home foreclosures have been crucial to pouring the gasoline of fear and anger that have been ignited by sparks of bigotry, then working for economic healing, a peaceful foreign policy, and the transfer of war budgets into rebuilding America are also crucial.

The path America will take is still uncertain.


As for the Jewish community, in its possibly pivotal role: Let us hope that a story from my own childhood echoes so strongly the memories and sensibilities of other American Jews that overwhelmingly, we will walk the path toward freedom and diversity, peace and economic healing:

When I was about seven years old (1940), my grandmother interrupted other Jewish women in line at the kosher butcher shop who were talking contemptuously about "the shvartzes" -- that is, Black people. She challenged them: "That's the way they talked about us in Europe. This is America, and we must not talk like that!"

We must not act like that, either.

The Shalom Center [home page](#)

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Posted by caimbhriain myrddin at [8:57 AM](#) [0 comments](#) 

Labels: [Apocalypse](#), [Imprint](#)

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Mammon or Messiah meta

Metaphysics (Ontology, Society): Being and Knowing

Sunday, September 5, 2010

Secret Fundamentalism at the Heart of American Power

The Family

Secret Fundamentalism at the Heart of American Power

By Northwestrain [article link](#) [article link](#)

February 15, 2010 "Politics & Imagination"

The FAMILY, by Jeff Sharlet, sounds rather like the title to a book about the Mafia. And in a way this book is about a religious fundamentalist mafia. The problem is that the very people who should read this book and be warned probably won't be bothered to take the time. The Genealogy of American Protestant Fundamentalism goes back to the early history of this country, and further back to England and Europe, Lutherans and the wars among the Christians, Catholics and Protestants. Sharlet explores the early history and traces where the "Experimental" Fundamentalists breaks away from the traveling preachers or revival preachers – the Evangelical brand that is closely identified with the American Frontier.

Missionaries are part of many religions. The need to convert others, to save others, to offer salvation to the world, the heathen world has been a driving force behind the colonization of the globe by European Nations – oh that and the allure of

Gold and other high value commodities. Set this concept of Missionary aside and think of the one very special class in need of salvation. Then set this aside and think of an even more exclusive class, the ruling class and even despot dictators.

The goal of the Secret Fundamentalist cult is to turn the US into a Theocracy followed by the whole world. Just a simply little goal – and as usual with cultist only the supreme leader is able to speak directly with their God. Democracy is messy. This Fundamentalist cult has a history of seeking the powerful politically and corporate leaders. Their idea of creating Christ's heaven on earth is using the existing power structure.

Jeff Sharlet takes us from his first encounter with the Family and then backward in time to the roots of this Dominionist religion. If you were raised in one of the many American Christian Fundamentalists sects you will no doubt be familiar with much of the religion-speak. But forget about the Jesus of the New Testament and his beatitudes, of caring for those less fortunate than ourselves. The very wealthy corporatists aren't interested in welfare and social security. Their version of God smiles on the rulers and leaders. The reason people are poor it is God's will and it is the fault of the poor, they have been bad and are evil. The gilded era of America is when the missionaries to the top tier of the wealthiest began their form of American Fundamentalism. These missionaries are not interested in spreading democracy. The reign of Jesus on earth will not be through democracy in the view of the founders of this brand of Christians.

The problem is that this Dominion over the world brand of fundamentalist has a vision of their perfect world. There are several different versions of God's Kingdom on earth according to the different evangelical fundamentalist sects, each has their own path to their perfect world. Free will or choice doesn't enter into their perfect world. Independent women, or women's view equal human rights to those of men isn't part of the perfect world of the Dominionist's world view. Women can and have been used as soldiers to further the goals of these Secret Fundamentalists.

It wasn't Sharlet's goal to write about the Domination of women by men, but that thread runs through his book. This is not surprising since ALL fundamentalist religions have as a foundation belief that women are evil and must be controlled or dominated. In some fundamentalist religions women who do not comply with the patriarchal rulers demands are eliminated. Wealthy women, especially widows who willingly fund the spread of the Dominionist fundamentalism are promised a special place in the new kingdom of Jesus on earth. These women have fallen for the oldest con in the world – the promise of heaven and "life everlasting." This is one of the code words that fundamentalists use, which others who are believers, recognize instantly. These code words are spoken by politicians to let voters know that these politicians are working for goals specific to the Fundamentalist movement. GW Bush used code words, as have other politicians.

The wall between church and state have been breached; the Constitution is becoming a meaningless document filled with meaningless words that have no relationship to the Nation of God that the Secret Fundamentalists want for America. Many of the so call liberal blogs have been taken over by moles who do their best to block any discussion of the Dominionists efforts to take over the US. Anyone who brings this up is branded crazy.

Sharlet's book is a must read, it is not an easy book to read because of the world view, the point of view of the Dominionist Fundamentalists so far from Democracy and Free will that most people simply won't believe that such a thing could happen in America. To understand the Secret Fundamentalists means that you need to understand the history and the philosophy of Narcissistic personalities who founded this ministry to the despots and Corporatist of the world.


Previously posted MMr Feb. 16, 2010 [article link](#)

Jeff Sharlet [blog home](#)

Information Clearing House [home page](#)

Politics & Imagination [blog home](#)

MM Addendum 1-15 [web page](#) (widescreen) [blog home](#)

Posted by caimbhriain myrddin at [11:38 AM](#) [0 comments](#) 

Labels: [Apocalypse](#), [Imprint](#)

Saturday, September 4, 2010

Walter Burien: CAFR, Government, and You

The Biggest Game in Town

"GROSS" INCOME of government is now 1/3rd "TAX" income and 2/3rds NON-TAX income derived from: return on INVESTMENTS and money generated from government Enterprise projects. ...

Pensions, self-funding debt financial authorities, self insurance authorities CAFRs [Comprehensive Annual Financial Reports] should be looked at also. As of 2005 there are over 84,000 "individual" Annual Financial Reports (the CAFR) produced by just our local government operations. Each with their own investments and cash accounts.. ...

The composite totals of investment assets held internationally by the USA government is staggering. Between local and Federal government, the total of liquid investment assets held Internationally is a conservative sixty(60) Trillion dollars (2005). ...

Are the Banks at Fault? Not Really

by Walter Burien [article link](#)

09/27/08

There are now in this country over 136,000 separate government corporations in place. In doing so, government has expanded take-over ownership of it all by investment. They, composite government now own by the predominance of their investments the banks, stock market, and the insurance industry.

Let me qualify this: In 1963, all local and federal government investments (not public like SSI or Medicare but government's own stash) held with the Bank, Brokerage, and Insurance industries was about four-trillion dollars. Today? About one-hundred-ten trillion dollars internationally, and Oh yes, silence has truly been golden here for them. ...

From all US local and federal investment wealth in composite totals now amassed, or that \$110,000,000,000,000 (one-hundred-ten-trillion) if divided by 300,000,000 the basic population of the US = \$366,666.66 each, for every man, woman, and child in the USA. It would be great in reality to be a "real" shareholder here. US Government, all local and federal "gross annual income" from tax; investment; enterprise; and other in composite totals is now about 10 trillion dollars each year.

The Who and How they Own and Control it All!

by Walter Burien [article link](#)

December 15th 2009

I will note that the most important fact the people need to know is that in collective totals government (thousands of individual government entities) owns by stock ownership; bond participation; and equity participation most of the large public traded companies such as technology; pharmaceuticals; energy; banks; insurance; and war industry groups through collective ownership (in many a case 71% to 83% ownership).

There is no one individual government entity that will call the shots for these companies (even though some carry more clout than others) but there are private associations that network thousands of local and federal government accounts that have been assigned representative proxy vote rights for the thousands they represent and here is where the control rests.

By proxy vote representing the "collective" primary shareholders they can exert pressure for that company to do as told and if not they can remove the board of directors by representative proxy vote. On the other hand they can network millions if not billions of dollars of government investment capital for direction and investment with any company. ...

CAFR1 ARTICLES 2004 - 2009 [link](#)

Know THE SCORE by Walter Burien [article link](#)

The Common Denominator

by Walter Burien [article link](#)

12/21/09

The key for the masses to see this and fill the void intentionally created in their comprehension's is to start looking at collective totals. Keep in mind that as of 2009 there are over 184,000 separate local government entities big and small alone in the USA before Federal is accounted for, each with their own investments and separate totals. ...

In each state there are several large government retirement funds and many small fund sometimes several hundred in a large state. Looking at the big ones will give a representative example. When looking at say fifty or sixty of the large funds the collective totals add up to being evidently clear that the government OWNS these companies by investment.

With the thousands of separate government entities networked through a few private associations, they can rule towards policy; price; procedure; and market saturation.

This intertwined ownership and the ability to funnel taxpayer funds into these companies guarantees massive profits for the government's investments and creates the ups and downs in any one market as they enter and exit in uniform collective motion. Any other private investors outside of the loop are subject to guess work and luck if they obtain a profit. The only fundamentals at play here is the movement of the large government institutional funds creating the market as they move in and out in concert networked in perfected timing by the private associations that call the shots for them in consult. This gives a new definition to the golden rule: "He who controls the gold makes the rules" and in this case it is: "He who controls the investments makes all the rules"

As you start to look at the different international holdings held in these reports, you will see the top four profit makers in order of profits generated are: The Pharmaceutical / Health Care Companies; The Bank / Financial Companies; The Oil / Energy Companies; The War Industry Groups.


Government in its collective totals has acquired absolute ownership of these companies through stock; bond; and cash investment in these companies. The private sector ownership in the same is insignificant in comparison. So here we have government determining policy; events; and programs that in all reality guarantees themselves massive profits and in many case bringing forth policy and events that are very counter productive to the general public good and well being. War and Health care costs being perfect examples. ...

It is important to realize that as these funds grew over the decades they drove the economy by capitol investment. The power base that was created was unequaled especially when collective totals are amassed, we are talking just from the thousands of separate government retirement funds both federal and local somewhere between \$26 to \$28 trillion. ...

As an end result of the road we all have been on that is why the masses are being stripped piece by piece of freedoms; wealth; and operational unions and the individual is being told for all intents and purposes to shut up; do what you are told; and mind your own business. Arrogance flourishes when massive wealth is created by deception; theft; and extortion as it has within our own government as it has been also within other governments throughout the world and throughout the decades. Government is marketing to the masses that they are broke. Why do they do this? Quite simply; Who looks behind the poor mans house for a tower of gold and riches held.

A miraculous awakening needs to take place here to reverse the path we are heading down. It is a very unpleasant path that will lead to our own annihilation in due course. When there is massive wealth as there is in this country, there is the potential for massive orchestrated theft. Well, it has, is, and will continue to happen if the fundamental structure of things remains the same without true corrective measures to reverse the path we are currently on. ...

Walter Burien [home page](#)

Any local government can be restructured to meet their annual budget needs "Without" taxes. TRF (Tax Retirement Funds) paying for every City, County, State's annual budgetary needs!
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Friday, September 3, 2010

[Douglas Valentine: War on Terror: Greatest Covert Op](#)

War on Terror: Greatest Covert Op

By Douglas Valentine [article link](#)

August 31, 2010 | Consortiumnews

Editor's Note: The following commentary is drawn from a speech delivered by Douglas Valentine at a peace conference last week:

The politics of terror are the greatest covert operation ever.

In explaining why, I'll begin by defining some terms, because, when discussing the covert op called "the politics of terror," words and their management are all important.

How are politics and terror actually defined: how are these meanings manipulated; for what purposes, and by whom?

Terrorism is defined as "violence against civilians intended to obtain a political purpose."

This is an ambiguous phrase, which begs the questions: what are politics and violence?

Politics is defined as "the process by which groups of people make collective decisions." And violence in this context is the use of force to compel a person or group to do or think something against their will. That includes the violence of words – of threatening to hurt – and of social structures, as well as the violence of deeds.

So, by definition, terrorism *is* political violence – hurting people, or threatening to hurt them, in order to make them govern themselves (or acquiesce to an external force) against their will.

In America, terrorism is always condemned by the government, and, accordingly, America is never a perpetrator of terrorism, but always the victims of it.

The U.S. war on terror is the ultimate expression of this principle: it is a military response to terrorism; violence in self-defense, not (ostensibly) violence for a political purpose.

That's the official story – the assumption. But I'm going to show that America does engage in terrorism – violence against civilians for political purposes. This "state" terrorism, however, is covert, in so far as it is equated with national security, and thanks to that built-in ambiguity, it has both stated and unstated purpose.

The State and Unstated Policy in America

Politics is a process by which groups of people make collective decisions. But who really makes the overarching political decisions in America? Who governs us?

The two political parties represent the people and they compete for control of the government. Historically, Republicans have generally favored business and Democrats have favored labor. The political division is, generally, class based.

Now, the government can be controlled by either political party; but the state endures – “the state” being the nation’s indispensable industries and infrastructure (banking, auto industry, insurance, Microsoft), and the institutions which defend the nation’s enduring interests: the military, law enforcement, the intelligence and security services.

In Europe they often, cynically, refer to the state as “industry” or Big Business. In America we tend to call “the state” the Establishment – an ambiguous word that needs to be defined.

The dictionary defines Establishment as, “An exclusive group of powerful people who rule a government or society by means of private agreements and decisions.”

I would venture to say that the interests of the state and the Establishment are the same, and that the definition of Establishment with a capital E is the pivotal phrase in discussing “state” terrorism.

Consider this: there is the politics of the two parties vying for control of the government, and there is the Establishment, the state, making the covert (ostensibly non-political) decisions that effectively govern America.

Many of those covert decisions concern national security: they are unstated policy.

Moreover, these covert policy decisions about national security are made by people who control the military, law enforcement, and intelligence and security services. These guardians of “the state” are collectively called the National Security Establishment.

Like the Establishment that secretly rules the “state,” the National Security Establishment is an exclusive group that is not accountable to the political whims of the people.

These professional guardians of the state – the Establishment – are assumed to be above partisan politics. Their loyalty is assumed to be to the law or national security. And that assumption is the Big Lie upon which state terrorism is based.

Yes, it is true that the National Security Establishment is not accountable to the people: and, in fact, it has built a series of ever-larger, concentric moats around itself called the National Security State, precisely to keep the people out of its business.

The National Security Establishment rules the National Security State, with an iron fist, but it is pure propaganda that the National Security Establishment and State are not political.

In order to get inside the National Security Establishment, and rise to a position of authority within it, one must be born there (like Bush or make billions like Bill Gates), or submit to years of right-wing political indoctrination calibrated to a series of increasingly restrictive security clearances.

Political indoctrination – adopting the correct right-wing ideology – and security clearances represent the drawbridge across the moats.

The National Security State is the covert social structure of the Establishment, and it has as its job not just defending the Establishment from foreign enemies, but also expanding the Establishment’s economic and military influence abroad, while preserving its class prerogatives at home.

By “class prerogatives,” I mean the National Security State is designed to keep the lower class from exerting any political control over the state; especially, redistributing the Establishment’s private wealth.

To these unstated ends – imperialism abroad and repression at home – the National Security State engages in terrorism – i.e. political violence – on behalf of the Establishment.

Indeed, the National Security State is political violence, terrorism, in its purest form.

The Establishment and its National Security State as Terrorism

The lower classes in America have little voice in making government or state policy. Some members of the lower classes have given up hope, others are content: but in either case, voter turnout is a mere 54 percent.

Whether hopeless or content, they know they cannot fight conventional thinking. For example, when the Establishment exerts its influence, it is not considered politics; it is simply the status quo. The rich create jobs and must be accommodated with trillion-dollar bailouts, paid for by workers taking furloughs.

That's just the way it is. Politicians in the service of the Establishment, for over-arching reasons of national security, have to keep the capitalist financial system afloat.

It is the same thing with the National Security Establishment: America invaded Iraq, and there was nothing the people could do about it. The decision was made for them. Peace activists, least of all, had no voice in the decision, because they are assumed to have no stake in national security.

You will not find peace activists in the National Security Establishment; and that political repression is part of covert state terrorism.

Likewise, if labor seeks to exercise influence, its efforts are described as exploiting the state for more than it deserves, because it does not have an enduring stake in the state.

It is a fact: only Establishment wealth – ownership – is equated with national security.

Consider the immortal words of Leona Helmsley: "Only the little people pay taxes."

That injustice in the tax code is political repression and, in so far as it makes the people fearful, it is state terrorism. The Establishment fears losing its loopholes, while workers and the poor fear losing their homes: two types of fear, one for each class, one stated, one unstated.

The Establishment engages imperialism and political repression through propaganda (word management violence) and social structures. This state terrorism also is unstated, covert.

Only when the people rebel and challenge the Establishment is the word terrorism applied.

Likewise, the military, police or intelligence actions that provoke rebellion, or the responses to rebellion, are never called terrorism: they are national security.

And that's how the management of words helps to repress the lower classes.

Language and the Psychology of State Terror

America's industrial-sized war machine was never said to terrorize Iraq; the invasion was not political because the war machine is owned by the Establishment.

The Establishment profiting from war is not politics; it is ideological neutral "profits."

In fact, America exerts its unwanted political influence overseas, through the state terror of aircraft carrier fleets, bombers, nuclear subs, shock and awe invasions, pacification programs, the overthrow of governments, and support of repressive puppet regimes.

This state terrorism, which you never hear about, is the biggest covert psychological warfare operation of all time.

This psywar operation depends on narrowly defining terrorism as a suicide bomber, a hijacked plane, the decapitated body of a collaborator: the “selective terrorism” of rebels and nationalists who, outgunned and outlawed in their own country, have no other options, other than submission.

The purpose of this “selective terrorism” by rebels is psychological: to isolate collaborators, while demonstrating to the people the ability of the rebels to strike at their oppressors. Brutal pacification campaigns – state terrorism – prevent people from making a living. Selective terrorism does not.

That’s a big, meaningful “class” difference.

The National Security Establishment understands that selective terror achieves political and psychological goals that state terror does not – that it rallies people to revolutionary ideals. So the National Security Establishment engages in selective terror, too, by targeting the rebel, his family and friends in their homes.

This is the selective terror conducted by counter-terrorists. But don’t be confused: it is terrorism. All terrorism is psychological and political; state terror seeks to immobilize people and make them submissive, apathetic and/or ostensibly “content.”

The National Security Establishment fully understands that once people have been terrorized, they have been politically defeated, without necessarily receiving bullets.

As former Director of Central Intelligence William Colby once said: **“The implication or latent threat of terror was sufficient to insure that the people would comply.”**

This principle of the psychological use of “the implication or latent threat of terror” is what brings us back to America and the business of terror.

The Business of Terror

State terror – colonization abroad and political repression at home – is a key means of extracting profits and maintaining ownership of property. Ask the American Indian.

In its colonies abroad, the U.S. engages in state terrorism by removing all legal protections for rebels; detention, torture, and summary execution are the price for rebellion against U.S. policy.

State terrorism overseas, imperialism, is never acknowledged by the U.S. media, because the media is a big business closely affiliated with the National Security Establishment; indeed, two of the major networks are owned by defense contractors.

And state terrorism applied domestically to ensure “internal” security is never acknowledged. But the National Security State is well thought out, by professionals in language management, and political and psychological warfare, aimed at you.

"Personal violence is for the amateur in dominance," says Johan Galtung, a founder of the discipline of peace and conflict studies. But he adds "structural violence is the tool of the professional. The amateur who wants to dominate uses guns; the professional uses social structure. The legal criminality of the social system and its institutions, of government...is tacit violence. Structural violence is a structure of exploitation and social injustice."

As Colby said: **“The implication or latent threat is enough to insure people will comply.”**

The war on terror and its domestic version “homeland security” are the law of the land – America's new legally criminal social structure based on administrative detention, enshrined in The Patriot Act and a number of executive orders, some secret.

This lack of due process comes on top of a justice system already skewed to protect the propertied elite and pack the prisons with the poor, through "structural violence," mainly the drug wars.

The Establishment's new anti-terror and anti-drug laws make the National Security State the most fearsome covert political and psywar machine the world has ever seen. And the National Security State is growing: the "Top Secret America" series in the Washington Post put it at 750,000 cadres.

This secret state within a state extends into the homeland's critical infrastructure and beyond. For example, the arms industry provides good jobs, making American imperial aggression seem a positive value.

And this is how the psyched-out people become one of the moats.

As it is modeled on the totalitarian corporate paradigm, the National Security State in all its manifestations fits the classic definition of a fascist dictatorship. And we know what its intentions are. They have been stated.

In the days after 9/11, right-wing Republican stalwart Kenneth W. Starr, the Clinton inquisitor, said the danger of terrorism requires "deference to the judgments of the political branches with respect to matters of national security."

But is there an on-going emergency that requires deference to the political branches, meaning the right-wing ideologues who rule the National Security State? And what does it mean for Establishment opponents if due process is completely abandoned at home, and subjected to politics?

Michael Ledeen, a former counter-terror expert on Reagan's National Security Council, blamed 9/11 on President Bill Clinton "for failing to properly organize our nation's security apparatus."

Ledeen's solution to the problem of those who sneered at security was "to stamp out" the "corrupt habits of mind." By which he means Liberalism.

In other words, the reactionary right-wing that owns the National Security State wants to impose its total rule on the people in order to create a security conscious, uniform citizenry - marching in lock step, flags waving - that is necessary to win the war on terror.

This is how the National Security professionals are incrementally creating the requisite fascist social structure - through terror, the best organizing principle ever.

"This is time for the old motto, 'kill them all, let God sort 'em out.' New times require new people with new standards," Ledeen asserted. "The entire political world will understand it and applaud it. And it will give us a chance to prevail."

When Ledeen says "political" world he means the "owners of the business" of state terror, the right-wing ideologues who pack the National Security State and the capitalist Establishment they serve.

And they have won the propaganda war, folks.

Douglas Valentine is author of [The Phoenix Program](#), which is available through Amazon, as well as [The Strength of the Wolf](#) and the new book [Strength of the Pack](#).

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Thursday, September 2, 2010

James Quinn: The Fourth Turning

The Fourth Turning

Economic and Social Skies Over the United States Darkening

by James Quinn [article link](#) [article link](#)

09.01.10 | Silver Bear Cafe | LewRockwell

William Strauss and Neil Howe published [The Fourth Turning](#) in 1997. This was before the internet bubble, before the housing bubble, before 9/11, before the two wars in the Middle East, and before the financial collapse of 2008. They made a strong case for their generational theory of history. Everything that has happened since 1997 supports their theory. We are currently in the early stages of the Fourth Turning.

In the last two chapters of their book, they describe the possibilities during a Fourth Turning. In the last section of the book they provide guidance on how to prepare responsibly for a Fourth Turning. Without preparation, the Fourth Turning is much worse. Below is a description of Fourth Turning possibilities, the preparations that were recommended by Strauss & Howe, and my assessment of how prepared we are as a country.

"What will America be like as it exits the Fourth Turning?"

History offers no guarantees. Obviously, things could go horribly wrong - the possibilities ranging from a nuclear exchange to incurable plagues, from terrorist anarchy to high tech dictatorship. We should not assume that Providence will always exempt our nation from the irreversible tragedies that have overtaken so many others: not just temporary hardship, but debasement and total ruin. Since Vietnam, many Americans suppose they know what it means to lose a war. Losing in the next Fourth Turning, however, could mean something incomparably worse. It could mean a lasting defeat from which our national innocence - and perhaps even our nation - might never recover.

If America plunges into an era of depression or violence which by then has not lifted, we will likely look back on the 1990s as the decade when we valued all the wrong things and made all the wrong choices."

"However sober we must be about the dark possibilities of Crisis, the record of prior Fourth Turnings gives cause for optimism. With five of the past six Crises, it is hard to imagine more uplifting finales. Even after the Civil War, the American faith in progress returned with a new robustness. As a people, we have always done best when challenged. The New World still stands as a beacon of hope and virtue for the Old, and we have every reason to believe this can continue.

By the middle 2020s, the archetypal constellation will change, as each generation begins entering a new phase of life. If the Crisis ends badly, very old Boomers could be truly despised. Generation X might provide the demagogues, authoritarians, even the tribal warlords who try to pick up the pieces.

History is seasonal, but its outcomes are not foreordained. Much will depend on how tall we stand in the trials to come. But there is more to do than just wait for that time to come. The course of our national and personal destinies will depend in large measure on what we do now, as a society and as individuals, to prepare."

Preparations Needed (1997 - 2006)

In their chapter on preparations for the Fourth Turning, Strauss and Howe essentially tell Americans to grow up. Give up the bad habits that had become part of our life during the Unraveling. We needed to prepare as if a blizzard was headed our way.

"Reflect on what happens when a terrible winter blizzard strikes. You hear the weather warning but probably fail to act on it. The sky darkens. Then the storm hits with full fury, and the air is a howling whiteness. One by one, your links to the machine age break down. Electricity flickers out, cutting off the TV. Batteries fade, cutting off the radio. Phones go dead.

Roads become impossible, and cars get stuck. Food supplies dwindle. Day to day vestiges of modern civilization - bank machines, mutual funds, mass retailers, computers, satellites, airplanes, governments - all recede into irrelevance. Picture yourself and your loved ones in the midst of a howling blizzard that lasts several years. Think about what you would need, who could help you, and why your fate might matter to anybody other than yourself. That is how to plan for a saecular winter. Don't think you can escape the Fourth Turning. History warns that a Crisis will reshape the basic social and economic environment that you now take for granted."

Their suggested preparations as a country and as individuals were:

America's Recommended Preparations

Prepare values: Forge the consensus and uplift the culture, but don't expect near-term results.

Prepare institutions: Clear the debris and find out what works, but don't try to building anything big.

Prepare politics: Define challenges bluntly and stress duties over rights, but don't attempts reforms that can't now be accomplished.

Prepare society: Require community teamwork to solve local problems, but don't try this on a national scale.

Prepare youth: Treat childrenas the nation's highest priority, but don't do their work for them.

Prepare elders: Tell future elders they will need to be more self-sufficient, but don't attempt deep cuts in benefits to current elders.

Prepare the economy: Correct fundamentals, but don't try to fine tune current performance.

Prepare the defense: Expect the worst and prepare to mobilize, but don't precommit to any one response.

How America Prepared

No consensus on values was forged. The culture became more decadent and materialistic between 1997 and 2006. Get rich quick became the rallying cry. Institutions became larger and more unwieldy. Federal and state governments doubled in size between 1997 and 2006. They became addicted to tax revenue from the Internet and housing booms. They enacted thousands of new rules, regulations and laws. The debris has not been cleared. The country failed miserably in preparing politics. Blunt truthfulness about our national problems was needed from our leaders. Public purpose and collective duties should have been preached by our leaders. Instead, personal rights and entitlements were promised to every constituent. Corrupt politicians in Washington DC have fed the slide into cynicism, apathy and malaise with their false rhetoric and spineless inability to own up to the truth about the financial obligations that cannot be honored.

Society has not prepared for the Fourth Turning by stressing teamwork, civic duty, and self sacrifice for the betterment of our country. Local communities have not improved schools, housing, or transportation. People have continued to group themselves along party lines. The Millennial generation who will do the heavy lifting during this Fourth Turning have not been raised to understand how important their efforts will be needed in the next 15 years. We have not educated them properly and they have not been made to understand their importance. The elderly have not become more self sufficient. They have become more dependent. More entitlements have been passed for the elderly, making our fiscal picture much worse than it was in 1997. The elderly are prepared to wage a generational war for their goodies.

The preparation of our economy for the Fourth Turning has been a complete and utter disaster. We needed to raise the national savings rate in preparation for the difficult times ahead. Instead it went to 0%. We needed to reduce debt. We doubled it. We needed to balance the budget. The deficits are beyond comprehension. We needed to under consume. We consumed at hyper speed levels. Lastly, we needed to prepare for the inevitable major war that always accompanies a Fourth Turning. We needed to conserve our resources and build up our forces for the coming test. Instead, we wasted trillions of dollars and thousands of lives on worthless wars of choice in the Middle East. Our military is stretched to the breaking point. We are completely unprepared for a new major conflict.

Individual Preparations

Rectify: Return to classic virtues.

Converge: Heed emerging community norms.

Bond: Build personal relationships of all kinds.

Gather: Prepare yourself (and your children) for teamwork.

Root: Look to your family for support.

Brace: Gird for the weakening or collapse of public support mechanisms

Hedge: Diversify everything you do.

How Individuals Prepared

Only you would know whether you are prepared for the Fourth Turning. Can you be counted on by your neighbors? Do you have a reputation as a person of honor and integrity? Are you a good citizen? Lone wolves will not fare well during a Fourth Turning. Team, brand and standard will be new catchwords. Appearances will matter. Society will deal justice in a brutal way. You need to know people who can help you. Personal relationships will be crucial. Face to face interaction with neighbors, fellow workers, the public, and the police will determine whether you are a good guy or bad guy.

People who work well in teams will more successfully navigate the Crisis. Children will need to be taught to excel in groups. They are likely to be indoctrinated by the government when danger rises. Your family members will be essential to your survival. Being a loner will not bode well for you during the Fourth Turning. Young and old will likely occupy the same household as other supports will disappear. Government benefits are likely to be dramatically cut. Dependence on authority should not be assumed. You will need to protect your wealth. Healthcare services could be limited. Being physically fit will be important. Being a generalist that can do many things well will make you more valuable during the Crisis. Having less debt will allow you more flexibility. The USD is likely to be devalued, so hedging your bets will be important. If the financial markets crash, will you survive?

As a country, we were completely unprepared for the onset of the current Fourth Turning. We were warned in 1997. We had time to prepare. Instead, we did the exact opposite of what needed to be done. We pressed the accelerator to the floor. Our actions have ensured that this Fourth Turning will be more deadly and brutal than it needed to be. Considering the two previous Fourth Turnings were Depression/WWII and the Civil War, the next 15 years will be grim. As Strauss & Howe point out, this test cannot be avoided:

"Don't think you can escape the Fourth Turning the way you might today distance yourself from news, national politics, or even taxes you don't feel like paying. History warns that a Crisis will reshape the basic social and economic environment that you now take for granted. The Fourth Turning necessitates the death and rebirth of the social order. It is the ultimate rite of passage for an entire people, requiring a liminal state of sheer chaos whose nature and duration no one can predict in advance."

The economic news worsens by the day. Worldwide tensions grow. There are fingers of instability throughout the system. All it will take is a grain of sand falling on the wrong part of the pile to initiate an avalanche of pain and suffering. Our Archduke Ferdinand moment awaits.

"Thus might the next Fourth Turning end in apocalypse - or glory. The nation could be ruined, its democracy destroyed, and millions of people scattered or killed. Or America could enter a new golden age, triumphantly applying shared values to improve the human condition. The rhythms of history do not reveal the outcome of the coming Crisis; all they suggest is the timing and dimension."

A Fourth Turning harnesses the seasons of life to bring about a renewal in the seasons of time. In so doing, it provides passage through the great discontinuities of history and closes the full circle of the saeculum. The Fourth Turning is when the Spirit of America reappears, rousing courage and fortitude from the people. History is seasonal, but its outcomes are not foreordained. Much will depend on how tall we stand in the trials to come."

James Quinn is a senior director of strategic planning for a major university. James has held financial positions with a retailer, homebuilder and university in his 22-year career. Those positions included treasurer, controller, and head of strategic planning. He is married with three boys and is writing these articles because he cares about their future. He earned a BS in accounting from Drexel University and an MBA from Villanova University. He is a certified public accountant and a certified cash manager.

These articles reflect the personal views of James Quinn. They do not necessarily represent the views of his employer, and are not sponsored or endorsed by his employer.

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Labels: [Apocalypse](#), [Imprint](#)

Monday, August 30, 2010

We Are The Surety of-and-for Our Family-Community

"**Do no harm, cause no loss**" is the responsibility of an armed citizenry, the "common law of the land" where we knowingly act as the surety of-and-for our family-community(-ies). [MMr]

The New Survival Guns — An Introduction

posted by Michael Bane [blog link](#)

March 24, 2010 | Michael Bane Blog

(article previously posted on March 27/Aug 13, 2010 -MMr)

(bold text emphasis added by MMr)

INTRODUCTION

The More Things Change...

Back in the mid-1970s, not long before then-President Jimmy Carter in his cardigan sweater took to the airwaves to bemoan the new American "malaise," a banker-turned-writer named Mel Tappan began one of the most successful firearms books ever written with these words:

"Why, in this age of the urban, industrial, interdependent society, would anyone write a book on guns for survival use — or, perhaps more to the point, why would anyone want to read it?"

That book, SURVIVAL GUNS, has remained in print for more than 30 years and, along with the writings of the late Col. Jeff Cooper, was a primary influence on a whole generation of shooters. **Mel Tappan plugged into a nerve that at the time most people had either forgotten or were just beginning to remember, the sense that perhaps the inevitability of**

greater days ahead for the most powerful nation on earth was not nearly as certain as we'd been led to believe. We were reeling from the one-two punch of the 1960s, the vestiges of which linger still, and our humiliating withdrawal from Vietnam, culminating in the nationally televised fall of Saigon in 1975. Americans had been pounded in the OPEC-driven gas crisis — for the first time since World War 2 facing long lines and rationing for what was considered a national birthright — suffered our first post-Great Depression stock market crash and were being merciless ground in the nation's first peacetime inflation, making, as Brad DeLong of the National Bureau of Economic Research noted, "...every business decision a speculation on monetary policy."

Briefly put, we were afraid in a way that this generation of Americans had never been afraid before, and, worse, we feared on a gut level that we had lost control of the great machine that was the United States.

"Without really being aware of it," wrote Tappan, "most of us have subcontracted almost all our life support activities to other people, corporations, governmental bodies and machines. Not only does this circumstance contribute to the sense of frustration which is symptomatic of modern man, it is life-threatening should there be an interruption in those vital services. **We need only project ourselves into a natural disaster, a shipwreck or a riot to realize just how dependent we have become on the uninterrupted functioning of the social order merely to stay alive."**

What followed Tappan's words was not the much-feared next Great Depression, but a stunning 30-year roller coaster ride through Affluence Land, an unanticipated and unplanned remaking of the world through the technological miracle of lowly silicon, the eighth most common element in the universe. In an interconnected, Internet-driven, YourSpace, FaceBook, Twitter, 24/7 overheated atmosphere, it was easy to forget Tappan's almost quaint warning... not only had we subcontracted almost all our live support to other people, corporations, governmental bodies and machines, we were now doing so at Internet speeds. Our world became sleek, streamlined and global, without much thought to the implications. For even the smallest one-person business, supply lines began to stretch across the world... it didn't matter where you worked, the mantra went, because we were all connected in instantaneous communication and the greatest transportation web in the history of mankind.

The mantra was reflected in our largest businesses as well, whether manufacturing or service or intellectual... the world began, to borrow a phrase from economic analysts Thomas Friedman, "flattening out." Businesses moved from the old "inefficient" model of maintaining costly "gotta" inventories — gotta store 'em; gotta count 'em; gotta throw some away when we change the spec — to "just-in-time." Instead of a warehouse full of products, for example, waiting to be restocked on store shelves, the products arrived at the store from suppliers "just-in-time," just hours or even minutes before the shelves ran dry. For American manufacturers, the combination of instant communication, globalization and just-in-time was a godsend, allowing a long chain of supplies from all over the world, usually wherever the supply could be made most cheaply, flowing into factories just in time to be assembled into the newest consumer product.

The American economy prospered at a level that couldn't even be imagined in the era of Jimmy Carter's malaise... what could possibly go wrong?

At the same time, we emerged from the Cold War — our game of brinksmanship with a counterpart superpower, the USSR — to a newer, vaguer and infinitely more dangerous battlefield with an enemy we are still struggling to understand. Until the rise of radical Islam, we understood war as defined by Prussian general Carl Von Clausewitz in the early part of the 19th Century, an extension of diplomacy by other means. "War is not merely a political act, but also a real political instrument, a continuation of political commerce, a carrying out of the same by other means," Clausewitz wrote in *On War*.

Wars sought not to completely overthrow an enemy, but were fought for one of two reasons, to gain specific limited goals — land, resources, sometime populations — or to disarm an enemy and leave him militarily or politically helpless.

While Clausewitz' writings (and those of the other great military strategists) foreshadowed the world-wide conflicts to come, they left us uniquely unprepared for a different nihilistic view of war, a throwback to older, perhaps more darkly violent, times. Radical Islam doesn't seek our lands, our resources or our Western lifestyle, nor does it seek to render us helpless. Rather, by the admissions of its leaders, radical Islam seeks the destruction of Western culture and us

along with it. It's a hard concept to get our Western minds around... I'm always reminded of the scene in the alien invasion movie Independence Day, where as U.S. President actor Bill Paxton finally is able to ask one of the alien invaders what they wanted us to do. "Die," replied the alien.

The terrorist attacks of 9-11 ultimately redefined Americans view of America, a punctuation mark between our older, safer world and the dangerous, and dangerously unpredictable, landscape of the future. Add to that two long-running wars, multiple contested elections and a viciously poisonous atmosphere in Washington D.C., an endless media drumbeat of overheated disasters from climate change, financial systems teetering on the verge of collapse, exploding stock market bubbles, the "safe nest egg" of real estate collapsing and as perhaps the final nail in America's confidence, the spectacle of New Orleans in the grip of Hurricane Katrina, a major American city descending into anarchy as the whole country followed breathlessly on 24/7 news and Internet feeds. All the governmental "safety nets" supposed in place sagged and eventually ripped apart as people, American citizens, struggled and died in the relentless floodwaters. Local government's response to the spreading disaster was to order all private weapons seized even as murderous gangs ran rampant, and for the first time America was treated to the television spectacle of heavily armored National Guard troops seizing firearms from grandmothers.

The answer to Mel Tappan's original question — "Why, in this age of the urban, industrial, interdependent society, would anyone write a book on guns for survival use... or, perhaps more to the point, why would anyone want to read it?" — now seems self-evident.

The irony is that we and our society is now so thoroughly interconnected, so thoroughly bound together in a communications / entertainment / information / stuff web that just a few years back would have seemed the exclusive province of science fiction that we no longer understand, or even see, those connections. Our society has become seamless and we no longer notice the strange noises coming from behind the curtain of the great and powerful Wizard of Oz. One of the my favorite examples of this loss of perspective is an email to a friend of mine, challenging him on his love of hunting. "That is so sick," the email read. "Why can't you just get your meat from the grocery store, where it comes from?"

Meat, vegetables, all kinds of food, sanitation, security, information, services of all sorts come from... somewhere else... the grocery store, the supermarket, the internet, the government, the garbage "man," some entity who sole function is to provide. And while, as adults — well, ostensibly adults — we understand that behind the provider is a long chain of... something, we're a little vague on what that something is or how it all comes together to deliver a Big Mac, fries and a 24-hour-a-day Twitter feed. To use another analogy, while we are certain the neck bone is connected to the foot bone, we're not sure whether that connection is bone, rubber bands or magic. Nor do we particularly care.

Which is just spiffy as long as everything works, for lack of better words, to spec. **We live and function in the most complex society in human history, and it works just fine... until it doesn't.** The problem with complexity is that it is complex — a lot of things have to happen in a very specific sequence, a dance, if you will, for 100 bottles of aspirin to arrive at your local Wal-Mart at the exact moment the last bottle walks out the door in your reuseable, environmentally sound, all-green grocery bag. Multiple that sequence by a thousand, by tens of thousands, by millions of transactions for a modern city to function day-to-day and you start to get a sense of the fragility of modern life.

That fragility only becomes apparent when a link in the chain breaks. It doesn't actually matter what causes the break — a storm, a plane crashing onto a building, an unpopular court decision, a revolution in a country whose name we're not sure how to pronounce correctly. When one link of the chain breaks, the entire chain is now at risk... and somewhere at the end of that chain are you and your family.

Which brings us to this book.

It turns out that, yes indeed, we are responsible for our own safety. Despite protestations of the rising Nanny State, the "guarantees" of state, local and federal government, the best efforts of law enforcement officers, nothing much has changed since February 25, 1525 where, in the battle for Pavia in northern Italy a peasant army described as "rabble" and armed with hand-connones slaughtered the French Mounted Horse, the cream of knighthood and the Age of Chivalry. It was the first, but not the last, time the individual firearm became known as the equalizer, the only way for the peasants to throw off

the hundreds of years-old shackles of the brutal knights and their invincible armored war “machines,” the great destriers that were, in effect, the medieval equivalent of tanks.

I recently did a guest appearance on a History Channel special titled AFTER ARMAGEDDON. The show addressed the consequences of a pandemic influenza epidemic, focusing on a family in suburban Los Angeles. **One of the questions I was asked in my capacity as an expert in firearms and self-defense was about the “veneer” of civilization. Under the hellish pressure of collapsing resources and rising death tolls, how long would human behavior remain “civilized” by the standards we recognize today?**

My answer was that it took four days for New Orleans to descend into anarchy. “You’d have thought,” I added, “the veneer would be a little thicker.”

When we peak behind the curtain of the great and powerful Wizard of Oz, we don’t like what we see. I believe that if we sit down, take a deep breath and analyze the world we live in, if we are honest with ourselves we must take steps to protect both ourselves and those under our care.

This book is not a comprehensive guide to preparedness, if there is any such thing. When we produced THE BEST DEFENSE/SURVIVAL, the first television series to ever address these concerns, we were initially overwhelmed with the sheer amount of information. At the end of this book, there’s a reading list that’ll help you get started.

This book is about the primary tool for self-defense, the firearm, and what you need to know to make intelligent decisions about guns, training, self-defense and personal responsibility. Parts of this book will be controversial, and I can guarantee you there will be parts you don’t agree with.

If it makes you think, it has accomplished the job I set out to do.

Mel Tappan [wikipedia](#)

Mel Tappan was a survival consultant, freelance writer, lecturer, and survival editor of Soldier of Fortune magazine. His interest in firearms began at the age of 6 when he received his first .22 rifle. From that time, he was an avid shooter, student of weaponry, and outdoorsman. He was devoted to evaluating firearms, outdoor and survival equipment, storable foods, and communications devices in order to provide assistance, by means of his writings and public lectures, to people who see the value of self-sufficient living and long-term survival planning. [Paladin Press]

Tappan On Survival

by Mel Tappan, with a foreword by Bruce Clayton

One of the greatest books ever written on practical survival is back in print for the next generation of self-reliant citizens! Mel Tappan was the godfather of the modern preparedness movement, and this classic collection of his writings is an indispensable resource for information on how to develop a survival mind-set, identify the best survival locations, store food, maintain communications, select firearms and much more. A new foreword by Bruce Clayton, himself an important figure in the preparedness movement after the publication of his book Life After Doomsday in 1980, describes the unique appeal of Tappan's writings and personality, puts Tappan's role in the survivalist movement in historical perspective and explains why his work is still highly relevant today. [Paladin Press]

Survival Guns

by Mel Tappan

When he wrote Survival Guns in 1979, Mel Tappan demonstrated that having the right weapons for securing food and providing personal defense is the key to sustaining life on an independent basis, whether or not a catastrophe occurs. This is even more true today.

Survival Guns became the standard in its own time and went through several printings. When it finally went out of print, it graduated from a classic to a sought-after collector's item, because the principles and advice in this well-reasoned volume

are sound and perennially valuable. Some new guns and some new calibers have become available since this book was first published, but its principles, advice, and value remain unchanged. Having more choices only increases the value of advice on how to choose what is best for you.

As used copies of this book became harder and harder to find, Paladin received numerous requests to bring Tappan's classic back into print. We are pleased to make the most well-known survival firearms book ever published available once more to a new generation of concerned citizens facing the same threats Tappan chronicled during his lifetime. Survival Guns remains the definitive book for anyone interested in the practical use of firearms and related weapons for defense, food gathering, and predator and pest control under conditions of long-term, self-sufficient living. [Paladin Press]

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Surviving Economic Collapse: Tips, Tactics, And Gear

by Giordano Bruno [article link](#)

01/26/2010 | Neithercorp Press

Survival is about more than living, it is about more than believing, it is about KNOWING. Knowing what the world should be, and knowing what the world should not be. Knowing in an intuitive way, beyond simple examination and observation. Knowing from a deeper perspective.

In the end, our survival and the survival of our ideals depends not only on our two hands, our cleverness, or even our fear of death, but the content of each man's heart, and how much of that content he is willing to trust.

Final Survival Preparations

By Giordano Bruno [article link](#)

08/29/2010 | Neithercorp Press

In previous articles such as '[Surviving Economic Collapse: Tips, Tactics, And Gear](#)', we covered the Big Four in survival; food, water, shelter, and self-defense. ... The following information is meant for those who are already well on their way towards survival preparedness, covering more advanced strategies and gear. ...

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Five Stages Of Social Collapse

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[10 Practical Steps That You Can Take To Insulate Yourself \(At Least Somewhat\) From The Coming Economic Collapse](#)

10 Practical Steps That You Can Take To Insulate Yourself (At Least Somewhat) From The Coming Economic Collapse

by The Economic Collapse [article link](#) [article link](#)
08.27.10 | Economic Collapse | Silver Bear Cafe

Most Americans are still operating under the delusion that this "recession" will end and that the "good times" will return soon, but a growing minority of Americans are starting to realize that things are fundamentally changing and that they better start preparing for what is ahead. These "preppers" come from all over the political spectrum and from every age group. More than at any other time in modern history, the American people lack faith in the U.S. economic system. In dozens of previous columns, I have detailed the horrific economic problems that we are now facing in excruciating detail. Many readers have started to complain that all I do is "scare" people and that I don't provide any practical solutions. Well, not everyone can move to Montana and start a llama farm, but hopefully this article will give people some practical steps that they can take to insulate themselves (at least to an extent) from the coming economic collapse.

But before I get into what people need to do, let's take a minute to understand just how bad things are getting out there. The economic numbers in the headlines go up and down and it can all be very confusing to most Americans.

However, there are two long-term trends that are very clear and that anyone can understand....

#1) The United States is getting poorer and is bleeding jobs every single month.

#2) The United States is getting into more debt every single month.

When you mention the trade deficit, most Americans roll their eyes and stop listening. But that is a huge mistake, because [the trade deficit](#) is absolutely central to our problems.

Every single month, Americans buy far, far more from the rest of the world than they buy from us. Every single month tens of billions of dollars more goes out of the country than comes into it.

That means that every single month the United States is getting poorer.

The excess goods and services that we buy from the rest of the world get "consumed" and the rest of the world ends up with more money than when they started.

Each year, hundreds of billions of dollars leave the United States and don't return. The transfer of wealth that this represents is astounding.

But not only are we bleeding wealth, we are also bleeding jobs every single month.

The millions of jobs that the U.S. economy is losing to China, India and dozens of third world nations are not going to come back. Middle class Americans have been placed in direct competition for jobs with workers on the other side of the world who are more than happy to work for little more than slave labor wages. Until this changes the U.S. economy is going to continue to hemorrhage jobs.

The U.S. government has helped to mask much of this economic bleeding by unprecedented amounts of government spending and debt, but now the [U.S. national debt](#) exceeds 13 trillion dollars and is getting worse every single month. Not only that, but state and local governments all over America are getting into ridiculous amounts of debt.

So, what we have got is a country that gets poorer every single month and loses jobs to other countries every single month and that has accumulated the biggest mountain of debt in the history of the world which also gets worse every single month.

Needless to say, this cannot last indefinitely. Eventually the whole thing is just going to collapse like a house of cards.

So what can we each individually do to somewhat insulate ourselves from the economic problems that are coming?....

1 - Get Out Of Debt:

The old saying, "the borrower is the servant of the lender", is so incredibly true. The key to insulating yourself from an economic meltdown is to become as independent as possible, and as long as you are in debt, you simply are not independent. You don't want a horde of creditors chasing after you when things really start to get bad out there.

2 - Find New Sources Of Income:

In 2010, there simply is not such a thing as job security. If you are dependent on a job ("just over broke") for 100% of your income, you are in a very bad position. There are thousands of different ways to make extra money. What you don't want to do is to have all of your eggs in one basket. One day when the economy melts down and you are out of a job are you going to be destitute or are you going to be okay?

3 - Reduce Your Expenses:

Many Americans have left the rat race and have found ways to live on half or even on a quarter of what they were making previously. It is possible - if you are willing to reduce your expenses. In the future times are going to be tougher, so learn to start living with less today.

4 - Learn To Grow Your Own Food:

Today the vast majority of Americans are completely dependent on being able to run down to the supermarket or to the local Wal-Mart to buy food. But what happens when the U.S. dollar declines dramatically in value and it costs ten bucks to buy a loaf of bread? If you learn to grow your own food (even if it is just a small garden) you will be insulating yourself against rising food prices.

5 - Make Sure You Have A Reliable Water Supply:

[Water shortages](#) are popping up all over the globe. Water is quickly becoming one of the "hottest" commodities out there. Even in the United States, water shortages have been making headline news recently. As we move into the future, it will be imperative for you and your family to have a reliable source of water. Some Americans have learned to collect rainwater and many others are using advanced technology such as atmospheric water generators to provide water for their families. But whatever you do, make sure that you are not caught without a decent source of water in the years ahead.

6 - Buy Land:

This is a tough one, because prices are still quite high. However, [as we have written previously](#), home prices are going to be declining over the coming months, and eventually there are going to be some really great deals out there. The truth is that you don't want to wait too long either, because once Helicopter Ben Bernanke's inflationary policies totally tank the value of the U.S. dollar, the price of everything (including land) is going to go sky high. If you are able to buy land when prices are low, that is going to insulate you a great deal from the rising housing costs that will occur when the U.S dollar does totally go into the tank.

7 - Get Off The Grid:

An increasing number of Americans are going "off the grid". Essentially what that means is that they are attempting to operate independently of the utility companies. In particular, going "off the grid" will enable you to insulate yourself from the rapidly rising energy prices that we are going to see in the future. If you are able to produce energy for your own home, you won't be freaking out like your neighbors are when electricity prices triple someday.

8 - Store Non-Perishable Supplies:

Non-perishable supplies are one investment that is sure to go up in value. Not that you would resell them. You store up non-perishable supplies because you are going to need them someday. So why not stock up on the things that you are going to need now before they double or triple in price in the future? Your money is not ever going to stretch any farther than it does right now.

9 - Develop Stronger Relationships:


Americans have become very insular creatures. We act like we don't need anyone or anything. But the truth is that as the economy melts down we are going to need each other. It is those that are developing strong relationships with family and friends right now that will be able to depend on them when times get hard.

10 - Get Educated And Stay Flexible:

When times are stable, it is not that important to be informed because things pretty much stay the same. However, when things are rapidly changing it is imperative to get educated and to stay informed so that you will know what to do. The times ahead are going to require us all to be very flexible, and it is those who are willing to adapt that will do the best when things get tough.

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Posted by caimbhriain myrddin at [9:55 AM](#) [0 comments](#) 

Labels: [Apocalypse](#), [Imprint](#)

Friday, August 27, 2010

Joyce Lee Malcolm: The Right of the People to Keep and Bear Arms

The Right of the People to Keep and Bear Arms: The Common Law Tradition

By Joyce Lee Malcolm [article link](#) [article link](#)

Introduction []**

Every generation suffers to some degree from historic amnesia. However, when the history of a major political tradition, along with the assumptions and passions that forged it, are forgotten, it becomes extraordinarily difficult to understand or evaluate its legacy. This is particularly unfortunate when that legacy has been written into the enduring fabric of government. The Second Amendment to the United States Constitution is such a relic, a fossil of a lost tradition. Even a century ago its purpose would have been clearly appreciated. To nineteenth century exponents of limited government, the checks and balances that preserved individual liberty were ultimately guaranteed by the right of the people to be armed. The preeminent Whig historian, Thomas Macaulay, labelled this "the security without which every other is insufficient," [1] and a century earlier the great jurist, William Blackstone, regarded private arms as the means by which a people might vindicate their other rights if these were suppressed. [2] Earlier generations of political philosophers clearly had less confidence in written constitutions, no matter how wisely drafted. J.L. De Lolme, an eighteenth century author much read at the time of the American Revolution [3] pointed out:

But all those privileges of the People, considered in themselves, are but feeble defences against the real strength of those who govern. All those provisions, all those reciprocal Rights, necessarily suppose that things remain in their legal and settled course: what would then be the recourse of the People, if ever the Prince, suddenly freeing himself from all restraint, and throwing himself as it were out of the Constitution, should no longer respect either the person, or the property of the subject, and either should make no account of his conversation with the Parliament, or attempt to force it implicitly to submit to his will?--It would be resistance . . . the question has been decided in favour of this doctrine by the Laws of England, and that resistance is looked upon by them as the ultimate and lawful resource against the violences of Power. [4]

This belief in the virtues of an armed citizenry had a profound influence upon the development of the English, and in consequence the American, system of government. However, the many years in which both the British and American governments have remained "in their legal and settled course[s]," have helped bring us to the point where the history of the individual's right to keep and bear arms is now obscure. British historians, no longer interested in the issue, have tended to ignore it, while American legal and constitutional scholars, ill-equipped to investigate the English origins of this troublesome liberty, have made a few cursory and imperfect attempts to research the subject. [5] As a result, Englishmen are uncertain of the circumstances surrounding the establishment of a right to bear arms and the Second Amendment to the Constitution remains this country's most hotly debated but least understood liberty.

In a report on the legal basis for firearms controls, a committee of the American Bar Association observed:

There is probably less agreement, more misinformation, and less understanding of the right of citizens to keep and bear arms than on any other current controversial constitutional issue. The crux of the controversy is the construction of the Second Amendment to the Constitution, which reads: "A well-regulated militia, being necessary to the security of a free State, the right of the people to keep and bear arms, shall not be infringed." [6]

Few would disagree that the crux of this controversy is the construction of the Second Amendment, but, as those writing on the subject have demonstrated, that single sentence is capable of an extraordinary number of interpretations. [7] The main source of confusion has been the meaning and purpose of the initial clause. Was it a qualifying or an amplifying clause? That is, was the right to arms guaranteed only to members of "a well-regulated militia" or was the militia merely the most pressing reason for maintenance of an armed community? The meaning of "militia" itself is by no means clear. It has been argued that only a small, highly trained citizen army was intended, [8] and, alternatively, that all able-bodied men constituted the militia. [9] Finally, emphasis on the militia has been proffered as evidence that the right to arms was only a

"collective right" to defend the state, not an individual right to defend oneself. [10] Our pressing need to understand the Second Amendment has served to define areas of disagreement but has brought us no closer to a consensus on its original meaning.

The fault lies not with the legal, but with the scholarly, community. For if the crux of the controversy is the construction of the Second Amendment, the key to that construction is the English tradition the colonists inherited, and the English Bill of Rights from which much of the American Bill of Rights was drawn. Experts in English constitutional and legal history have neglected this subject, however, with the result that no full-scale study of the evolution of the right to keep and bear arms has yet been published. Consequently, there is doubt about such elementary facts as the legality and availability of arms in seventeenth and eighteenth century England, and uncertainty about whether the English right to have arms extended to the entire Protestant population or only to the aristocracy. Experts in American constitutional theory have nevertheless endeavored to define the common law tradition behind the Second Amendment without the benefit of research into these basic questions. These experts' findings are contradictory, often involve serious mistakes of fact, and muddle, rather than clarify, matters. For example, in their report to the National Commission on the Causes and Prevention of Violence, George Newton and Franklin Zimring insist that any traditional right of Englishmen to own weapons was "more nominal than real," [11] while the authors of *The Gun in America* conclude that few Englishmen ever owned firearms because prior to the adoption of the English Bill of Rights in 1689, firearms were expensive and inefficient, and thereafter guns were not considered "suitable to the condition" of the average citizen. [12] Neither set of authors provides more than cursory evidence. [13] On the other hand, one British author found that until modern times his countrymen's right to keep arms was "unimpaired as it was then [in 1689] deliberately settled" [14] and a second noted that with only "minor exceptions" the Englishman's "right to keep arms seems not to have been questioned." [15]

The continuing confusion is apparent in the articles that have appeared on this subject in American law journals. David Caplan, writing in the *North Carolina Central Law Journal*, finds that "the private keeping of arms was completely guaranteed by the common law as an 'absolute right of individuals,'" [16] while James Whisker argues in the *West Virginia Law Review* that long before the American Revolution "Englishmen came to view the retention of arms by individuals or by private groups as productive only of rebellion or insurrection." [17] There is a temptation to superimpose the debate over the Second Amendment's militia clause back onto the English guarantee of the right to have arms, although the English guarantee contained no such clause. Roy Weatherup, for example, interprets the clear English guarantee that "Protestant subjects may have arms for their defence" to mean "Protestant members of the militia might keep and bear arms in accordance with their militia duties for the defense of the realm." [18] Despite the fact that the Convention Parliament which drafted the English Bill of Rights purposely adopted the phrase "their defence" in preference to "their common defence" [19] he could find "no recognition of any personal right to bear arms." [20] In short, there is disagreement over who could, or did, own firearms both before and after passage of the English Bill of Rights.

Nearly all writers agree, however, that an accurate reading of the Second Amendment is indispensable to resolving current debates over gun ownership, and that a clarification of the common law tradition is necessary to that reading. [21] There are compelling reasons for this consensus. To begin with, the royal charters that created the new colonies assured potential emigrants that they and their children would "have and enjoye all Liberties and Immunities of free and naturall Subjects . . . as if they and every of them were borne within the Realme of England." [22] Furthermore, the entire body of common law, with the exception of those portions inappropriate to their new situation, crossed the Atlantic with the colonists. [23] The perilous circumstances of the infant colonies made the common law tradition of an armed citizenry both appropriate and crucial to the survival of the plantations. [24] Indeed, the colonies began very early requiring residents to keep firearms and establishing militias. [25]

There is a further reason for examining the Second Amendment in the light of English legal traditions. Not only did colonists arrive in the new land equipped with an elaborate legal framework, they were for the most part imbued with that attitude of antiauthoritarianism that had fueled the traumatic upheavals of the seventeenth century: the English Civil War of 1642, and the Glorious Revolution of 1688. This general distrust of central power resulted in the English Bill of Rights in 1689 and was to produce the American Bill of Rights a century later. Bernard Bailyn, in *The Ideological Origins of the American Revolution*, is emphatic about there being a connection between English opposition philosophy and American political thought:

To say simply that this tradition of opposition thought was quickly transmitted to America and widely appreciated there is to understate the fact. Opposition thought, in the form it acquired at the turn of the seventeenth century and in the early eighteenth century, was devoured by the colonists. . . . There seems never to have been a time after the Hanoverian succession when these writings were not central to American political expression or absent from polemical politics. [26]

When they had won their battle to retain the rights of Englishmen, and came to write the federal and state constitutions and draw up the federal Bill of Rights, American statesmen borrowed heavily from English models. [27] Since the federal Bill of Rights, including the Second Amendment, is to a very great extent an example of such borrowing, it behooves us to take a closer look at their English models.

I. The Traditional Obligation to be Armed [28]

During most of England's history, maintenance of an armed citizenry was neither merely permissive nor cosmetic but essential. Until late in the seventeenth century England had no standing army, and until the nineteenth century no regular police force. The maintenance of order was everyone's business and an armed and active citizenry was written into the system. All able-bodied men between the ages of sixteen and sixty were liable to be summoned to serve on the sheriff's posse to pursue malefactors or to suppress local disorders. [29] For larger scale emergencies, such as invasion or insurrection, a civilian militia was intermittently mustered for military duty. [30] While all able-bodied males were liable for this service, the practice during the late sixteenth and seventeenth centuries had been to select a group of men within each county to be intensively trained. [31] Whenever possible, members of these trained bands were supposed to be prosperous farmers and townsmen, but in practice, the rank-and-file were usually men of modest means--small freeholders, craftsmen, or tenant-farmers. [32] They were, however, invariably led by prestigious members of their community, and commanded by lords lieutenant, who were peers appointed by, and directly responsible to, the Crown. [33] The effectiveness of the militia varied with the need for their services, the interest of particular monarchs, and even with the enthusiasm of individual muster masters and captains. [34] During some reigns, the trained bands were scarcely mustered from one year to the next; in others they were drilled with regularity. In the 1630's, a major effort was made to re-equip these citizen-soldiers and have them instructed in the latest European military tactics. [35]

The militia and the posse were summoned only occasionally, but English subjects were frequently involved in everyday police work. The old common law custom persisted that when a crime occurred citizens were to raise a "hue and cry" to alert their neighbors, and were expected to pursue the criminals "from town to town, and from county to county." [36] Villagers who preferred not to get involved were subject to fine and imprisonment. [37] As an additional incentive to aid in crime prevention, local residents were expected to make good half the loss caused by robbers or rioters. [38]

The most frequent police duty was the keeping of watch and ward. Town gates were closed from sundown until sunrise and all householders, "sufficiently weaponed" according to the requirement, took turns standing watch at night or ward during that day. [39] Widows, disabled men, and other townsmen unable to carry out the task had to hire substitutes to serve in their stead. [40]

Citizens were not only expected to have suitable weapons at the ready for these duties, but, since passage of the Statute of Winchester in 1285, were assessed according to their wealth for a contribution of arms for the militia. [41] When not in use for musters or emergencies, nearly all of this equipment remained in private hands. A series of later statutes spelled out in detail the arms each household was required to own and the frequency of practice sessions. [42] During the reign of Queen Elizabeth, for example, every family was commanded to provide a bow and two shafts for each son between the ages of seven and seventeen and to train them in their use or be subject to a fine. [43] To promote proficiency in arms, Henry VIII and his successors ordered every village to maintain targets on its green at which local men were to practice shooting "in holy days and other times convenient." [44]

The obligation to own and be skilled in the use of weapons does not, of course, imply that there were no restrictions upon the type of weapon owned or the manner of its use. A statute passed in 1541, for instance, cited the problem of "evil-disposed" persons who daily rode the King's highway armed with crossbows and handguns--weapons easily concealed beneath a cloak--and preyed upon Henry VIII's good subjects. The new law limited ownership of such questionable weapons to persons with incomes over one hundred pounds a year--citizens presumably more trustworthy--whereas those

with less income were not to carry a crossbow bent, or a gun charged "except it be in time and service of war." [45] This law, often misinterpreted as restricting all ownership of firearms to the upper classes, merely limited the use of those weapons most common in crime. Indeed, the statute specifically states that it is permissible not only for gentlemen, but for yeomen, servingmen, the inhabitants of cities, boroughs, market towns, and those living outside of towns "to have and keep in every of their houses any such hand-gun or hand-guns, of the length of one whole yard." [46] The use of shot was forbidden, as was the brandishing of a firearm so as to terrify others, and the use of guns in hunting by unqualified persons. [47] It is notable that in cases in which crossbows, handguns, or other weapons were confiscated because of improper use, the courts were at pains to specify that the weapon in question was "noe muskett or such as is used for defence of the realm." [48]

The kingdom's Catholics formed an important exception to the tolerant attitude toward individual ownership of weapons. After the English Reformation they were regarded as potential subversives, and as such were liable to have their arms impounded. They were still assessed for a contribution of weapons for the militia, but were not permitted to keep these in their homes or to serve in the trained bands. [49] They were allowed to keep personal weapons for their defense, although in times of extreme religious tension their homes might be searched and all weapons removed. [50] The various restrictions on Catholic subjects are significant for demonstrating that a particular group could be singled out for special arms controls, but they did not advantage a substantial proportion of the community, for, by the second half of the seventeenth century, Catholics seem to have comprised not more than one in fifty of the English population. [51]

For the great majority of Englishmen there was a natural tendency during tranquil years or in periods of government indifference to become blase about military duties; complaints of widespread negligence echo through the years. In 1569, a jury presented a grievance "that there is to much bowling and to little shoting," [52] and fifty years later, in the 1620's, Charles I had to resort to the closure of alehouses on Sundays to keep men at their shooting practice. [53] In 1621 Sir James Parrett complained of the lamentable decline in the numbers of armed retainers maintained by the wealthy. "Those gentlemen whose grandfathers kept 15 or 17 lusty serveing men and but one or 2 good silver boules to drinke in," he noted, had been succeeded by "grand-children fallen from Charity to impiety [who] keepe scarce 6 men and greate Cubards of plate to noe purpose." Worse still, Parrett reported that public complacency had reached the stage where "in two shyres [there was] not a barrell of Gunn-powder to bee seene." [54]

During the 1620's and 1630's there was a serious effort to modernize the militia, but the increased expenses and requirement of additional participation aroused popular resistance. Robert Ward, author of a military manual published just prior to the Civil War, was distressed at the failure of many bandsmen to appreciate how deeply every man is interested in it, for if they did, our yeomandrie would not be so proud and base to refuse to be taught, and to thinke it a shame to serve in their own armes, and to understand the use of them; were they but sensible, that there is not the worth of the peny in a kingdome well secured without the due use of Armes. [55]

Two years later, with the commencement of frantic preparations for civil war and party struggles over public arsenals, the public's attitude had completely altered. Wails of despair were heard from city after city as the royal army confiscated public magazines and disarmed local residents. "The best of it is," a disarmed and distraught townsman of Nantwich wrote, "if we stay at home, we are now their slaves. Being naked they will have of us what they list, and do with us what they list." [56] Forewarned was forearmed, and from 1642 Englishmen learned to hide their firearms and to stockpile weapons.

Nearly twenty years later, this proliferation of privately owned weapons would be regarded by the restored monarch and his supporters as a menace. It was their efforts to control weapons that convinced Englishmen that the duty to keep arms must be recognized as a right. The events of the Restoration period, therefore, are of crucial importance.

II. Royal Efforts to Control Arms

To grasp the magnitude of the problem that awaited Charles II upon his return in 1660 it is useful to get some idea of the numbers of firearms kept in private homes. In ordinary times each household was expected to possess arms suitable to its defense, but what was considered suitable? It is possible to obtain an indication of what was regarded as a minimal arsenal by examining the responses of those charged by Charles II's government with stockpiling weapons. For example, in 1660, in reply to allegations that he had concealed weapons, one Robert Hope pleaded that in the past he had, indeed, kept guns

for neighbors, but at present he had only "one light rapire and a small birdinge gunne." [57] Hope obviously considered this small stock beyond exception. In 1667, a Catholic subject informed an official that he was "not so well furnished with arms" as formerly, having only two fowling pieces and two swords. [58] Those not suspected of disaffection had, or at least admitted to having, comparatively more weapons. A Buckinghamshire squire kept for private use a pair of pocket pistols, another pair of "screwed" pistols, a suit of light armour, a sword, and a carbine. [59] A country curate in the early eighteenth century, unqualified to hunt and certainly no soldier, nonetheless owned two guns and a blunderbuss. [60] While wealthier citizens usually owned more weapons, firearms seem to have been well distributed throughout the community. [61] Quarter Session records reveal that men charged with illegal use of a gun for hunting were most often poor laborers, small farmers, or craftsmen. [62] This is not surprising, since guns abounded during and after the Civil War [63] and seem not to have been beyond the means of the poorer members of the community. In 1664 a musket could be purchased for ten shillings, a sum that would take only a little over a week for a foot soldier in a militia band to accumulate from his wages, and a little more than two weeks for a citizen to afford with the modest wages paid for standing night watch. [64] Used weapons could probably be bought even more cheaply.

The anxious period between Cromwell's death and the arrival of Charles II was no ordinary time, and many citizens began to assemble caches of weapons, some of which turned up years later in homes, churches, and guildhalls throughout the realm. [65] In 1660 a Bristol prebendary notified authorities that the stables of his predecessor's house were full of cannon balls and, even twenty years later, a Shropshire man and his son were found with a cache of some thirty muskets and other guns and admitted to having owned and burned fifty pikes. [66] City officials stockpiled weapons as well, and Northampton and Exeter were among those communities later embarrassed by the disclosure of stocks of arms hidden in public buildings. In 1661 the city of Exeter surrendered 937 musket barrels only to have another hoard of weapons discovered shortly afterwards in the guildhall. [67]

As his subjects and the republican army of some 60,000 men waited, "armed to the teeth," to greet their new monarch, Charles II found himself virtually unarmed. In the months before his arrival public arsenals had suffered such extensive embezzlements that the King's men were unable to find in them "firearms enough . . . to arm three thousand men." [68] The King was careful to conceal the fact "that it might not be known abroad or at home, in how ill a posture he was to defend himself against an enemy." [69]

It is scarcely surprising, therefore, that the wild rejoicing that greeted Charles II upon his return to London in May, 1660 [70] failed to disguise from the King the precariousness of his position. He was painfully aware that many of these same citizens had gathered for his father's execution eleven years earlier and that despite its obedient professions, Parliament had never been at "so high a pitch," for "the power which brought in may cast out, if the power and interest be not removed." [71] A study sent to his Court recommended the removal of that power. The anonymous author argued that no prince could be safe "where Lords and Commons are capable of revolt," hence it was essential to disarm the populace and establish a professional army. "It is not the splendor of precious stones and gold, that makes Ennemies submit," he observed, "but the force of armes. The strength of title, and the bare interest of possession will not now defend, the stres will not lye there, the sword is the thing." [72]

Charles agreed completely. But to achieve a shift in the balance of armed might from the general populace to reliable supporters, he needed an obedient police establishment and a series of legal or quasi-legal enactments that would permit the disarmament of his opponents, among whom he counted members of the republican army. [73] In this latter task he had help from Parliament, whose members had learned a lasting distrust of all armies at the hands of Cromwell's soldiers. Parliament speedily devised a scheme to pay off regiments by lot, taking care to secure their weapons "for his Majesty's service." [74] While Charles was relieved to have this particular army disbanded, he was anxious to launch a permanent establishment of his own, and shortly after his return to England secretly began to plan for a force of eight thousand men. A loophole in the disbandment bill permitted the King to maintain as many soldiers as he liked, provided he paid for their upkeep. [75]

The militia was a knottier problem. Both King and Parliament were eager to reestablish the old trained band system, but Parliament was reluctant to confront the numerous difficulties any militia act would have to resolve. A bill submitted at the time of the Restoration had been rejected because many representatives believed its provision for martial law might make Englishmen "wards of an army." [76] The struggle over control of the militia had driven the realm to war in 1642; [77] the

issue of royal command would have to be clarified and a militia assessment set, which would involve an evaluation of every subject's property. Despite vigorous pressure from the Court, members of Parliament refused to approve even a temporary militia bill for more than a year. [78] The King, however, was unwilling to wait even a few days before establishing a militia, and was reported within ten days of his return to London to be "settling the militia in all counties by Lords Lieutenants." [79] His right to do so, even in the absence of a valid militia act, does not seem to have been questioned. All candidates for the post of lord lieutenant were carefully screened, and officers were instructed to select bandsmen of unblemished royalist complexion. [80] The resulting force should in no way be seen as representative of the people.

In conjunction with this purged and loyal militia, Charles created a new military body as large again as the militia for which there was far less precedent. It was composed of regiments of volunteers who met at their own, rather than the county's, expense and drilled alongside the regular militia. [81] Both the size of this private army and its longevity were impressive. It continued as an organized force well after the Militia Act of 1662 took effect, and at least through 1667, when the entire militia fell into decline. [82] Although the official task of the volunteers was "to assist on occasion," occasion occurred with great frequency, particularly when such controversial and unpopular duties as the disarmament of fellow subjects were involved. [83]

Charles II employed his militia and volunteer regiments differently from the manner in which militia had been used before the Civil War. In place of the occasional muster in time of peace and mobilization during an invasion or rebellion, his men were to be ready for action at an hour's warning. [84] Their main task was to police possible opponents of the regime. Their first order was to monitor the "motions" of persons of "suspected or knowne disaffection" and prevent their meeting or stockpiling weapons. [85] All arms and munitions in the possession of such suspects beyond what they might require for personal defense were to be confiscated. [86]

With this police apparatus in place, the King turned to the royal proclamation, a device of uncertain legal status, to tighten arms control. In September, 1660, he issued a proclamation forbidding footmen to wear swords or to carry other weapons in London. [87] In December another proclamation expressed alarm that many "formerly cashiered Officers and Soldiers, and other dissolute and disaffected persons do daily resort to this City." [88] All such soldiers and others "that cannot give a good Account for their being here" were to leave London within two days and remain at least twenty miles away indefinitely. [89] At the same time the royal government launched a campaign to control firearms at the source. Gunsmiths were ordered to produce a record of all weapons they had manufactured over the past six months together with a list of their purchasers. [90] In future they were commanded to report every Saturday night to the ordnance office the number of guns made and sold that week. [91] Carriers throughout the kingdom were required to obtain a license if they wished to transport guns, and all importation of firearms was banned. [92]

Events then played into Charles's hands, for on January 6, 1661, an uprising by a handful of religious zealots provided the perfect excuse to crack down on all suspicious persons and to recruit his own standing army. Thomas Venner, a cooper, had led his small band of Fifth Monarchists into the streets of London to launch the prophesied fifth universal monarchy of the world. Although the group was soon subdued, [93] the Court administration blatantly exaggerated the threat they had posed. Speaking to Parliament six months later, the Lord Chancellor characterized the pitiful uprising as the "most desperate and prodigious Rebellion . . . that hath been heard of in any Age" and insisted the plot had "reached very far," and that "there hath not been a Week since that Time in which there hath not been Combinations and Conspiracies formed." [94]

The timing of the Fifth Monarchist uprising was especially opportune, for it occurred the very day the last regiments of the Commonwealth army were due to be disbanded. In response to this visible danger, these regiments were retained and twelve more companies were recruited to form the nucleus of a royalist army. [95] The militia and volunteers throughout the realm were ordered to carry out a general disarmament of everyone of doubtful loyalty. [96] By January 8, 1661, two days after the Venner uprising, Northamptonshire lieutenants reported that all men of known "evill Principles" had been disarmed and secured "so as we have not left them in any ways of power to attempt a breach of the peace." [97]

By the autumn of 1661, with his enemies in prison or at least disarmed and under surveillance, with strict monitoring of both production and distribution of weapons, and with a small standing army and a large police establishment, Charles was

ready to disarm the most dangerous element of the population--the thousands of disbanded soldiers of the republican army. Acting by proclamation on November 28, he ordered all veterans of that army and all those who had ever fought against the Stuarts to depart from the capital within the week and to remain at least twenty miles away until June 24, 1662. [98] During their six months of banishment the veterans were warned not to "weare, use, or carry or ryde with any sword, pistoll or other armes or weapons." [99] Two days before this proclamation was due to expire, another appeared which extended the ban and the prohibition against carrying arms for an additional six months. [100] The scope of these bans was so broad it is doubtful whether the militia and volunteers were capable of enforcing them. Nevertheless, the proclamations had the practical effect of depriving a large portion of the male population of its legal right to carry firearms.

Endless alarms of plots provided an excuse to keep the militia on full alert, to impose restrictions on the production, importation, and movement of arms, and to create a standing royal army. Parliament cooperated in this policy by passing militia acts in 1661 and 1662 which reaffirmed the King's control of that force and specifically authorized bandsmen to continue the seizure of arms that Charles's militia had been undertaking on the King's orders alone. [101] Any two deputy lieutenants could initiate a search for, and seizure of, arms in the possession of any person whom they judged "dangerous to the Peace of the Kingdom." [102] This definition of those who could be disarmed was less precise than that of any former militia act, and permitted lower ranking officers great latitude in disarming their neighbors.

Charles II's program to police his realm and control its arms demonstrated skill, timing, and resourcefulness. Arriving unarmed in 1660 to confront an armed nation and a veteran republican army, he succeeded within two years in molding the militia and volunteers into a police force of unprecedented size and effectiveness. All possible adversaries were watched, harassed, disarmed, and in many instances imprisoned. And the men of Oliver Cromwell's army, once the pride of England and terror of Europe, were flattened, disbanded, psychologically disarmed, and then actually deprived of their right to carry weapons. Many members of Parliament were skeptical about the need for such broad powers or the actual danger of rebellion [103] but were content to give the King what he wished as long as their own interests were protected.

III. Parliament's Campaign to Regulate Arms

The royalist aristocrats who flocked to welcome Charles II on his return had every reason to rejoice, for his restoration was theirs as well. After twenty years during which their prestige, pocketbooks, and property had been ravaged by war, revolution, and a republican government, they had an opportunity to restore, and even enhance, their former position. The royalists were to be so successful in this aim that their position by 1688 was described as like that of the barons of Henry III. [104] In order to restore order they were prepared to concede much to the Crown, but jealously guarded the power of the sword and mastery of the localities. They administered local justice, staffed the militia, served in the royal volunteers, and sat in Parliament. [105] The King was dependent upon them to carry out his policies and shore up his regime. [106] For the sake of maintaining their political dominance they acquiesced in the King's program of arms control and, in the Militia Act of 1662, extended the power of militia officers to disarm suspects. [107] But the aristocracy went beyond approving the royal controls. On its own initiative, Parliament passed a game act in 1671 that, for the first time, deprived the vast majority of Englishmen of their legal right to keep weapons. [108]

Game acts had been passed from time to time and were ostensibly designed to protect wild game and to reserve the privilege of hunting for the wealthy. But disarming the rural population was sometimes an underlying motive for their passage. [109] Game acts of the sixteenth and early seventeenth centuries had made possession of certain breeds of dog and possession of equipment specifically designed for hunting illegal for all those not qualified by income to hunt. [110] However, since guns were acknowledged to have legitimate purposes, they were confiscated only if used illegally. [111]

The Game Act passed in 1671 differed from its predecessors in several important respects. To begin with, it raised the property qualification necessary to hunt from forty pounds to one hundred pounds annual income from land, a figure so high that only the nobility, gentry, and a very few yeomen could qualify, whereas all those whose wealth came from a source other than land--such as lawyers and merchants--were forbidden to hunt. [112] This extraordinarily high qualification divided the rural population into two very unequal groups and placed the aristocracy at odds with everyone else. Many critics would later express astonishment that "the legislature of a mighty empire should require one hundred [pounds] a year to shoot a poor partridge, and only forty shillings to vote for a senator!" [113] The qualification to hunt was fifty times that required to vote.

Of more importance, this game law stated that all persons unqualified to hunt, at least ninety-five percent of the population, were not qualified to keep or bear arms. In the language of the statute: "[A]ll and every person and persons, not having Lands and Tenements of the clear yearly value of One hundred pounds . . . are . . . not allowed to have or keep for themselves, or any other person or persons, any Guns, Bowes, . . . or other Engines." [114] It was no longer necessary to prove illegal use or intent; the mere possession of a firearm was illegal. The new act also empowered owners of forests and parks to appoint gamekeepers who, by warrant, could search the homes of persons suspected of harboring weapons, and confiscate any arms they found. [115]

There can be little doubt that it was the intention of the promoters of the Game Act to give themselves the power to disarm their tenants and neighbors and to bolster the position of their class with respect to that of the King and of the wealthy members of the middle class. They had begun to be suspicious of Charles II by 1671, and frightened by a spate of rural violence. [116] Hence, the provision of the Game Act that enabled country squires to set up their own gamekeeper-police and to confiscate the weapons of unqualified persons at their discretion must have seemed most desirable. As James II was to demonstrate, however, it was a statute with great potential for the Crown.

There appears to have been no overt protest or widespread alarm over the royalist program of arms control. While this may have been due to the conviction that such controls were necessary, it seems more likely that the real reason was that the program was not rigidly enforced during the reign of Charles II. It would have been difficult to carry out the proclamations against the carriage of arms by parliamentary veterans, and the militia's disarmament of suspicious persons was always selective. [117] The prosecution of the Game Act of 1671 was left to the gentry and from the scant evidence available appears to have been sporadic.

After 1680, however, Charles II began to use the Militia Act to disarm his Whig opponents, and in 1686, James II made use of both the Militia Act and the Game Act to disarm his Protestant subjects. [118] Englishmen were outraged and alarmed, and finally convinced of the need to guarantee their right to own weapons. After James II had fled from the kingdom, members of the Convention Parliament convened by William of Orange [119] felt it incumbent upon them to shore up the rights of English subjects before a new monarch ascended the throne. During their discussions, the need for Protestant subjects to have arms came up repeatedly. [120] When the many rights considered most in need of reaffirmation had been pared to thirteen, and a Declaration of Rights presented to William and Mary, the seventh among the "true, ancient, and indubitable" rights proclaimed was the right of all Protestants "to have Arms for their Defence suitable to their Conditions and as allowed by Law." [121]

IV. The English Bill of Rights and the Present Controversy

As an article of the English Bill of Rights, the right to have arms was part and parcel of that bundle of rights and privileges that English men carried with them to America and which they later fought to preserve. Much of the present confusion over the Second Amendment to the United States Constitution stems from the failure to understand the meaning or to determine the effect of the English right--problems that can both be finally solved by a careful reading of the historic record.

Roy Weatherup is one of several authors who fail in the attempt to fix the meaning of the English right by slipping into the common trap of imposing a modern controversy upon past events. [122] Weatherup is so caught up in the debate over the reference to the militia in the Second Amendment and the attendant quarrel over whether that amendment conveys a collective or an individual right [123] that he totally ignores the fact that the English right to arms makes no mention whatsoever of the militia. Undeterred, Weatherup insists that the English right conveyed "no recognition of any personal right to bear arms on the part of subjects generally" but merely granted members of the militia the right to "keep and bear arms in accordance with their militia duties." [124] Such an interpretation ignores the clear language of the English right and disregards the accompanying historic record. The militia was certainly of grave concern to members of the Convention Parliament, but this was not because members of the militia had been disarmed. Quite the contrary. The militia was a problem because the Militia Act of 1662 had permitted its officers wide latitude to disarm law-abiding citizens. The correction of this abuse and many others that preoccupied the members required new legislation which, they reluctantly admitted, in the present emergency they did not have the leisure to draft. [125] Instead, they decided to concentrate their energies upon reaffirming those ancient rights most recently imperiled through a declaration of rights they hoped would be "like a new magna charta." [126] Legislative reform was meant to follow when time allowed.

Weatherup is somewhat nearer the mark in his assertion that a collective right was intended. [127] A collective right to arms was discussed by the Convention, but it was rejected in favor of an individual right alone. The Whig members of the Convention had pressed hard for a collective as well as an individual right [128] and the first version of the arms article adhered to their view that the public should be armed to protect their rights:

It is necessary for the publick Safety, that the Subjects which are Protestants, should provide and keep Arms for their common Defence. And that the Arms which have been seized, and taken from them, be restored. [129]

The second version of this article retreated somewhat from this stance. It stated:

That the Subjects, which are Protestants, may provide and keep Arms, for their common Defence. [130]

All mention of arms being "necessary for the publick Safety" was omitted although this version still asserts that arms could be kept for "common" defense; instead of the exhortation that citizens "should" provide and keep arms, the permissive "may" is used.

It was the third, and final version, however, that constituted a complete retreat from any collective right to have arms. It read:

That the Subjects which are Protestants may have Arms for their Defence suitable to their Conditions, and as allowed by Law. [131]

The reference to a need for arms for "their common Defence" was replaced by the right to keep arms for "their Defence," and two modifying clauses were added at the last moment at the instigation of the cautious House of Lords.

In the opinion of a modern British scholar, the retreat from a collective to an exclusively individual right to have arms "emasculated" the article: "The original wording implied that everyone had a duty to be ready to appear in arms whenever the state was threatened. The revised wording suggested only that it was lawful to keep a blunderbuss to repel burglars." [132] The Whigs continued to press for the notion that it was necessary for the safety of the constitution that subjects be armed and, in the course of the eighteenth century, Blackstone among others reinterpreted the English right to arms to include that position. [133] At the time it was drafted, however, the English right to have arms was solely an individual right. By the outbreak of the American Revolution, it had been transformed into both an individual and a collective right.

The actual impact of the English right as stated in the new Bill of Rights is far more difficult to determine than its meaning. Modern critics have argued that the limitation to Protestants of the right to have arms and the qualifying clauses further restricting lawful possession by Protestants to those weapons "suitable to their conditions" and "as allowed by Law" made this right so exclusive and uncertain as to be "more nominal than real." [134] But if, at first glance, the article's exclusiveness appears striking, much hinges on how these clauses, added at the last moment, were in fact interpreted. There is no doubt that "as allowed by law" included those sixteenth century laws which placed certain restrictions on the type of arms subjects could own, but did not deprive Protestant subjects of their right to have firearms. [135] However, the Game Act of 1671 was in direct conflict with that right. Since the Convention Parliament had agreed to restate rights but leave legislative reform for the future, [136] it is not surprising that the right to have arms contradicted laws still on the statute books. The best means of determining the extent to which the qualifying clauses limited ownership of firearms is to examine subsequent legislation and those legal cases that decided permissible use.

Early in the reign of William and Mary, Parliament approved two acts affecting arms ownership: "An Act for the better securing the Government by disarming Papists and reputed Papists" in 1689, [137] and, in 1692, "An Act for the more easie Discovery and Conviction of such as shall Destroy the Game of this Kingdom." [138] A militia act was also approved by the House of Commons in July 1689, but failed to pass the House of Lords. [139] The first of these acts, the act for disarming Catholics, was meant to secure the realm against a rising on behalf of the deposed Catholic king, James II. It prohibited Catholics from keeping all "Arms, Weapons, Gunpowder, or Ammunition," but did permit a Catholic to retain those weapons that local justices at Quarter Sessions thought necessary "for the Defence of his House or Person." [140] This exception is especially significant, as it demonstrates that even when there were fears of religious war, Catholic

Englishmen were permitted the means to defend themselves and their households; they were merely forbidden to stockpile arms. The need for individual self-defense was conceded to have precedence over other considerations. Furthermore, while the Bill of Rights excluded Catholics from any absolute right to have arms, members of that faith were, in practice, accorded the privilege of retaining some weapons.

In 1692, Parliament passed a game statute designed to supercede all previous game acts. [141] This act incorporated many articles of the Game Act of 1671, but altered that act's ban on ownership of firearms by persons unqualified to hunt by omitting all mention of guns from the list of forbidden devices. Whereas the Game Act of 1671 stated that persons not qualified to hunt were "not allowed to have or keep for themselves, or any other person or persons, any Guns, Bowes, Greyhounds . . . or other Engines," [142] the new act prohibited such persons from keeping and using "any bows, greyhounds . . . or any other instruments for destruction of . . . game." [143] According to the rule of law of that era, a later statute expressed in terms contrary to those of a former statute takes away the force of the first statute even without express negative words. [144] Of course, it was possible that guns could be included among "other instruments for destruction of . . . game." All evidence, however, points to the intentional exclusion of firearms from the terms of the statute.

The House of Commons journals reveal the sensitivity of members to the new act's potential for disarming Englishmen. At the time of the bill's third reading, an engrossed clause, offered as a rider, stated that "any Protestant may keep a Musquet in his House, notwithstanding this or any other Act." [145] This was a very sweeping proposal, as it made no allowance for factors such as the sanity or previous criminality of the gun owner, and would, moreover, have purportedly bound future parliaments--something no session was really at liberty to do. [146] On the question of whether this rider should have a second reading, there was sufficient controversy to compel a division. The proposal lost by sixty-five votes to one hundred sixty-nine. [147] Despite its failure to become part of the new game act, it is of interest for two reasons: first, because it indicated the awareness of members that a game act could jeopardize the right of Protestants to have arms; second, because although it was an extreme proposal, it was not dismissed out of hand but occasioned a rare division in the House of Commons.

There is a frustrating lack of commentary or cases bearing on the issue of whether the omission of guns from the list of proscribed devices in the Game Act of 1692 should be regarded as legalizing their ownership, or whether firearms ought to be included under "any other engine." But the fact that there is no recorded instance of anyone charged under the new act for mere possession of a firearm, coupled with decisions from cases under a later law with similar language, [148] lends weight to the conclusion that guns were meant to be excluded from the terms of the statute.

In reference to the successor to the Game Act of 1692, "An act for the better preservation of the game," passed in 1706, [149] Joseph Chitty, an expert on game law, notes: "We find that guns which were expressly mentioned in the former acts were purposely omitted in this because it might be attended with great inconvenience to render the mere possession of a gun prima facie evidence of its being kept for an unlawful purpose." [150] Two cases brought under that game act dealt specifically with the question of the inclusion of firearms under prohibited devices. Perhaps the most important of these was *Rex v. Gardner*, [151] in which the defendant had been convicted by a justice of the peace for keeping a gun in alleged violation of the Game Act. There was no evidence that the gun in question had been wrongfully used. But it was argued that a gun was mentioned in the 1671 Game Act [152] and considered there as an engine, and that the use of the general words "other engines" in the 1706 Act should be taken to include a gun. [153] It was objected "that a gun is not mentioned in the statute [of 1706], and though there may be many things for the bare keeping of which a man may be convicted, yet they are only such as can only be used for destruction of the game, whereas a gun is necessary for defence of a house, or for a farmer to shoot crows." [154]

The court concluded that "a gun differs from nets and dogs, which can only be kept for an ill purpose, and therefore this conviction must be quashed." [155] The justices reasoned:

[I]f the statute is to be construed so largely, as to extend to the bare having of any instrument, that may possibly be used in destroying game, it will be attended with very great inconvenience; there being scarce any, tho' ever so useful, but what may be applied to that purpose. And tho' a gun may be used in destroying game, and when it is so, doth then fall within the words of the act; yet as it is an instrument proper, and frequently necessary to be kept and used for other purposes, as the

killing of noxious vermin, and the like, it is not the having a gun, without applying it in the destruction of game, that is prohibited by the act. [156]

Indeed, Lord Macclesfield commented in this regard that he himself was in the House of Commons when that game act was drafted and personally objected to the insertion of the word gun therein "because it might be attended with great inconvenience." [157]

In *Wingfield v. Stratford & Osman*, [158] appellant challenged his conviction under the Game Act and the confiscation of his gun and dog, the dog being a setting dog, the gun allegedly "an engine" for killing of game. The prosecution's plea was held faulty because it amounted to a general issue, [159] but the court pointed out that it would have held for appellant in any case as the prosecution had not alleged that the gun had been used for killing game:

It is not to be imagined, that it was the Intention of the Legislature, in making the 5 Ann.c.14 to disarm all the People of England. As Greyhounds, Setting Dogs . . . are expressly mentioned in that Statute, it is never necessary to alledge, that any of these have been used for killing or destroying the Game; and the rather, as they can scarcely be kept for any other Purpose than to kill or destroy the Game. But as Guns are not expressly mentioned in that Statute, and as a Gun may be kept for the Defence of a Man's House, and for divers other lawful Purposes, it was necessary to alledge, in order to its being comprehended within the Meaning of the Words "any other Engines to kill the Game", that the Gun had been used for killing the Game. [160]

By the middle of the eighteenth century, therefore, English courts could not "imagine" that Parliament intended to disarm the people of England.

In 1775, the American colonists fought for what they regarded as the rights of Englishmen. [161] Fortunately, there is ample contemporary evidence defining exactly what the rights of Englishmen were at that time in respect to the keeping and bearing of arms. In 1782, Granville Sharp, an English supporter of the American cause, wrote that no Englishman "can be truly Loyal" who opposed the principles of English law whereby the people are required to have "arms of defence and peace, for mutual as well as private defence." [162] He argued that the laws of England "always required the people to be armed, and not only to be armed, but to be expert in arms." [163] Edward Christian noted in his edition of Blackstone's Commentaries, published in 1793, that "ever since the modern practice of killing game with a gun had prevailed, everyone is at liberty to keep or carry a gun, if he does not use it for the destruction of game." [164] But the most definitive opinion on the rights of Englishmen "to bear arms, and to instruct themselves in the use of them" came from the Recorder of London, the chief legal adviser to the mayor and council, in 1780. He stated:

The right of his majesty's Protestant subjects, to have arms for their own defence, and to use them for lawful purposes, is most clear and undeniable. It seems, indeed, to be considered, by the ancient laws of this kindom, not only as a right, but as a duty; for all the subjects of the realm, who are able to bear arms, are bound to be ready, at all times, to assist the sheriff, and other civil magistrates, in the execution of the laws and the preservation of the public peace. And that right, which every Protestant most unquestionably possesses, individually, may, and in many cases must, be exercised collectively, is likewise a point which I conceive to be most clearly established by the authority of judicial decisions and ancient acts of parliament, as well as by reason and common sense. [165]

V. Conclusion

Prior to the Restoration, Englishmen had the obligation to be armed for the public defense and the privilege of keeping arms for their personal defense. During the reigns of Charles II and James II, from 1660 to 1688, the Court and Parliament passed laws and issued proclamations that severely restricted the rights of the people to possess firearms, and followed a policy designed to control production and distribution of weapons. The English Bill of Rights of 1689, however, not only reasserted, but guaranteed, the right of Protestant subjects to be armed. The qualifying clauses of the Bill that appear to limit arms ownership were, in fact, interpreted in a way that permitted Catholics to have personal weapons and allowed Protestants, regardless of their social and economic station, to own firearms. The ancillary clause "as allowed by Law" merely limited the type of weapon that could be legally owned to a full-length firearm, enforced the ban on shot, and permitted legal definition of appropriate use. The right of Englishmen to have arms was a very real and an individual right.

For all able-bodied men there was also the civic duty to bear arms in the militia. The twin concepts of a people armed and a people trained to arms were linked, but not inseparably.

If one applies English rights and practice to the construction of the Second Amendment to the United States Constitution, it is clear that the Amendment's first clause is an amplifying rather than a qualifying clause, and that a general rather than a select militia was intended. In fact, every American colony formed a militia that, like its English model, comprised all able-bodied male citizens. [166] This continued to be the practice when the young republic passed its first uniform militia act under its new constitution in 1792. [167] Such a militia implied a people armed and trained to arms.

The Second Amendment should properly be read to extend to every citizen the right to have arms for personal defense. This right was a legacy of the English, whose right to have arms was, at base, as much a personal right as a collective duty. It is significant that the American right to keep arms was unfettered, unlike the English right, which was limited in various ways throughout its development.

Thus, in guaranteeing the individual right to keep and bear arms, and the collective right to maintain a general militia, the Second Amendment amplified the tradition of the English Bill of Rights for the purpose of preserving and protecting government by and for the people.

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[1] 1 T. Macaulay, *Critical and Historical Essays*, Contributed to the *Edinburgh Review* 154, 162 (Leipzig 1850).

[2] See 1 W. Blackstone, *Commentaries* *139-40 (1st ed. Oxford 1765).

[3] De Lolme's book, *The Constitution of England*, was first published in 1771 and quickly went through an impressive number of editions. D'Israeli later referred to De Lolme as "the English Montesquieu." See Oxford University Press, 1 *The Concise Dictionary of National Biography* 332 (2d ed. 1903); 7 *Encyclopaedia Britannica* 970 (11th ed. 1910).

[4] J. De Lolme, *The Constitution of England* 227 (New York 1793).

[5] See, e.g., L. Kennet & J. Anderson, *the Gun in America* 25-27 (1975); G. Newton & F. Zimring, *Firearms & Violence in American Life*; A Staff Report Submitted to the National Commission on the Causes & Prevention of Violence 255 (1968); Levin, *The Right to Bear Arms: The Development of the American Experience* 48 *Chi-Kent L. Rev.* 148 (1971); Weatherup, *Standing Armies and Armed Citizens: An Historical Analysis of the Second Amendment*, 2 *Hastings Const. L.Q.* 961 (1975).

[6] Miller, Sec. III *The Legal Basis for Firearms Controls*, in Report to the American Bar Association 22 (1975).

[7] See, e.g., Caplan, *Handgun Control: Constitutional or Unconstitutional? A Reply to Mayor Jackson*, 10 *N.C. Cent. L.J.* 53, 54 (1978); Weatherup, *supra* note 5, at 973-74; Whisker, *Historical Development and Subsequent Erosion of the Right to Keep and Bear Arms*, 78 *W. Va. L. Rev.* 171, 176-78 (1975).

[8] See Miller, *supra* note 6, at 25-28.

[9] See Caplan, *supra* note 7, at 54-55.

[10] See, e.g., Levin, *supra* note 5, at 154, 159; Weatherup, *supra* note 5, at 973-74.

[11] G. Newton & F. Zimring, *supra* note 5, at 255.

[12] L. Kennet & J. Anderson, *supra* note 5, at 25-27.

[13] For example, Newton and Zimring, fail to cite a single seventeenth or eighteenth century source for the critical assertion that the English Convention Parliament of 1688 intended to guarantee only a general, not an individual, right to have arms. See G. Newton & F. Zimring, *supra* note 5, at 254-55, n.12. Kennet and Anderson conclude that in the seventeenth century firearms "were not generally held . . . because of their inefficiency, costliness, and general scarcity," but provide no evidence of their efficiency, cost, or availability in that period. See L. Kennet & J. Anderson, *supra* note 5, at 27.

[14] 1 J. Paterson, *Commentaries on the Liberty of the Subject and the Laws of England Relating to the Security of the Person* 442 (London 1877).

[15] C. Greenwood, *Firearms Control: A Study of Armed Crime and Firearms Control in England and Wales* 10 (1972).

[16] Caplan, *supra* note 7, at 54.

[17] Whisker, *supra* note 7, at 176.

[18] Weatherup, *supra* note 5, at 973-74. For the precise English guarantee of the rights of the subject to have arms, see *The Bill of Rights*, 1 W. & M., Sess. 2, ch. 2 (1689).

[19] 10 H.C. Jour., 1688-93, 21-22; 1 W. & M., Sess. 2, ch. 2 (1689).

[20] Weatherup, *supra* note 5, at 974.

[21] See, e.g., Caplan, *supra* note 7, at 53-54; Emery, *The Constitutional Right to Keep and Bear Arms*, 28 Harv. L. Rev. 473-75 (1915); Hays, *The Right to Bear Arms, A Study in Judicial Misinterpretation*, 2 Wm. & Mary L. Rev. 383 (1960); Levin, *supra* note 5, at 148; Weatherup, *supra* note 5, at 964; Whisker, *supra* note 7, at 175-76.

[22] *Charter of Connecticut, Charles II*, 1 *The Public Records of the Colony of Connecticut* 7 (Hartford 1850) [hereinafter cited as *Records of Connecticut*]. See also *Charter of the Province of Massachusetts-Bay, William and Mary*, 1 *Acts and Resolves of the Province of Massachusetts Bay* 14 (Boston 1869).

[23] See T. Barnes, *The English Legal System: Carryover to the Colonies* 16 (1975).

[24] See, e.g., *Records of Connecticut*, *supra* note 22, at 285-86; 19 *The Colonial Records of the State of Georgia* 137 *passim* (Atlanta 1911); *The Book of the General Lawes and Libertyes Concerning the Inhabitants of the Massachusetts* 39-41 (Hunt. Lib. reprint 1975) (1st ed. Boston 1648); 1 *Records of the Colony of Rhode Island and Providence Plantations in New England* 77, 94 (Providence 1856); W. Billings, *The Old Dominion in the Seventeenth Century* 172 (1975).

[25] See, e.g., *Acts of the Grand Assembly of Virginia 1623-24*, Nos. 24 & 25; *Acts of the Grand Assembly of Virginia 1673*, Act 2; *The Compact with the Charter and General Laws of the Colony of New Plymouth* 44-45 (1836); 8 *Records of Connecticut*, *supra* note 22, at 380; 1 *Colonial Laws of New York* 161 (1894); *South Carolina Stat. No. 206* (1703).

[26] B. Bailyn, *The Ideological Origins of the American Revolution* 43 (1967).

[27] See, e.g., 2 *The Records of the Federal Convention of 1787*, 509, 617 (M. Ferrand ed. 1911); *Debates and Proceedings in the Convention of the Commonwealth of Massachusetts, Held in the Year 1788*, 198-99 (Boston 1856); *Debates and Other Proceedings of the Convention of Virginia, 1788*, 271 (2d ed. Richmond 1805); *The Federalist* Nos. 26, 84 (Hamilton).

- [28] Earlier versions of sections I, II, & III of this article appear in Malcolm, *Disarmed: The Loss of the Right to Bear Arms in Restoration England* (Bunting Inst., Radcliffe College 1980).
- [29] See R. Burn, *2 The Justice of the Peace and Parish Officer 16-20* (London 1755); F. Maitland, *The Constitutional History of England 276-77* (1968) (1st ed. Cambridge 1908).
- [30] See *Assizes of Arms*, Hen. 2 (1181); *Statute of Winchester*, Edw. (1285); 4 & 5 Phil. and M., ch. 3 (1557).
- [31] See C. Cruickshank, *Elizabeth's Army 24-25* (2d ed. 1966).
- [32] Manuscripts of the sixteenth and seventeenth centuries contain repeated complaints to this effect. For printed comment, see, e.g., J. Morrill, *Cheshire, 1630-1660*, 26 (1974); G. Trevelyan, *England Under the Stuarts 187-88* (1928).
- [33] See C. Cruickshank, *supra* note 31, at 19-20; H. Hallam, *The Constitutional History of England* 386 (London 1870).
- [34] See, e.g., R. Ashton, *The English Civil War* 55-59, 66 (1978); L. Boynton, *The Elizabethan Militia* 212 *passim*, 264-65 (1967); C. Cruickshank, *supra* note 31, at 5-11.
- [35] See L. Boynton, *supra* note 34, at 245-54.
- [36] See R. Burn, *supra* note 29, at 17-20.
- [37] See *id.*
- [38] See *id.*
- [39] See *id.* at 512.
- [40] See *id.*
- [41] See *Statute of Winchester*, Edw. (1285).
- [42] See, e.g., *2 Acts & Ords. Interregnum 397-402* (London 1911); *An Act for Settling the Militia of the Commonwealth of England* (London 1650); 4 & 5 Phil. & M., ch. 3 (1557); *An Act Declaring the Sole Right of the Militia to Be in the King*, 14 Car. 2, ch. 3 (1662).
- [43] See G. Sharp, *Tracts, Concerning the Antient and Only True Legal Means of National Defence, By a Free Militia* 12 (London 1782).
- [44] *Id.* at 13.
- [45] 33 Hen. 8, ch. 6 (1541).
- [46] *Id.*
- [47] 2 & 3 Edw. 6, ch. 14 (1549); *Statute of Northampton*, 2 Edw. 3, ch. 3 (1328).
- [48] W. Fisher, *The Forest of Essex* 214-15 (1887).
- [49] See C. Cruickshank, *supra* note 31, at 24.
- [50] This occurred, for example, just prior to the outbreak of the English Civil War in 1642. See Manning, *The Outbreak of the English Civil War*, in *The English Civil War and After, 1642-1658*, 16 (R. Perry ed. 1970). Charles I empowered

Catholics who had been disarmed to rearm in 1642. See *A Discourse of the Warr in Lancashire*, 62 Chetham Soc. 12-14 (1864); *Tracts Relating to Military Proceedings in Lancashire during the Great Civil War*, 2 Chetham Soc. 38-40 (1844).

[51] See J. Jones, *The Revolution of 1688 in England* 77 n.2 (1972).

[52] See G. Roberts, *The Social History of the People of the Southern Counties of England in Past Centuries* viii-ix (London 1856).

[53] *Id.*

[54] 6 Commons Debates 1621, at 318 (1935).

[55] R. Ward, *Animadversions of Warre, or a Militaire Magazine of the Truest Rules and Ablest Instruction For the Managing of Warre* 150 (London 1639).

[56] *The Latest Remarkable Truths from Worcester, Chester, Salop in Tracts Relating to the Civil War in Cheshire, 1641-1659*, reprinted in 65 Chetham Soc. (n.s.) 238 app. B (1909).

[57] William Cavendish, Earl of Devonshire, *Correspondence as Lord Lieutenant of Derbyshire from 1660 to 1666*, Additional MS. 34, 306, fol. 12, British Library, London.

[58] LeFleming MS, Historical Manuscripts Commission, 12th Report, Pt. 7, at 44 (1890).

[59] See 4 *Memoirs of the Verney Family* 167 (1899).

[60] See E. Thompson, *Whigs and Hunters* 71 (1975).

[61] Much evidence of the widespread ownership of firearms is scattered throughout the personal and public documents of this period. The most accessible proof is found in the county quarter session records, some of which are in print, which cite English men and women from all walks of life for misuse of firearms. See, e.g., *Minutes of the Proceedings in Quarter Sessions Held for the Parts of Kesteven in the County of Lincoln, 1674-1695*, reprinted in *Lincoln Record Soc.* 25, 26 (1931); *Quarter Session Records for the County of Somerset, 1607-77*, reprinted in *Somerset Rec. Soc.* 23-24, 28, 34 (1907-19); *Warwick County Records: Quarter Session Order Books, 1625-90*, reprinted in *Warwick County Council* 6, 7 (1935-53); *Worcestershire County Records Division 1: Documents Relating to Quarter Sessions*, in *Worcestershire Hist. Soc.* passim (1899-1900).

[62] See sources cited *supra* note 61.

[63] See, e.g., E. Thompson, *supra* note 60, at 71; J. Western, *The English Militia in the Eighteenth Century* 4, 5 (1965); 4 *Memoirs of the Verney Family* 167 (1899); Letter from West to Fleming, Jan. 27, 1667, LeFleming MS, *supra* note 58, at 44.

[64] See 92 Clarendon MS 143, Bodleian Library, Oxford.

[65] See J. Western, *supra* note 63, at 4-5.

[66] See *id.*

[67] See *id.* at 4; *Privy Council Registers*, P.C. 2, vol. 55, fol. 520 (Jan. 22, 1661), Public Record Office, London.

[68] E. Hyde, 2 *The Life of Edward Earl of Clarendon* 117 (Oxford 1827).

[69] *Id.*

[70] See 3 *Memoirs Illustrative of the Life and Writings of John Evelyn* 246 (deBeer ed. 1955).

[71] Two Treatises Addressed to the Duke of Buckingham, Lansdowne MS 805, fol. 79 British Library, London.

[72] *Id.*

[73] See 8 H. C. Jour. 5-6; E. Hyde, *supra* note 68, vol. 1 at 335.

[74] See 8 H. C. Jour. 142-43, 161, 163, 167.

[75] See *id.* at 167.

[76] 4 Parl. Hist. Eng., 145 (London 1808-20).

[77] See J. Kenyon, *The Stuart Constitution* 196 (1966); J. Malcolm, *Caesar's Due: Loyalty and King Charles 1642-1646*, at 17-21 (1983).

[78] A militia act was not passed until the spring of 1662, although a temporary measure was passed a year earlier. See 13 Car. 2, ch. 6 (1661); 13 & 14 Car. 2, ch. 3 (1662).

[79] Historical Manuscripts Commission, 5th Report 153 (1876).

[80] See *id.*; State Papers Domestic, Charles II, S.P. 29, vol. 11, fols. 146-74 (Aug. 26, 1660), Public Record Office, London; Instructions to Lords Lieutenants, Whitehall, 1660, Egerton MS 2542, fol. 512, British Library, London.

[81] See sources quoted in Malcolm, *supra* note 28, at 8-9.

[82] See, e.g., Letter Book of Thomas Belasyse, Viscount Fauconberg Lord Lieutenant of the North Riding of Yorkshire, 1665-84, Additional MS 41,254, fols. 20-22, British Library, London, which reported that the militia had not been ordered to muster for several years. See also J. Western, *supra* note 63, at 48.

[83] See, e.g., Norfolk Lieutenancy Journal, 1661-1674, Additional MS 11,601, fol. 29, British Library, London; Earl of Westmorland Letter Book, 1660-1665, Northamptonshire Militia, Additional MS 34,222, fols. 25-26, 32, British Library, London; Westmorland to Vane, July 21, 1662, Clarendon State Papers, vol. 77, fol. 66a, Bodleian Library, Oxford.

[84] Additional MS 34,306, *supra* note 57, at fol. 14. The King went still further and, for a time, required militia commanders to keep a portion of their men on duty at all times. This scheme proved unworkable. See Additional MS 34,222, *supra* note 83, at fol. 43; Additional MS 34,304, fol. 44; D. Ogg, *England in the Reign of Charles II* 253 (1967).

[85] Instructions to Lords Lieutenants, Whitehall, 1660, Egerton MS 2542, *supra* note 80, at fol. 512.

[86] See *id.*

[87] "A Proclamation For Suppressing of disorderly and unseasonable Meetings, in Taverns and Tipling Houses, And also forbidding Footmen to wear Swords, or other Weapons, within London, Westminster, and their Liberties", Sept. 29, 1660, B.M. 669, fol. 26 (13), British Library, London. This and subsequent proclamations cited in this article are calendared in R. Steele, *Tudor and Stuart Proclamations* (1910). Originals can be found at the British Library and the citations will be to these.

[88] "A Proclamation commanding all cashiered Soldiers and other Persons that cannot give a good account of their being here to depart out of the Cities of London and Westminster", Dec. 17, 1660, B.M. 669, fol. 26 (37), British Library, London.

[89] *Id.*

[90] See Privy Council Registers, P.C. 2, vol. 55, fol. 71 (Dec. 1660), Public Record Office, London.

[91] See *id.*

[92] See Privy Council Register, P.C. 2, vol. 55, fol. 187 (Sept. 4, 1661), fol. 189 (Mar. 29, 1661), Public Record Office, London.

[93] See Burrage, *The Fifth Monarchy Insurrections*, 25 *The English Hist. Rev.* 722-47 (1910).

[94] 11 H.L. Jour. 243.

[95] See 1 J. Clarke, *The Life of James the Second, King of England, etc. Collected out of Memoirs Writ of His Own Hand* 390-91 (London 1816).

[96] See Additional MS. 34,222, *supra* note 83, at fol. 15.

[97] *Id.* at fol. 17. The seizure of arms and persons was so zealously carried out--a Derbyshire man claimed his house had been searched nine times in one week--that in mid-January the King had to issue a proclamation to reassure outraged Londoners that the customary restrictions against unwarranted search and seizure were still in effect. See B.M. 669, fol. 26 (49), British Library, London.

[98] See B.M. 1851, ch. 8 (133), (134), (135), British Library, London.

[99] *Id.*

[100] This proclamation was issued on June 22, 1662. There is no record of a proclamation for 1663, but on November 18, 1664, June 28, 1665, and June 10, 1670, the proclamation was reissued. See R. Steele, *supra* note 87.

[101] 13 Car. 2, ch. 6 (1661); 14 Car. 2, ch. 3 (1662).

[102] *Id.*

[103] Sir John Dalrymple observed that in government rhetoric, "mobs were swelled into insurrections, and insurrections into concerted rebellion." J. Dalrymple, 1 *Memoirs of Great Britain and Ireland* 26 (2d ed. London 1771-73).

[104] See J. Plumb, *The Growth of Political Stability England, 1675-1725*, at 21-22 (1967).

[105] See *id.* at 20-21. See also C. Hill, *Reformation to Industrial Revolution* 110-11 (1967).

[106] The English monarch had only a small bureaucracy and was dependent upon the nobility and, in particular, the gentry throughout the realm to carry out numerous functions of government as unpaid volunteers. In reference to the militia itself, see J. Western, *supra* note 63, at 16-17, 63.

[107] See 13 & 14 Car. 2, ch. 3 (1662-63).

[108] See 22 & 23 Car. 2, ch. 25 (1671).

[109] The very first game act to set a property qualification on the right to hunt appeared in 1389, eight years after that century's devastating peasant rebellion. The preamble to 13 Ric. 2, ch. 13, "None shall hunt but they which have a sufficient living" read: "Item, for as much as divers artificers, labourers, and servants, and grooms, keep greyhounds and other dogs, and on the holy days, when good Christian people be at church, hearing divine service, they go hunting in parks, warrens,

and connigries of lords and others, to the very great destruction of the same, and sometimes under such colour they make their assemblies, conferences, and conspiracies for to rise and disobey their allegiance." See J. Chitty, *A Treatise on the Game Laws, and On Fisheries* 368 (2d ed. London 1826); W. Holdsworth, *4 A History of English Law* 505 (1924).

[110] See 19 Hen. 7, ch. 11 (1495); 5 Eliz., ch. 21 (1562); 3 Jac. ch. 13 (1605); 7 Jac. ch. 13 (1609); 13 Car. 2, ch. 10 (1663).

[111] See sources cited *supra* note 110.

[112] The Game Act of 1609, in effect until the act of 1671, provided that those who had personal property of £400 were entitled to hunt. This permitted merchants and professionals whose wealth was not based on land to hunt. The Act of 1671, however, abolished this category. Compare 7 Jac., ch. 13 (1609) with 22 & 23 Car. 2, ch. 25 (1671).

[113] J. Chitty, *Observations of the Game Laws, with Proposed Alterations for the Protection and Increase of Game, and the Decrease of Crime* 180 (London 1816).

[114] 22 & 23 Car. 2, ch. 25 (1671).

[115] *Id.*

[116] From at least 1665 there was growing distrust of the regime of Charles II. At the beginning of 1667, Samuel Pepys, a civil servant, found the royal court "[a] sad, vicious, negligent Court, and all sober men there fearful of the ruin of the whole kingdom this next year; from which good God, deliver us!" Cited by D. Witcombe, *Charles II and the Cavalier House of Commons, 1663-1674*, at 55 (1966); see D. Ogg, *supra* note 84, at 313; 22 & 23 Car. 2, ch. 7 (1671).

[117] Persons judged to be suspicious by the royal administration were those active in the parliamentary party during the Civil War and its aftermath, and those who belonged to the Protestant sects that refused to remain within the Church of England. The Quakers were prominent sufferers. See, e.g., fol. 18, Additional MS 34,306, British Library, London, and 13 Car. 2, ch. 6 (1661), a militia act which noted that since June 24, 1660, less than a month after Charles II's return, "divers persons suspected to be fanaticks, sectaries or disturbers of the peace have been assaulted, arrested, detained or imprisoned, [by the militia] and divers arms have been seized and houses searched for arms." The militia had specifically been ordered to disarm all persons "notoriously knowne to be of ill principles or [who] have lately . . . by words or actions shewn any disaffection to his Majestie or his Government, or in any kind disturbed the publique peace." Additional MS 34,222, *supra* note 83, at 15.

[118] See J. Western, *supra* note 63, at 48-51; *Calendar of State Papers Domestic, 1686-87*, at 314 (1964).

[119] James II decided to abandon his kingdom in the face of a growing army of his subjects led by William of Orange and the desertion of his own army. The realm was thrown into a constitutional crisis, as no Parliament was in session and only the king could legally summon a parliament. William consulted with the nobility and former members of the Commons and on their advice summoned a convention parliament to meet to resolve the kingdom's succession. He promised to abide by its decision. A convention parliament had been called in 1659 by George Monck, again in the absence of a reigning monarch, and it was this body that invited Charles II to return as king. Unlike its predecessor, however, the Convention Parliament of 1688 was determined to ensure the rights of subjects and to prevent any infringement by future monarchs. See *infra* sources cited at note 120.

[120] We have only sketchy records remaining of the debates of the Convention Parliament. The best of these in print are the notes made by John Somers, chairman of the committee that drafted the English Bill of Rights reprinted in 2 *Miscellaneous State Papers from 1501 to 1726 passim & esp.* 407-18 (London 1778). Somers's notes are punctuated with the angry comments of members at the use of the Militia Act in particular to disarm law-abiding citizens. Sir John Maynard was furious that "an Act of Parliament was made to disarm all Englishmen, whom the lieutenant should suspect, by day or night, by force or otherwise" and branded it "an abominable thing to disarm a nation, to set up a standing army." *Id.* at 407. Another member argued that there was "no safety but the consent of the nation--the constitution being limited, there is a

good foundation for defensive arms--It has given us right to demand full and ample security." *Id.* at 410. See also L. Schwoerer, *The Declaration of Rights, 1689* (1981) (a recent study of the Convention Parliament).

[121] 1 W. & M., Sess. 2, ch. 2 (1689). The English Declaration of Rights drawn up by the Convention Parliament was approved by the first parliament summoned by William and Mary and incorporated with the legislation recognizing them as king and queen. It was thereafter known as the English Bill of Rights.

[122] See Weatherup, *supra* note 5.

[123] See *id.* at 962-64.

[124] *Id.* at 973-74.

[125] Anonymous Account of the Convention Proceeding, 1688, Rawlinson MS D1079, fol. 10, Bodleian Library, Oxford. The committee was instructed "to distinguish such of the . . . heads [of grievances] as are introductory of new laws, from those that are declaratory of ancient rights." The revised version of their report can be found in 10 H.C. Jour. 1688-93, at 21-22.

[126] See G. Burnet, 2 *Bishop Burnet's History of His Own Time* 534 (London 1840).

[127] See Weatherup, *supra* note 5, at 974.

[128] The Whigs had sizable majorities on the committees which drafted the Declaration of Rights, and those most outspoken in favor of a general possession of arms for the purpose of resisting tyranny were Whigs. See L. Schwoerer, *supra* note 120, at 152; and members quoted in J. Somers, *supra* note 120, at 107-18, with their affiliation as described by Schwoerer. See also D. Lacey, *Dissent and Parliamentary Politics in England, 1661-1689*, at 382-83, 422-23 (1969).

[129] Rawlinson MS D1079, *supra* note 125, at fol. 8.

[130] 10 H.C. Jour., 1688-93, at 21-22.

[131] 1 W. & M., Sess. 2, ch. 2 (1689).

[132] J. Western, *Monarchy and Revolution: The English State in the 1680's*, 339 (1972).

[133] For examples of Whig efforts to incorporate into legislation their view that the citizenry must be armed to prevent tyranny, see 10 H.C. Jour. 621; 5 *Parl. Hist. Eng.*, *supra* note 76, at 344; N. Luttrell, the *Parliamentary Diary of Narcissus Luttrell, 1691-1693*, at 444 (H. Horwitz ed. 1972). See also 2 W. Blackstone, *Commentaries* 441 (E. Christian ed. London 1793-95) (editor's comment); and 1 W. Blackstone, *supra* note 2, at *140-41.

[134] G. Newton & F. Zimring, *supra* note 5, at 255 (quoting from 2 J. Story, *Commentaries on the Constitution* 678 (3d ed. 1858)).

[135] These acts were: 33 Henry 8, ch. 6 (1541) and 2 & 3 Edw. 6, ch. 14 (1549). For evidence of their continued enforcement, see sources cited *supra* note 61 (relating to quarter session records); G. Sharp, *supra* note 43, at 17-18; *Rex v. Alsop*, 4 *Mod. Rep.* 51 (K.B. 1691).

[136] See *supra* notes 125-26 and accompanying text.

[137] 1 W. & M., ch. 15 (1689).

[138] 4 & 5 W. & M., ch. 23 (1692).

[139] In July, 1689, members of the House of Commons passed a measure "for ordering the Forces in the several Counties of this Kingdom," which was designed to make the militia more efficient, to strengthen local control over it, and to eliminate its powers to search for and seize weapons of so-called suspects. The measure ran into opposition in the House of Lords and was lost when the King dissolved Parliament. See J. Western, *supra* note 132, at 340 n.1, 343; J. Western, *supra* note 63, at 85-89; 5 *Parl. Hist. Eng.*, *supra* note 76, at 344.

[140] 1 W. & M. ch. 15 (1689).

[141] 4 & 5 W. & M., ch. 23 (1692).

[142] 22 Car. 2, ch. 25 (1671).

[143] 4 & 5 W. & M., *supra* note 141.

[144] H. Rolle, *Reports* 91 (London 1675).

[145] 10 H.C. Jour. 824.

[146] A future parliament was always at liberty to amend a statute or to repeal it. During the debate on this rider an opponent of the measure argued that it "savours of the politics to arm the mob, which I think is not very safe for any government." See N. Luttrell, *supra* note 133, at 444. The Whig view expressed later by Blackstone did not yet prevail.

[147] 10 H.C. Jour. 824.

[148] See 5 Ann, ch. 14 (1706). This statute levied a fine against any person or persons "not qualified by the laws of this realm so to do" who "shall keep or use any greyhounds, setting dogs . . . or any other engines to kill and destroy the game." *Id.*

The Devonshire Quarter Sessions clearly regarded the possession of firearms as legal after passage of the 1692 Game Act, for in 1704 it explained that while the houses of unqualified persons could be searched for dogs, nets and other "engines," no Protestant was to be deprived of his gun. See A.H.A. Hamilton, *Quarter Sessions from Queen Elizabeth to Queen Ann* 289 (1878).

[149] 5 Ann, ch. 14 (1706).

[150] J. Chitty, *supra* note 109, at 83 & note c.

[151] *Rex v. Gardner*, *Strange*, 2 *Reports* 1098, 93 *Eng. Rep.* 1056 (K.B. 1739); 1 R. Burn, *supra* note 29, at 442-43.

[152] See *supra* text accompanying note 114.

[153] *Rex v. Gardner*, 93 *Eng. Rep.* at 1056.

[154] *Id.*

[155] *Id.*

[156] *Id.*

[157] 1 R. Burn, *supra* note 29, at 443. Lord Macclesfield sat on an earlier case, *King v. King*, 3 *Geo. 2*, in which the question of whether guns were intentionally omitted from the statute was raised but never determined. This is noted in the *Gardner* decision, along with his comments. See 93 *Eng. Rep.* at 1056.

[158] Wingfield v. Stratford & Osman, Sayer, Reports 15-17, 96 Eng. Rep. 787 (K.B. 1752).

[159] Id. at 16, 96 Eng. Rep. at 787.

[160] Id. (Lee, C.J., concurring).

[161] For extensive treatment of this subject see B. Bailyn, *supra* note 26. Bailyn writes, for example: "For the primary goal of the American Revolution, which transformed American life and introduced a new era in human history, was not the overthrow or even the alteration of the existing social order but the preservation of political liberty threatened by the apparent corruption of the [English] constitution, and the establishment in principle of the existing conditions of liberty." Id. at 19.

[162] G. Sharp, *supra* note 43, at 18, 27.

[163] Id. at 18.

[164] 2 W. Blackstone, Commentaries 411 (E. Christian ed. 1793-95).

[165] W. Blizard, Desultory Reflections on Police 59-60 (London 1785) (emphasis in original).

[166] See *supra* notes 24-25 and accompanying text.

[167] That act stipulated that "each and every free able-bodied white male citizen . . . between the ages of 18 and 45 . . . shall severally and respectively be enrolled in the militia." Act of May 8, 1792, 2d Cong., 1st Sess., ch. 33.

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THE RIGHT TO BEAR ARMS, A STUDY IN JUDICIAL MISINTERPRETATION

by STUART R. HAYS [article link](#) [article link](#)

INTRODUCTION

Since the very dawn of time, man had weapons to protect and defend himself. As primitive man learned the interplays of the tribal order which required set standards, he also learned the advantages of belonging to the tribe. The early tribes were based on the inter-action of the group against those outside the tribal group; not, against the members of the tribal group. From this interplay evolved a system of early social law.

The problem of the social control of weapons is not new. In 124 B.C. the Imperial Chancellor Kung-Sun Hung petitioned the Emperor Han to take the people's arms from them. The emperor replied:

Your subject has heard that when the ancients made the five kinds of weapons, it was not for the purpose of killing each other, but to prevent tyranny and to punish evil. When people lived in peace, these weapons were to be prepared against emergencies and to kill the fierce animals. If there were military affairs, then the weapons were used to set up defenses and form battle arrays...[1]

The petition was turned down, stressing the right of the individual to bear arms for the common protection of society and the individual.

Weapons have been used in warfare for defense, offense, and revolution. It is with the defensive and revolutionary forces that the Second Amendment concerns itself. As part of the great power of the revolutionary force, weapons are an element of the control of men's destiny. In the operation of government they are a safeguard against tyranny. It has been said the Tudors were rulers surrounded by an army: that of the English people.

Whenever men have banded together, in that fiction known as society, a series of laws have evolved. When these laws fail some form of social revolution results, whether it be widespread or guerilla in nature. England, with the tradition for law, has felt the force of arms in the reconstruction of the social order.

The Norman conquest of Anglo-Saxon England brought with it a legal upheaval that lasted for centuries, while the Angles and Saxons "reformed" the Norman administrator with Anglo-Saxon law and sword. Gradually the Norman Conquerors became conquered by the "legal system" and the rights of the common man began to evolve. Coke considers "due process of law" evolving during the reign of Edward III (1326-1377).[2] Throughout the Commentaries there pervades the theory of government by law, with remedies at law to prevent the usurpation of power; hence the special writs of Prohibition and Mandamus. The contrasting theory is government by revolution and insurrection to correct usurpation. Our South American neighbors with their foundations in the Roman-Civil law prefer this latter.

During the Reformation there was a tendency to revive the Roman law; this reception was powerful enough to shake the common law to its roots, but insufficient to overpower it. The Justinian theory of *legibus solutus*, the leader is absolved from the law, gained favor with the English Stuarts. In contemporary France the *lettre de cachet*, which permitted indefinite imprisonment by the ruler or high official were the popular modes of revenge and non-judicial ruling. The legal systems began to fail and revolution was the solution.

History has proved that no man without a standing army can subjugate a free and armed people. George III did not profit from this advice. Americans did understand the nature and effects of law by force and edict. Hence the preservation of the militia and the right to bear arms: remembered also was the right to revolt when the laws of the government began to oppress; witness the War Between the States in 1861.

The Second Amendment was thought to be an expression of the common law rights of all Englishmen since the bill of rights of 1688. A grievance of Colonial America was the keeping of a standing army in the Colonies as a mode of enforcing the "king's justice". A cursory glance shows the amendment to be a limitation upon this practice and an expression of the common law as was inherited from England.[3]

ENGLAND: THE COMMON LAW AND THE RIGHT TO BEAR ARMS

From the very beginnings of early "England" the Saxons, Angles, Picts, Jutes, and other tribal factions possessed weapons for waging war and self-defense. The Roman conquest of lower "England" served to increase the fighting ability of these native people. The very early laws of Anglo-Saxon "England" were derived from the social pressures of the family group. This group of kin-folk was called the kindred and was connected in name and "blood" with the legendary characters of several ages before the beginnings of recorded time.[4]

The determining factor in the kindred was the blood line, which determined the proper faction to which one belonged. The kindred was a society for the protection of the various members of the family group and served from the beginnings as a deterrent in feuds and warfare. The right of self-defense was recognized only to the extent by which one kindred was stronger than another. Revenge for death involved the entire kindred of each party involved in the homicide. This bloody form of revenge lasted until it became the custom (law) to "purchase revenge" and thus limit the combatants to those originally wronged and not to cousins several times removed.[5] Slowly the laws evolved so that the members of the kindred could disclaim the feud itself, and leave the wronged party to his own revenge.[6] Thus the basis for the kindred was the force and armed might of the kindred itself. As the individual might grew so did the structure of the laws of England, until legend tells us that a strong man called Arthur united much of England under the laws of the "Round Table". By circa 690 A.D. the *ceorl*, the lowest free social position in the kindred, owed the duty of protection to his lord or immediate master.[7] This "duty owed" in terms of military service and readiness was the militia of the day and involved all who could bear arms.

The kindreds expanded and became boroughs, which served as the principal defensive units, and were the equivalent of the medieval castles. They depended upon the services of the free-man for their defense and thus there was no need for a standing army.[8] By the year 1066 A.D. and the Battle of Hastings the Anglo-Saxon kindred had become the bastion of society and law in the "early dark ages": the Norman invasion began the struggle for human rights. The kindred was more personal than the feudal system under the conquerors; and, while great steps were made in the advancing of administration, legend and fact tell also of great advances in oppression. The right to self-defense was not recognized if the dead was Norman.

The Norman conquest brought with it the feudal system in a complete form, which reached its zenith in England during the 16th Century. During this period the kings began to formulate plans called *assizes* to determine the amount and tenure of their subjects in the military service of the king. Standing armies were unknown and little desired by the majority of free-men.

The Assize of Arms of Henry II (1181) required every free-man to keep arms suited to his station in life, and to be prepared to fight for the common defense and the king.[9] It also developed the system of *scutage*, by which the subject could pay money to the king and avoid military service: it did not forfeit the right to bear or own personal arms. This right was

protected by Henry II in an un-named charter of 1154, in which Henry declared that all men should retain the free rights and customs that they had always possessed.[10] Richard I also assized the rights and duties of the nobles and free-men to the king and increased the privileges of scutage in the Assize of Arms of 1198.[11]

This position continued until the capture of Richard during the Crusades and the ascent of John to the throne. In 1210 a contemporary scholar said:

...all men bore witness that never since the time of Arthur was there a king who was so greatly feared...[12]

Thus the stage was set and the scene was Runnymede in 1215.

Section 61 of the Magna Carta provided that if the King (John) did not follow the provisions of the charter, the Barons should have a right to correct the King by force until the King should begin to follow the articles of the charter.[13] Thus the right of lawful revolution was born into the constitutional law of England. This is of major import because without the right to revolt there is less reason to preserve the right to bear arms. This particular portion of the carta has been reaffirmed as were the regulations concerning the bearing of arms and tenure by serjeanty.[14]

It was also recognized at an early date that the society had certain rights against being terrorized by those going armed. The Statute of Northampton (1328) made it illegal to ride in the darkness armed with a dangerous weapon and terrorizing the people.[15] Thus the right to bear arms for the purpose of self-defense and revolution were not impeded, but the "police power" to limit the use of weapons was recognized.

With the ascent of the Stuarts to the throne, England underwent sudden change. James I and Charles I made fine use of the scutage and raised small standing armies. After the Commonwealth, James II and Charles II raised even larger armies until the time of William and Mary (1688). Charles II forbade the owning of arms by anyone not owning land with rents of one hundred pounds or higher.[16]

The year 1688 brought the bill of rights which provided that standing armies were a menace, and that the people should all have the right to bear arms equally:

That the raising or keeping of a standing army within the kingdom in time of peace, unless it be with the consent of the parliament, be against the law...[17]

That the subjects known as protestants may have arms suitable to their conditions, and as allowed by law...[18]

These two provisions would seem to reaffirm the theory and right to revolution, for they were born in revolution. Blackstone, speaking of the evils of the standing army, said:

Our notions, indeed, of the dangers of standing armies, in time of peace are derived in a great measure from the principles and examples of our English ancestors. In England, the king possessed the power of raising standing armies in time of peace according to his own pleasure. And this prerogative was justly esteemed dangerous to the public liberties. Upon the revolution of 1688 Parliament wisely insisted upon a bill of rights, which should furnish an adequate security for the future. [19]

In addition to the right of revolution is the right of personal self-defense. Without this basic right there would be no reason for man to bear arms. The right to bear arms must therefore draw its strength from the rights of man to resort to force when law fails or an adequate remedy is not immediately available to prevent the loss of human life. The thin line between self-defense with regard to actual bodily fear and that of stopping a progressing felony is in itself a delicate modern problem. A more ancient problem is that of self-defense when faced with an aggressive deadly force. Little is known about the early laws regarding self-defense; it is known that the Saxons and Angles relied on the kindred to avenge the death caused by an outsider of the kindred. What occurred when the killer was a member of the same kindred as that of the deceased is unknown.

The earliest cases of the 13th Century declare that the party was to be found guilty subject to the King's pleasure.[20] This usually meant a royal pardon for the offender. The Statute of Gloucester (1278) provided that the King be notified in all cases of defensive homicide.[21] This position was later clarified by a statute of Henry VIII (1532) which declared that the defendant be found not guilty (of murder) of homicide.[22] This was said to be declarative of the common law.[23] Thus man by the 16th Century had the right of self-defense of his property and kin. This is a portion of the American common law as inherited from England.

It is interesting to note that by 1920 the tide of public opinion in England had so changed as to practically eliminate the ownership of all weapons.[24] It is ironic to see that the very nation that was founded on the right to bear arms and limit the standing army had to beg the American people to ship them small arms during the early 1940's.

It then stands to reason that the right to bear arms rests on three solid English rights: the right of revolution; the right of group self-preservation; and, the right of self-defense. Without these rights there would be no reason for the bearing of arms. If there were no reason for bearing arms, then there would be no valid legal basis for the right to bear arms. These basic rights are a portion of the English common law and had evolved prior to the landing at Jamestown in 1607. Further, these basic rights applied to all Englishmen and not merely to those living in England and personal to England. They are the basis for the interpretation of the Constitution of the United States.[25] The Code of the Commonwealth of Virginia, as do many other state codes, provides that the common law of England is in full force and effect as it existed at the time of the reign of (fourth year) of James I (1607) and is not repealed by statute.[26]

REVOLUTION; CONFEDERATION; and CONSTITUTION

America in the 17th and 18th Centuries was a frontier country. The sense of group self-preservation and self-defense was strong; weapons were the natural backbone of the wilderness civilization. As the frontier was pushed back into the hills, urban areas developed and flourished. A new instinct of self-defense and self-administered local law developed. Thus at the time of the Revolution (1776) nearly every man was an army unto himself, equipped with rifle and powder. The retaining of arms was encouraged by the mother country.[27] With arms came the pushing back of the curtain of the frontier and expansion in quest of the gold and jewels that were not there.

When the shot "was heard round the world" and the Revolutionary War began, it was a war fought with musket and powder belonging to the revolutionaries.[28] With the surrender at Yorktown the victorious colonies bound themselves together with the Articles of Confederation. They were a series of weak and ineffective laws, based on the absolute consent of all the colonies involved.[29] The solution to these weak Articles was the proposed Constitution of 1787. It provided for a stronger central government, which could provide for the self-preservation of the nation in time of emergency and the posse comitatus to enforce the interior laws.

The Commonwealth of Virginia was the acknowledged leader in the fight for freedom; she did not want to be "oppressed" by another central government. For this reason were the "checks and balances" included in the central portion of Randolph's Virginia Plan. This plan did not include provisions relating to the militia and the rights to bear arms.[30]

What fears promoted the constitutional conventions and the bill of rights? The Articles of Confederation did not provide for a mode of coercing a sister state to come to the aid of another; nor, was there any mode of raising a central army or armed force in time of emergency.[31] With travel slow and time of the essence, this was a major consideration. The (major) objection was the fact that the English army had done nothing but oppress the colonies; and, indeed, all Englishmen since the time of its creation.

...all nations, under all governments, must have parties; the great secret is to control them; there are but two ways, either by monarchy and standing army, or by balance in the Constitution where the people have a voice, and there is no balance, there will be everlasting fluctuations, revolutions, and horrors, until a standing army, with a general at its head, commands the peace, or the necessity of an equilibrium is made appear to all, and is adopted by all.[32]

The militia is the natural defense of a free country against sudden foreign invasions, domestic usurpation of power by rulers. It is against sound policy for a free people to keep up large military establishments and standing armies in time of

peace, both from the enormous expense with which they afford ambitious and unprincipled rulers to subvert the government, or trammel upon the rights of the people. The rights of the citizens to keep and bear arms, has justly been considered as the palladium of the liberties of a republic; since it offers a strong moral check against the usurpation and arbitrary powers of rulers: and will generally, even if these are successful in the first instance, enable the people to resist and triumph over them.[33]

The greatest worry was of usurpation of the military powers of government by either a strong civil or military leader. The Constitution must cure these evils or not exist. Virginia already was committed to the position of maintaining a strong militia for self-defense and to prevent the usurpation of internal powers in the Virginia Bill of Rights of 1776:

That a well regulated militia, composed of the body of the people, trained to arms, is the proper, natural, and safe defense of a free state: that standing armies in time of peace, should be avoided, as dangerous to liberty; and that in all cases the military should be under strict subordination to, and governed by, the civil power.[34]

Thus the struggle for a strong constitution was set, the scenes were Williamsburg, New York, Boston, and other capital cities, not Runnymede.

On May 29, 1787, sufficient delegates had gathered in Philadelphia to revise the Articles of Confederation. Governor Randolph objected to the Confederation on the ground that it was ineffective defensively.[35] Mr. Williamson agreed, but was firmly against any decrease in the states' police power by the right of the proposed federal government in using the militia for a posse comitatus to enforce federal law.[36] Mr. Gerry attempted compromise by suggesting a dual form of militia with concurrent powers of activation in time of emergency.[37] Governor Randolph suggested that in lieu of the dual form, no state be allowed to have any form of army or navy without the consent of the Congress, but to retain the militia under the sole direction of the Congress.[38] Mr. Gerry suggested again the dual system, saying that all the power in the federal government was dangerous; but, that there was much to be said for a uniform system of martial action.[39] Mr. George Mason suggested that the power of the purse over the army was the best safeguard.[40] The final voting on the proposals showed two states against allowing the federal government some control over the militia. Eight (including Virginia) were against allowing the appointment of officers by the federal government. Four (including Virginia) were against allowing the federal government the right of training the militia.[41] By September 17, 1787, a draft of the proposed Constitution was completed and signed by a bare majority of the convention delegates. Thus the line was drawn tautly when the delegates returned home to consider the proposed Constitution during the ratification assemblies of the various states.

Two factions soon developed: the Federalists or pro-constitutionalists, and the anti-constitutionalists. The Federalists favored the strong central form of government that the Constitution proposed, while the anti-constitutionalists were split into many splinter groups. The Federalists, led by Hamilton, Madison, and Jay, were much in favor of the militia provision. They felt that there was little fear or danger from England and Europe in the way of aggression; and, hence little need of anything greater than the militia, and the provisions for a standing army limited by the two year appropriation rule.[42] In addition the militia would never be required to travel long distances, but would be responsible only for the immediate defense.[43] The raising of a standing army would then be the solution to the relief of the militia in time of war.[44]

The Federalist's position concerning the federal control of the militia with the attendant fear of possible federal disarmament caused many long hours and days of debate in this Commonwealth. Many Virginians felt the proposed Constitution was a government over the individual, and not a government of the several states with the supreme sovereignty vested in the citizens of the several states.[45] Without the militia there could be no strong provision for self-defense: with the militia there was the constant danger of federal disarmament--thus hung the sword of Damocles.

The Virginia debates of 1789 (in Williamsburg) touched on the militia as follows: Mr. Clay was concerned, why the Congress should have the power to call the states militia. Mr. Madison answered, showing that this was to provide for a uniform method of defense and law enforcement. Mr. George Mason expressed fear this would lead to a general harassment by the militia, with the people finally clamoring for a standing army in place of the militia. He feared having the sword and the purse in the same Congress without any separation thereof. Mr. Madison answered that we must first trust ourselves. The absence of the militia would be a better reason for the creation of the standing army so greatly feared. Mr. Clay

interjected the idea of using the militia as a posse comitatus out of the militia's home state. Mr. Madison conceded that this is a necessary power of the sovereign, who must enforce the laws of the people as the final safeguard against chaos and anarchy. Mr. Henry was much more eloquent in his fears:

Pardon me if I am too jealous and suspicious to confide in this remote possibility (that the Congress would use the militia wisely). My friend (Madison) went on a supposition that the American Rulers, like all others, will not depart from their duties without bars and checks. No government can be safe without checks. Then he told us that they had no temptation to violate their duty, and that it would be to their interest to perform it. ...His supposition that they will not depart from their duty as having no interest to do so, is no answer to my mind. This is no check...the militia sir, is our ultimate safety. We can have no security without it...[46]

Mr. Henry continued to say that the final power over the militia should rest with the states; and, the federal government be without the power to disarm the militia. Mr. Nicholas pointed out that the states have at common law the power to arm the militia and that the Constitution does not take this power away. There is no pre-emption here that would be vested in the Congress. Governor Randolph mentioned the evils attendant where there is common defense without coercion as was the case under the Articles. Mr. (Chief Justice) Marshall strongly supported this reasoning.[47]

A committee was formed to consider the militia problem and to formulate a bill of rights.[48] This committee recommended the people should have the right to govern the militia through civil authority; and, the federal government would not be allowed to disarm the militia.[49] Because the assembly was under the impression that it was to be the ninth state to ratify, thus making the Constitution binding on all ratifiers, the matter of the bill of rights was agreed to be brought up later as amendments to the Constitution.[50] The final resolutions concerning the Virginia Plan bill of rights were:

That no standing army or regular troops, shall be raised, or kept up, in time of peace, without consent of two thirds of the members in both houses.[51]

That no soldier shall enlist for any longer term than four years, except in time of war, and then for no longer term than the continuance of the war.[52]

That each state, respectively shall have the power to provide for the organizing, arming, and disciplining its own militia, whensoever Congress shall omit to neglect to provide for the same. The militia shall not be subject to martial law, except when in actual service, in time of war, invasion, or rebellion; and, when not in the actual service of the United States: shall be subject only to such fines, penalties, and punishments, as shall be directed or inflicted by the laws of its own state.[53]

After a strong fight the Constitution became law and the right to bear arms, the Second Amendment, included in the Bill Rights.

THE CONSTITUTION AND JUDICIAL INTERPRETATION:

A JUDICIAL ERROR?

The Constitution of the United States provides for:

"...the Common Defense and General Welfare of the United States..."[54]

"...the Congress shall have the power...to provide for the calling forth the militia to execute the laws of the Union, suppress insurrection, and repel invasion."[55]

"...to provide for the organizing, arming and disciplining the militia, and for governing such part of them as may be employed in the service of the United States, reserving of the states respectively, the appointment of the officers and the authority of training the militia according to the discipline prescribed by Congress."[56]

"...to declare war..."[57]

"...to raise and support armies..."[58]

"The President shall be the Commander-in-Chief of the...militia of the several states, when called into (the) actual service of the United States."[59]

"A well regulated militia, being necessary to the security of a free state, the right of the people to bear arms shall not be infringed."[60]

The Constitutional provisions are the core of a great deal of discussion, but very little substantive case law. Dean Roscoe Pound feels the Second Amendment to be an error in American constitutional history, and the controversy surrounding it a form of the goblin of Don Quixote chasing rifles.

...but bearing arms today is a very different thing from what it was in the days of the embattled farmers, who withstood the British in 1775. In the urban industrial society of today a general right to bear arms so as to be able to resist oppression by the Government would mean that gangs could defeat the whole Bill of Rights.[61]

It is interesting to speculate the attitude of the British toward the American revolutionary of 1775. With a minority taking part in the war, it would be nearly impossible to think the Tories regarded the revolutionary American as much more than a "gang" defeating the English bill of rights. Certainly the average Russian who is without arms could not defeat the oppression of his government, but what of America with twenty million hunting licenses issued every year?

The largest area of controversy centers around the words, "right of the people" phrase of the Second Amendment. Is this part of the Amendment separable from the militia phrase? Does this particular phrase refer to individual rights, or the rights of the state as a sovereign power? Chief Justice Story thought that the clause was not separable; that the right was that belonging to the sovereign state, not to the individual citizen of the state from which the sovereignty is evolved.[62]

The militia is the natural defense of a free country against sudden foreign invasion, and domestic insurrection, and domestic usurpation of power by rulers. It is against sound policy for a free people to keep up large standing armies...the right of the citizen to bear arms has been justly considered the palladium of the liberties...[63]

Justice Story does not consider that the militia is often controlled by the faction in power and that even with the militia usurpation may occur. The same usurpation cannot occur with the people individually holding their own personal arms.

The majority of the jurisdictions have concluded that both the United States Constitution and the various state constitutions, having a similar provision relating to the right to bear arms, refer to the militia as a whole composed and regulated by the state as it desires. The individual does not have the right to own or bear individual arms, such being a privilege not a right. [64] States holding the right to bear arms is an individual right belonging to the individuals of the state as the basis of the state's sovereign powers are in the minority.[65] In view of the Dred Scott case, this minority would appear to be the better view.[66] In Dred Scott Justice Tanney interpreted the Preamble of the Constitution to mean the powers of government flow from the individuals to form the sovereignty of the United States.[67] The government of the United States holds the power of sovereignty in a "giant trust" as granted by the individual persons that compose the citizenship of the United States.[68] There can be no reason for this principle not to apply to the several states. No state disputes the police power of the state to prevent or limit the carrying of concealed or unusual weapons; they do dispute the general theory of a right to bear arms by the individual.[69]

Earlier decisions required that the weapons be of the type used in civilized warfare to be included under the right.[70]

One state even upheld a law preventing the carrying of any handgun except of a military type held openly in the hand.[71] Others have restricted the ownership of handguns to those of the current military type used by the armed forces.[72] Arkansas limited the right to ownership of handguns to all except police or military persons.[73] Under a Michigan Constitution that give the right to bear arms to all resident citizens for self-defense, it was held the state could not then take this right away under the guise of a game law.[74]

The Georgia courts have been more outspoken in their defense of the right to bear arms. In discussing the Second Amendment to the Constitution of the United States the Georgia Supreme Court said:

...does it follow, that because the people refused to delegate the right to keep and bear arms, that they (are) designed to rest in the state governments? Is this a right reserved to the states or to themselves? Is it not an inalienable right, which lies at the bottom of every free government? We do not believe that, because the people withheld this arbitrary power of disfranchisement from Congress, they intended to confer it on the local legislatures. This right is too dear to be confided to a republican legislature.[75]

This same court some years later drew a distinction between "bearing arms" and "carrying weapons". The former, "bearing arms" refers to the constitutional right to own and possess conferred upon the individual. The latter is the state granted privilege of concealing a weapon on the person.[76]

Upon its very front, as we have said, the object of the clause is declared to be to secure to the state a well regulated militia...by well settled rules for the interpretation of laws, as well as by the dictates of common sense, the object and intent is the prime purpose to its meaning. A well regulated militia may fairly mean...The arms bearing population of this state, organized under law, in possession of weapons for defending the state, and accustomed to their use. The Constitution declares that as such a militia is necessary to the existence of a free state, the right of the people to keep and bear arms shall not be infringed...If the general right to carry and to use them exists; if they may be at pleasure borne and used in the fields, and woods, on the highways and byways, at home and abroad, the whole declared purpose of the provision is fulfilled. The right to keep and bear arms so that the state may be secured in the existence of a well regulated militia, is fully attained.[77]

It does not follow, that in those jurisdictions that do not regard the clause as separable, and preserving the individual's right to bear arms, that the state should have the power to disarm the citizenry and render the entire militia useless to the federal government.[78] This power would be equal to that under the Articles, where each state could determine its position without regard to the nation as a whole. It would seem that the power to disarm is equal in danger to the power to remain armed. The latter power is that chosen by the Constitution. It would then appear that one is the correlative to the other: if the Federal power cannot disarm, neither can the state.

The Supreme Court of the United States passed on the right to bear arms in *Cruikshank v. U.S.*, which concerned the Reconstruction government after the War Between the States.[79] The defendants et al. had been convicted of conspiracy under the Enforcement Acts of 1870 in that they desired to feloniously injure a Negro.[80] The Supreme Court held the Second Amendment was not a limitation on the states, but was only a control on Federal powers.[81] This decision did not consider if the right to bear arms was a fundamental right possessed by all free men.

This position was affirmed several years later when the defendant was convicted of carrying a concealed weapon.[82] The states have a right under the police power to control concealment or use of unusual weapons, but the Supreme Court did not consider this position as an exception to the general theory of a right to bear arms. The position taken was a flat affirming of the *Cruikshank* principle. Arguments in later cases have failed where the defendant has contended that the right is a "privilege and immunity" under the Fourteenth Amendment.[83]

Where the violation consisted of armed marching in a parade as part of a quasi-military group without a state permit, the defendants were convicted.[84] Here was added to the *Cruikshank* theory the additional factor that the states control the membership in the militia. This control is without regard to any existing federal control. This viewpoint is interesting when considering that World War I and World War II brought the militia under the complete control of the federal government, and that control has remained vested therein.[85] By allowing the federal government to define the composition of the militia (National Guard) the state has lost this same power through the operation of the pre-emption theory of constitutional powers. Query, why couldn't the federal government then cause the standards of the National Guard's membership to be so defined as to eliminate the national militia? This would circumvent the construction of the Second Amendment, unless the provisions were in fact separable. Then without regard to definition there still would remain the unorganized "militia" of the individual.

The dissent in *Presser v. Illinois*, foresees the continued fight between the "arms bearing" portion of the population and the local governmental units. It also foresees the present federal control of the militia:

It is undoubtedly true that all citizens capable of bearing arms constitutes the reserved military force of the United States as well as of the states; and, in view of this prerogative of the General Government, as well as of its general powers, the states cannot, even laying the Constitutional provision out of view, prohibit the people from keeping and bearing arms, so as to deprive the United States of their rightful resources for maintaining the public security, and disable the people from performing their duty to the General Government.[86]

Another dissent, this time concerning the State of New York's Sullivan Act, which virtually disarmed the populous of the City of New York, denied the right of the state under the police power to take or render useless prior legally owned property.[87] The effect of this was to render it impossible for the honest citizen to own a handgun or purchase ammunition therefor without a police issued permit, which was not issued as a matter of course. This in effect then disarms those who should be armed, the citizen, and allows those who will break the law to remain armed. This should be a denial of the right to self-defense.

Considering that the strongest pro-right to bear arms arguments are found in the dissenting opinions, or those of certain state courts, it seems strange to hear the Supreme Court then say (concerning the right):

Simply to embody certain guarantees and immunities, which we had inherited from our English ancestors, and which had from time immemorial been subjected to certain well-recognized exceptions, arising from the necessity of the case: incorporated these into the fundamental law there was no intention of disregarding the exceptions, which continue to be recognized as if they had been formally expressed.[88]

To admit the exceptions, is to admit there must be a fundamental right from which the exception came. How can the court then deny the fundamental right and recognize the mental right and recognize the exceptions? It is apparent that this right has not been recognized, because to recognize the right would be to reverse the *Cruikshank* and *Presser* cases. It would appear that the Court should determine first that there is a right, not that there are exceptions to a non-existent right.

Congress has the right to delegate the authority of calling out the militia to the President in times of civil strife or insurrection.[89] This power over the militia is concurrent with that of the states.[90]

...the power over the militia by Congress being unlimited except, in the particulars of officering and training them...it may be exercised to any extent that may be deemed necessary by Congress...the power of the state government to legislate on the same subjects, having existed prior to the formation of the Constitution, and not having been prohibited by that instrument, it remains with the states, subordinated nevertheless to the paramount law of the General Government.[91]

Both Congress and the President have exercised this power quite sparingly, allowing the states the first privilege of declaring a "state of emergency" and/or martial law.[92] One of these instances was the call for troops in 1861 by President Lincoln. In this instance the troops were designated as a posse comitatus and sent into northern Virginia against Lee's Army of Northern Virginia. The Southern States did not answer this call on the ground that the states had called the militia prior to the federal call. Secondly, they were engaged in a lawful revolution, which is a basic right of all men.

During the era of Prohibition a new form of legislation appeared on the federal scene, patterned after the Harrison Anti-Narcotics Act.[93] These were the Federal Firearms Acts of 1934 and 1938, based on the power of the Congress to levy tax and regulate inter-state commerce by means of the police power.[94] These particular acts defined a "firearm" and placed certain taxes on the transfer of any weapon designated by the Act to be a "firearm".[95] These taxes (\$200) are sufficient to make transfer both expensive and traceable by police authorities. Thus the traffic in machine guns and sawed-off shotguns, the principal weapons included in the Act as "firearms" was reduced under stiff penalty of law.

This Act was sustained in *U.S. v. Adams*, as a revenue measure.[96] The District Court said that the Second Amendment did not apply to gangsters as a social group, but only to the lawful militia, of which criminals were excluded.[97] This is not stretching a point, because it is a well known theory of law that the law breaker cannot subjugate the Constitution to overcome the Constitution. You must follow the legal rules of the game of life. Gangsters are not engaged in lawful revolution from the oppression of the police state.

When the defendant contended that the tax was confiscatory and penal in nature, the Supreme Court said the Congress has the power to levy confiscatory taxes under the Constitution, provided these taxes do not interfere with the local police powers.[98] *U.S. v. Miller*, found a District Court upholding the claim that the acts deprived the defendant of his property without due process of law.[99] Here the petitioners contended, because they could lawfully possess the weapon (sawed-off shotgun) in a state, but could not transport it into another state under the act, without payment of the tax, that this was the denial of due process. The Supreme Court reversed this case and sanctioned the acts as valid exercises of the police power by taxation under the interstate commerce and directed tax provisions of the United States Constitution.[100] In reality this series of limiting laws is based on public opinion and the necessity of the times. Yet why should the honest citizen forfeit the right to own a certain type of weapon because criminals also use that type of weapon. Criminals and gangsters use motor vehicles, yet we do not limit the ownership of them. The real issue in the anti-narcotics case revolved about the fact that narcotics addiction is *contra mores bonum or malum in se*, with firearms there is not the same connotation, except in so far as the press is able to arouse the public. The Federal Firearms Acts are a direct result of the aroused public during the "war" between gangsters and the F.B.I. They also are the result of misguided persons who shout "there ought to be a law" every time someone is killed with a firearm. This same type of person does not pay any attention to the rising death rate on the highways. Yet would anyone deny there is a right to own a motor vehicle?

CONCLUSION

Historically, society has recognized that man has the right to preserve his own species. This is the right to repel invasion and to resist enemy activity. Secondly, society has recognized the right of man to protect himself against his internal enemies and to preserve his own life through the right of personal self-defense. This basic ground has been enlarged to include that which society has deemed *super malum in se*; that is to include the prevention of certain felonies and the protection of certain property rights. Thirdly, society has recognized the right of man to revolt against the oppression of his political leaders. This right, the sword of the Magna Carta, has been preserved throughout the Anglo-American history of the last five hundred years. When society is able to guarantee to each member that he will have no fear of oppression, aggression, or bodily harm, then no longer will these rights be of any real legal meaning. When the reason ceases the rule should cease. Has the modern society met this responsibility? It would seem that as long as there is danger to the life of man that the society has not eliminated the right of self-defense. As long as this right lives, then also should coexist the right to bear arms, this is *exoteric*. Can we deny the right of self-defense and remove the ability therefor? The United States Supreme Court has admitted there are exceptions to the right to bear arms; and, then refused to recognize the right itself. Isn't this a recognition of the right, and also perhaps an understanding that the *Presser* and *Cruikshank* decisions were the children of the War Between the States and "Black Republican Reconstructionism"?

The term militia means an army of citizens; it is a collective term referring to a group of persons acting under authority as the army of the people. Why then does the Second Amendment refer to both the "militia" and the "people" if not for the very purpose of protecting the rights of both groups? Militia connotes a group, while people refers to all the group. It is very possible for a person in the militia to be of the people, in fact all persons in the militia are of the people group, but not all of the people are in the militia.

Does it not follow that the state courts would not have expended as much effort in defining the differences between a weapon and a concealed weapon if they thought that the Amendment referred only to the militia? Why did the legislatures before the *Cruikshank* decision expend so many terms in defining their various statutes in terms of types of weapons if they did not think that the Amendment might include the people? Why did certain states outlaw all except military handguns if they were not fearful of a declaration of unconstitutionality? The logical result is that the terms militia and people were thought to be separate in nature and preserving two distinct rights.

Why does the state have the power to disarm the Federal Government (militia) while the Federal Government does not have the same right? Is it because the states could eliminate the militia but not the right of the people to bear arms? Is it to be considered that the reason this issue did not evolve any sooner was because the "framers" of the Constitution had no idea that the state and local governments would attempt to disarm the people? That the bearing of arms for self-defense was so common that it does need a constitutional guarantee? The answer of yes to any of the above questions is a recognition of the right of all people to bear arms for their self-defense and to preserve their forms of government.

Footnotes

[1] Am. Rifleman, Jan. 1959, p. 14.

[2] Coke, Comm. 381.

[3] See for a general discussion: Pound, Constitutional Guarantees of Liberty.

[4] Anglo-Saxon Chronicle 449(A); Grimm, Teutonic Mythology 354.

[5] 1 Aelfred 27; 1 Cnut § 5(2b).

[6] 2 Eadmund 1.

[7] 1 Ine 51.

[8] See for general discussion: Burghal Hidage (circa 911-919); Chadwick, Anglo-Saxon Institutions, 207 et seq.

[9] McKechnie, Magna Charta, p. 243 (2nd ed.).

[10] Stubbs, Select, Charters, 158.

[11] 1 Richard I, Assize of Arms of 1198.

[12] Historie des ducs, 109.

[13] Magna Carta § 61; McKechnie, Magna Carta, 465 (2d ed.).

[14] 1 Stat. of Westminster c. 36; Stat. de Mil. (1 Edward 2); 3 Edward 1.

[15] 2 Edward III c.3; Bishop, Stat. Crimes, §§ 783, 784 (3rd ed.); 4 Bl. Comm. 149; Knight's Case, 3 Mod. 117; 87 Eng. Rep. 75 (1686).

[16] 22 Charles II, c. 25, § 3; 4 Bl. Comm. 150.

[17] English bill of rights, § 6; 1 William and Mary, c. 6; 5 Corbett, Parl. Hist. 110; 1 Bl. Comm. 143, 144.

[18] Id., §7.

[19] 1 Bl. Comm. 263.

[20] Stat. of Gloucester, 6 Edward I; 4 Bl. Comm. 182-188.

[21] Bracton, 3 Notebook 229, mentioning a case dating to 1234; The Case of Robert of Herthale, 1 Seldon Society Select Pleas of the Crown 31 (1203); The Case of Leonin and Jacob, 1 Seldon Society Select Pleas of the Crown 85 (1212); The

Case of the Carter, 1 Seldon Society Select Pleas of the Crown 94 (1222); Anon., Fitzherbert, Grand. Abridg., C & P Co. no. 284 (1328); 21, Edward III, c. 17.

[22] 24 Henry VIII, c. 5.

[23] 1 Hale P.C. 487; 1 East P.C. 272 (1803).

[24] Firearms Acts of 1940; 10 & 11 George V, c. 43.

[25] The various royal charters and grants all provided for the common law, "...not repugnant to the realm of Englande..."; Massachusetts (1626); Rhode Island (1663); Connecticut (1662); New York (1664); New Jersey (charter date is unknown); Pennsylvania (1681); Delaware (1701); Maryland (1701); Virginia (1606); North Carolina (1663); South Carolina (1712); and, Georgia (1732). N.B., The original boundaries of these colonies are not always the boundaries of the present state, and in some instances composed several present states. See also, Zenger's Case, 1 Chand. (N.Y.) Am. Crim. Trials, 151 (1734); Paxton's Case, Massachusetts (1761); In Re Stamp Act, Virginia (1776).

[26] Va. Code, § 1-11 (1950).

[27] 3 Henn. Stat. 131 (Virginia); 3 Henn. Stat. 338 (Virginia); 4 Anne § 23.

[28] Longfellow, inscription on the base of the statue of The Minuteman, Concord, Massachusetts.

[29] U.S. Const. art. 1, § 8, cls. 10, 11, 15, and 16; art. 2, § 2.

[30] Federalist Papers, no. 8 (Hamilton).

[31] 2 Story, Comm. 265 (1833 ed.).

[32] Adams, A Defense of the Constitution 392 (1787 ed.).

[33] 2 Story, Comm. 607 (1851 ed.). See also, 1 Tucker's Bl. Comm. App. 299, 300; Rawle, On the Const., ch. 10, p. 125; 2 Lloyd's Debates, 219-220.

[34] Virginia Bill of Rights of 12 May 1776, §13; 2 Poore, Const. 1909 (1877 ed.); Note this provision is still carried in the Virginia Constitution to date: Va. Const., 29 June 1776, 2 Poore, Const. 1911; Va. Const., 1850, 2 Poore, Const. 1920, 1931; Va. Secession Const., 1861; 2 Poore, Const. 1947; Va. Const., 1864, 2 Poore 1947; Va. Const., 1870, 2 Poore 1954, 1968; Va. Const. 1902, Va. Code v. 9.

[35] 5 Elliot, Debates, 127 (1845 ed.).

[36] Id. 172.

[37] Ibid.

[38] Id., 205; See also, U.S. Const., Art I, §10, cl. 3.

[39] Id., 440.

[40] Id., 443.

[41] Id., 446.

[42] 3 Story, Comm. 297 (1833 ed.); See also, Federalist Papers, numbers 24, 35.

- [43] 3 Story, Comm. 1196 (1833 ed.).
- [44] 3 Story, Comm. 297 (1833 ed.).
- [45] Adams, A Defense of the Constitution, 296 (1797 ed.); U.S. Const., Art. I, § 10, cl. 2.
- [46] 3 Elliot, Debates, 385 (1836 ed.).
- [47] See, 3 Eliot, Debates, 378-459 (1836 ed.). for a transcription of the debates.
- [48] The committee included: Geo. Wythe, Geo. Washington, Geo. Madison, Gov. Randolph, and John Marshall; 3 Elliot, Debates 656.
- [49] 3 Elliot, Debates 678 (1836 ed.).
- [50] New Hampshire ratified on June 21, 1788, three days before Virginia on June 24, 1788; 3 Elliot, Debates 657.
- [51] 3 Elliot, Debates 660, § 9.
- [52] 3 Elliot, Debates 660, § 10.
- [53] 3 Elliot, Debates 660, § 11.
- [54] U.S. Const., Art. I, § 8.
- [55] U.S. Const., Art. I, § 8, cl. 15.
- [56] U.S. Const., Art. I, § 8, cl. 16.
- [57] U.S. Const., Art. I, § 8, cl. 10.
- [58] U.S. Const., Art. I, § 8, cl. 11.
- [59] U.S. Const., Art. 2, § 2.
- [60] U.S. Const., Second Amendment.
- [61] Pound, Development of Constitutional Guarantees of Liberty 91.
- [62] 2 Story, Comm. 605 (1855 ed.); 1 Tucker's Bl. Comm. App. 299, 300; 2 Lloyd's Debates 219, 220.
- [63] 2 Story, Comm. 607 (1855 ed.).
- [64] State v. Buzzard 4 Ark. 18 (1843); Aymette v. State, 2 Humphr. (Tenn.) 154 (1891); State v. Workman, 35 W. Va. 367, 14 S.E. 9 (1891).
- [65] Nunn v. State, 1 Ga. 243 (1846); State v. Kerner, 181 N.C. 574, 107 S.E. 222 (1921); Andrews v. State, 3 Heisk (1871).
- [66] The Dred Scott Case, 19 How. (U.S.) 393 (1857).
- [67] Id. at 397.
- [68] McCulloch v. Maryland, 4 Wheat (U.S.) 316 (1819); Chisholm v. Georgia, 2 Dall (U.S.) 419 (1783).

[69] *State v. Reid*, 1 Ala. 612 (1840); *State v. Mitchell*, 3 Blackfrd. (Ind.) 229 (1833); *State v. Buzzard*, 4 Ark. 18 (1839); *Nunn v. State*, 1 Ga. 243 (1846).

[70] *Salina v. Blaksley*, 72 Kan. 230; 83 Pac. 619 (1905); *State v. Smith*, 11 La. Ann. 633 (1856); *Pierce v. State*, 42 Okla. Cr. 272, 275 p. 393 (1929); *English v. State*, 35 Tex. 473 (1872); *Ex parte Thomas*, 21 Okla. 770, 97 p. 260 (1910).

[71] *State v. Wilburn*, 7 Baxt. (Tenn.) 57 (1856).

[72] *Page v. State*, 3 Heisic. (Tenn.) 198 (1871); *State v. Reid*, 1 Ala. 612 (1840); *Glenn v. State*, 10 Ga. App. 128, 72 S.E. 927 (1911); *State v. Jummel*, 13 La. Ann. 399 (1858); *Comm. v. Murphy*, 166 Mass. 171, 44 N.E. 138 (1896); *Contra: In re Brinkley*, 8 Idaho 597, 70 P. 609 (1902); *Bliss v. Comm.*, 2 Litt. (Ky.) 90 (1822). Note: The latter two cases allowed some regulation but not abolition.

[73] *Haide v. State*, 4 Turner (Ark.) 564 (1882).

[74] *People v. Zerillo*, 219 Mich. 635, 189 N.W. 927 (1922).

[75] *Nunn v. State*, 1 Ga. 243, 250 (1846).

[76] *Hill v. State*, 53 Ga. 472, 475 (1874).

[77] *Id.* at 475, 476.

[78] *Nunn v. State* 1 Ga. 243 (1846).

[79] *U.S. v. Cruickshank, et al.*, 92 U.S. (2 Otto) 425, 23 L. Ed. 588 (1876).

[80] 16 Stat. 140 (1870).

[81] *U.S. v. Cruickshank*, *supra*; *Barron v. City of Baltimore*, 7 Pet. (U.S.) 250 (1835); *Fox v. Ohio*, 5 How. (U.S.) 434 (1840); *Lessee of Livingston v. Moore*, 7 Pet. (U.S.) 551 (1836); *Smith v. Maryland*, 18 How. (U.S.) 76 (1856); *Withers v. Buckley*, 20 How. (U.S.) 90 (1860); *Pervear v. Comm.*, 5 Wall. (U.S.) 479 (1862); *Twitchell v. Comm.* 7 Wall (U.S.) 321 (1864); *Edwards v. Elliot*, 21 Wall (U.S.) 557 (1867).

[82] *Yick Wo v. Hopkins*, 118 U.S. 356, 6 S. Ct. 1065, 30 L.Ed. 320 (1886); *Patsone v. Penn.*, 232 U.S. 138, 34 S. Ct. 281, 58 L. Ed. 539 (1913); *Miller v. Texas*, 153 U.S. 535, 38 L.Ed. 812 (1893); *Brown v. Walker*, 161 U.S. 591, 16 S. Ct. 644, 40 L.Ed. 819 (1896).

[83] *U.S. v. Cruickshank*, *supra*.

[84] *Presser v. Ill.*, 116 U.S. 252, 6 S. Ct. 580, 29 L. Ed. 615 (1885).

[85] 39 Stat. 166 (1916); 61 Stat. 191 (1947).

[86] *Presser v. Ill.*, 116 U.S. 252, 256, 6 S. Ct. 580, 585, 29 L.Ed. 615, 619.

[87] *People ex rel Darling v. Board of Wardens, City Prison*, 154 N.Y. App. Div. 413 (1913). See also, *Fredrich, Pistol Regulations*, 23 J.C.L.; C. & P.S. 531.

[88] *Robertson v. Baldwin*, 165 U.S. 275, 281, 17 S.Ct. 326, 329, 41 L.Ed. 715, 717 (1899).

[89] 1 Stat. 424 (1785); *Martin v. Mott*, 12 Wheat. (U.S.) 19, 32 (1827).

[90] Moore v. Houston, 3 S. & R.(Penn.) 169 (1817); Houston v. Moore, 5 Wheat (U.S.) 1 (1820).

[91] Houston v. Moore, *supra* 16.

[92] Whiskey Rebellion of 1792, under 1 Stat. 264 (1792); Embargo Acts of 1808 under 1 Stat. 264 (1792), 1 Stat. 424 (1795), 2 Stat. 443 (1807); Lincoln's Call of Apr. 15, 1861, 12 Stat. 281 (1861), 12 Stat. (App.) 1258 (1861).

[93] Harrison Anti-Narcotics Act, held to be a constitutional grant of the taxing power as a police power over interstate commerce in, U.S. v. Doremus, 249 U.S. 86, 39 S.Ct. 214, 62 L.Ed. 493 (1919).

[94] National Firearms Act of 1934, 48 Stat. 1236 (1934); National Firearms Act of 1938, 48 Stat. 1237 (1938); See also, 1939 Internal Rev. Code, 15 U.S.C. § 902 et seq.; See also, 1954 Internal Rev. Code, 26 U.S.C. § 5848.

[95] The tax levied is at the rate of \$200, to be paid by the transferor, both parties are liable for the payment. Under certain exceptions where the weapon is included within the meaning of the Act, but is deemed to be for collectors, the tax is \$1.

[96] Generally included in the term "firearm" are all weapons capable of firing more than one shot with each pull of the trigger (machine and sub-machine guns), any rifle or shotgun with a barrel length of under 18 inches in length. Thus mainly concealed rifles and shotguns are included in the term.

[97] U.S. v. Adams, 11 F. Supp. 216 (D.Ct., Fla. 1935).


[98] U.S. v. Adams, *supra*; U.S. v. Tot., 28 F. Supp., 900 (D.Ct., N.J. 1935); State v. Workman, 35 W. Va. 365, 14 S.E. 9 (1891); Hill v. State, 53 Ga. 472 (1874); Civil Rights cases, 109 U.S. 3, 3 S.Ct. 18, 27 L.Ed. 835 (1869); Robertson v. Baldwin, 165 U.S. 275, 17 S. Ct. 356, 41 L.Ed. 715 (1899).

[99] U.S. v. Miller, 26 F. Supp. 1002 (D. Ct. Ark. 1935).

[100] U.S. v. Miller, 307 U.S. 174, 59 S.Ct. 816, 83 L.Ed. 1206 (1939). See also, Sonzinsky v. U.S., 300 U.S. 506, 57 S.Ct. 554, 87 L.Ed. 772 (1937).

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Tuesday, August 24, 2010

Chartism: The People's Petition, 1838

Heaven has dealt graciously by the people; but the foolishness of our rulers has made the goodness of God of none effect. ... The energies of a mighty kingdom have been wasted in building up the power of selfish and ignorant men, and its resources squandered for their aggrandisement. ... The good of a party has been advanced to the sacrifice of the good of the nation; the few have governed for the interest of the few, while the interest of the many has been neglected, or insolently and tyrannously trampled upon.

Chartism: The People's Petition, 1838

Modern History Sourcebook [article link](#)

Chartism was an English working class radical movement centered on a 'People's Charter' (1837) of six points. In 1838 a national Petition was collected and submitted to Parliament.

National Petition

Unto the Honourable the Commons of the United Kingdom of Great Britain and Ireland in Parliament assembled, the Petition of the undersigned, their suffering countrymen.

HUMBLY SHEWETH,

That we, your petitioners, dwell in a land whose merchants are noted for enterprise, whose manufacturers are very skilful, and whose workmen are proverbial for their industry.

The land itself is goodly, the soil rich, and the temperature wholesome; it is abundantly furnished with the materials of commerce and trade; it has numerous and convenient harbours; in facility of internal communication it exceeds all others.

For three and twenty years we have enjoyed a profound peace.

Yet, with all these elements of national prosperity, and with every disposition and capacity to take advantage of them, we find ourselves overwhelmed with public and private suffering.

We are bowed down under a load of taxes; which, notwithstanding, fall greatly short of the wants of our rulers; our traders are trembling on the verge of bankruptcy; our workmen are starving; capital brings no profit, and labour no remuneration; the home of the artificer is desolate, and the warehouse of the pawnbroker is full; the workhouse is crowded, and the manufactory is deserted.

We have looked on every side, we have searched diligently in order to find out the causes of a distress so sore and so long continued

We can discover none in nature, or in Providence.

Heaven has dealt graciously by the people; but the foolishness of our rulers has made the goodness of God of none effect.

The energies of a mighty kingdom have been wasted in building up the power of selfish and ignorant men, and its resources squandered for their aggrandisement.

The good of a party has been advanced to the sacrifice of the good of the nation; the few have governed for the interest of the few, while the interest of the many has been neglected, or insolently and tyrannously trampled upon.

It was the fond expectation of the people that a remedy for the greater part, if not for the whole, of their grievances, would be found in the Reform Act of 1832.

They were taught to regard that Act as a wise means to a worthy end; as the machinery of an improved legislation, when the will of the masses would be at length potential.

They have been bitterly and basely deceived.

The fruit which looked so fair to the eye has turned to dust and ashes when gathered.

The Reform Act has effected a transfer of power from one domineering faction to another, and left the people as helpless as before.

Our slavery has been exchanged for an apprenticeship to liberty, which has aggravated the painful feeling of our social degradation, by adding to it the sickening of still deferred hope.

We come before your Honourable House to tell you, with all humility, that this state of things must not be permitted to continue; that it cannot long continue without very seriously endangering the stability of the throne and the peace of the kingdom; and that if by God's help and all lawful and constitutional appliances, an end can be put to it, we are fully resolved that it shall speedily come to an end.

We tell your Honourable House that the capital of the master must no longer be deprived of its due reward; that the laws which make food dear, and those which by making money scarce, make labour cheap, must be abolished; that taxation must be made to fall on property, not on industry; that the good of the many, as it is the only legitimate end, so must it be the sole study of the Government.

As a preliminary essential to these and other requisite changes; as means by which alone the interests of the people can be effectually vindicated and secured, we demand that those interests be confided to the keeping of the people.

When the State calls for defenders, when it calls for money, no consideration of poverty or ignorance can be pleaded in refusal or delay of the call.

Required as we are, universally, to support and obey the laws, nature and reason entitle us to demand, that in the making of the laws, the universal voice shall be implicitly listened to.

We perform the duties of freemen; we must have the privileges of freemen.

WE DEMAND UNIVERSAL SUFFRAGE.

The suffrage to be exempt from the corruption of the wealthy, and the violence of the powerful, must be secret.

The assertion of our right necessarily involves the power of its uncontrolled exercise.

WE DEMAND THE BALLOT.

The connection between the representatives and the people, to be beneficial must be intimate.

The legislative and constituent powers, for correction and for instruction, ought to be brought into frequent contact.

Errors, which are comparatively light when susceptible of a speedy popular remedy, may produce the most disastrous effects when permitted to grow inveterate through years of compulsory endurance.

To public safety as well as public confidence, frequent elections are essential.

WE DEMAND ANNUAL PARLIAMENTS.

With power to choose, and freedom in choosing, the range of our choice must be unrestricted.

We are compelled, by the existing laws, to take for our representatives, men who are incapable of appreciating our difficulties, or who have little sympathy with them; merchants who have retired from trade, and no longer feel its harassings; proprietors of land who are alike ignorant of its evils and their cure; lawyers, by whom the honours of the senate are sought after only as means of obtaining notice in the courts.

The labours of a representative, who is sedulous in the discharge of his duty, are numerous and burdensome.

It is neither just, nor reasonable, nor safe, that they should continue to be gratuitously rendered.

We demand that in the future election of members of your Honourable House, the approbation of the constituency shall be the sole qualification; and that to every representative so chosen shall be assigned, out of the public taxes, a fair and adequate remuneration for the time which he is called upon to devote to the public service.

Finally, we would most earnestly impress on your Honourable House, that this petition has not been dictated by any idle love of change; that it springs out of no inconsiderate attachment to fanciful theories; but that it is the result of much and long deliberation, and of convictions, which the events of each succeeding year tend more and more to strengthen.

The management of this mighty kingdom has hitherto been a subject for contending factions to try their selfish experiments upon.

We have felt the consequences in our sorrowful experience-short glimmerings of uncertain enjoyment swallowed up by long and dark seasons of suffering.

If the self government of the people should not remove their distresses, it will at least remove their repinings.

Universal suffrage will, and it alone can, bring true and lasting peace to the nation; we firmly believe that it will also bring prosperity.


May it therefore please your Honourable House to take this our petition into your most serious consideration; and to use your utmost endeavours, by all constitutional means, to have a law passed, granting to every male of lawful age, sane mind, and unconvicted of crime, the right of voting for members of Parliament; and directing all future elections of members of Parliament to be in the way of secret ballot; and ordaining that the duration of Parliaments so chosen shall in no case exceed one year; and abolishing all property qualifications in the members; and providing for their due remuneration while in attendance on their Parliamentary duties.

From *The Life and Struggles of William Lovett*, (New York: Knopf, 1920), pp. 478 482.

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Monday, August 23, 2010

[G. William Domhoff: There Are No Conspiracies](#)

There Are No Conspiracies

by G. William Domhoff [article link](#) [article link](#)

March 2005 | Who Rules America? | MM research

Many people seem to believe that America is ruled from behind the scenes by a conspiratorial elite with secret desires, i.e., by a small secretive group that wants to change the government system or put the country under the control of a world government. In the past, the conspirators were usually said to be secret Communist sympathizers who were intent upon bringing the United States under a common world government with the Soviet Union, but the collapse of the Soviet Union in 1991 undercut that theory. So most conspiratorial theorists changed their focus to the United Nations as the likely controlling force in a "new world order," an idea which is undermined by the powerlessness of the United Nations and the unwillingness of even moderates with the American power structure to give it anything but a limited role.

For a smaller group of conspiratorial thinkers, a secret group of operatives located within the CIA was responsible for many terrible tragedies and assassinations since the 1960s, including the assassination of President John F. Kennedy.

Problems with a conspiratorial view

There are several problems with a conspiratorial view that don't fit with what we know about power structures. First, it assumes that a small handful of wealthy and highly educated people somehow develop an extreme psychological desire for power that leads them to do things that don't fit with the roles they seem to have. For example, that rich capitalists are no longer out to make a profit, but to create a one-world government. Or that elected officials are trying to get the constitution suspended so they can assume dictatorial powers. These kinds of claims go back many decades now, and it is always said that it is really going to happen this time, but it never does. Since these claims have proved wrong dozens of times by now, it makes more sense to assume that leaders act for their usual reasons, such as profit-seeking motives and institutionalized roles as elected officials. Of course they want to make as much money as they can, and be elected by huge margins every time, and that can lead them to do many unsavory things, but nothing in the ballpark of creating a one-world government or suspending the constitution.

Second, the conspiratorial view assumes that the behind-the-scenes leaders are extremely clever and knowledgeable, whereas social science and historical research shows that leaders often make shortsighted or mistaken decisions due to the limits placed on their thinking by their social backgrounds and institutional roles. When these limits are exposed through stupid mistakes, such as the failure of the CIA at the Bay of Pigs during the Kennedy Administration, then conspiratorial theorists assert that the leaders failed on purpose to fool ordinary people.

Third, the conspiratorial view places power in the hands of only a few dozen or so people, often guided by one strong leader, whereas sociologists who study power say that there is a leadership group of many thousands for a set of wealth-owning families that numbers several million. Furthermore, the sociological view shows that the groups or classes below the highest levels buy into the system in various ways and support it. For example, highly trained professionals in medicine, law, and academia have considerable control over their own lives, make a good living, and usually enjoy their work, so they go along with the system even though they do not have much political power.

Fourth, the conspiratorial view often assumes that clever experts ("pointy-headed intellectuals") with bizarre and grandiose ideas have manipulated the thinking of their hapless bosses. But studies of policy-making suggest that experts work within the context of the values and goals set out by the leaders, and that they are ignored or replaced if they step outside the consensus (which is signaled by saying they have become overly abstract, idealistic, or even, frankly, "pinko").

Finally, the conspiratorial view assumes that illegal plans to change the government or assassinate people can be kept secret for long periods of time, but all evidence shows that secret groups or plans in the United States are uncovered by civil liberties groups, infiltrated by reporters or government officials, and written about in the press. Even secrets about wars and CIA operations -- Vietnam, the Contras, the rationales for Bush's invasion of Iraq in 2003 -- are soon exposed for everyone to see. As for assassinations and assassination attempts in the United States, from McKinley to Franklin D. Roosevelt to John F. Kennedy to Martin Luther King, Jr., to Robert F. Kennedy to Reagan, they have been the acts of individuals with no connections to any power groups.

Because all their underlying assumptions are discredited by historical events and media exposures, no conspiracy theory is credible on any issue. If there is corporate domination, it is through leaders in visible positions within the corporate community, the policy planning network, and the government. If there is class domination, it is through the same mundane processes that social scientists have shown to be operating for other levels of the socioeconomic system.

More on illegal government actions

Even though there are no conspiracies, it is also true that government officials sometimes take illegal actions or try to deceive the public. During the 1960s, for example, government leaders claimed that the Vietnam War was easily winnable, even though they knew otherwise. In the 1980s the Reagan Administration defied a Congressional ban on support for anti-government rebels in Nicaragua (the "Contras") through a complicated scheme that raised money for the rebels from

foreign countries. The plan included an illegal delivery of armaments to Iran in exchange for money and hostages. But deceptions and illegal actions are usually uncovered, if not immediately, then in historical records.

In the case of the Vietnam War deception, the unauthorized release in 1971 of government documents called The Pentagon Papers (which revealed the true state of affairs) caused the government great embarrassment and turned more people against the war. It also triggered the creation of a secret White House operation to plug leaks (the "Plumbers"), which led in turn to an illegal entry into Democratic Party headquarters during the 1972 elections, an attempted cover-up of high-level approval of the operation, and the resignation of President Richard M. Nixon in the face of impeachment charges. As for the Reagan Administration's illegal activities, they were unraveled in widely viewed Congressional hearings that led to a six-month imprisonment for the president's National Security Adviser for his part in an unsuccessful cover-up, along with convictions or guilty pleas for several others for obstruction of justice or lying to Congress. The Secretary of Defense was indicted for his part in the cover-up, but spared a trial when he was pardoned by President George H. W. Bush on Christmas Eve, 1992.

It is also true that the CIA has been involved in espionage, sabotage, and the illegal overthrow of foreign governments, and that the FBI spied on and attempted to disrupt Marxist third parties, the Civil Rights Movement, and the Ku Klux Klan. But careful studies show that all these actions were authorized by top government officials, which is the critical point here. There was no "secret team" or "shadow government" committing illegal acts or ordering government officials to deceive the public and disrupt social movements. Such a distinction is crucial in differentiating all sociological theories of power from a conspiratorial one.

Claims about the Council on Foreign Relations (CFR)

The group said by many conspiratorial thinkers to be at the center of the alleged conspiracy in the United States, the Council on Foreign Relations, is in fact a mere policy discussion forum. It has nearly 3,000 members, far too many for secret plans to be kept within the group. All the CFR does is sponsor discussion groups, debates and speakers. As far as being secretive, it issues annual reports and allows access to its historical archives. Historical studies of the CFR show that it has a very different role in the overall power structure than what is claimed by conspiratorial theorists.

More information

For my responses to an interviewer on the issue of conspiracy, see http://www.publiceye.org/antisemitism/nw_domhoff.html. (article below)

For more about conspiracism, including links to other resources, please visit the [Conspiracy section](#) of [PublicEye.org](#), especially Chip Berlet's excellent article entitled "[Conspiracism as a Flawed Worldview](#)".

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Who Rules America? [home page](#)

Interview: G. William Domhoff

by Chip Berlet [article link](#)
September 2004 | Public Eye

New Internationalist: Don't you study how power elites conspire? How can someone tell the difference between conspiracism and criticism of the status quo based on power structure research?

Domhoff: I think I study how elites strive to develop consensus, which is through such publicly observable organizations as corporate boards and the policy-planning network, which can be studied in detail, and which are reported on in the media in at least a halfway accurate manner. I think this is the opposite of a small, secretive, illegitimate conspiracy because this large group called the power elite is known to the public, clearly states its aims (profit, profit, and more profit, and less government), publishes its policy suggestions, and is seen as legitimate by a great majority of the public.

I also study the way in which elites in the United States and other democracies have agreed for a few hundred years now to settle the issues where they can't reach complete consensus, namely, through elections, which are also public and legitimate, and which can be observed by researchers in a fair amount of detail, including on the issue of campaign finance, and which are reported on fairly well in the media.

The interesting thing with elections, in terms of addressing the conspiracy kind of stuff, is that rival elites have in effect agreed not to get into all out violence and war with each other, although Americans elites did so only 144 years ago in the bloody Civil War. Political scientist John Higley talks of elites coming to "settlements" or "pacts" that lead to elections, but this is not through conspiring, historically speaking, but through sitting down to talk in frustration and exhaustion, usually after fighting each other to a draw over decades.

For the U.S., where there was no fight among elites in the 18th century, partly because they had a bigger common enemy in King George, the elite pact is the Constitution, which cuts all the key deals on property and slaves and government structure, and which is well known for the process of its creation, and was put to the people for a vote, which forced a Bill of Rights, so this is a very visible and legitimate elite pact. Within its context they agree to disagree. Once again, this is just about the opposite of a conspiracy.

Within that broad context, we all know that all of us plot and plan to further our interests on specific issues, not just elites, and we sometimes try out ideas in confidentiality. And within government there are discussions and plans that we do not know about, and there is often an attempt to mislead us, but that is not what I would mean by a conspiracy.

One of the great mistakes of conspiracy theorists is to take these everyday machinations as evidence for some grand conspiracy at the societal and historical levels. These theorists ignore all the evidence that such planning is usually discovered, whether in the media or by elite opponents, and sometimes leads to prosecutions.

There is no falsifying a conspiracy theory. Its proponents always find a way to claim the elite really won, even though everyday people stop some things, or win some battles, or have a say so through elections in which factions of the power elite win political power.

How to tell the difference from power structure research? We study visible institutions, take most of what elites say as statements of their values and intentions, and recognize that elites sometimes have to compromise, and sometimes lose. Conspiracists study alleged behind the scenes groups, think everything elites say is a trick, and claim that elites never lose.

New Internationalist: Why should progressive people be sensitized to the issue of conspiracism? Doesn't conspiracism help build a constituency that challenges that status quo? That's what people like Michael Parenti argues.

Domhoff: Conspiracism is a disaster for progressive people because it leads them into cynicism, convoluted thinking, and a tendency to feel it is hopeless even as they denounce the alleged conspirators.

Conspiracism is so contrary to what most everyday people believe and observe that it actually drives people away because they sense the tinge of craziness to it.

What social psychologists who study social movements say is that a social movement definitely needs a clear and visible opponent that embodies the values that are opposed, and which can be vilified and railed against. But in opposition to the conspiracists, these opponents are readily identifiable and working through visible and legitimate institutions.

So, I would say that the opponents are the corporate conservatives and the Republican Party, not the Council on Foreign Relations, Bilderbergers, and Bohemians. It is the same people more or less, but it puts them in their most important roles, as capitalists and political leaders, which are visible and legitimate...If thought of this way, then the role of a CFR as a place to try to hear new ideas and reach consensus is more readily understood, as is the function of a social club as a place that creates social cohesion. Moreover, those understandings of the CFR and the clubs fit with the perceptions of the members of the elite.


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ZOG ATE MY BRAINS

by Chip Berlet [article link](#)

October 2004 | Issue 372 | New Internationalist

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Sunday, August 22, 2010

Michael Parenti: Capitalism's Self-inflicted Apocalypse

Capitalism's Self-inflicted Apocalypse

by Michael Parenti [article link](#)

(posted in 2009)

After the overthrow of communist governments in Eastern Europe, capitalism was paraded as the indomitable system that brings prosperity and democracy, the system that would prevail unto the end of history.

The present economic crisis, however, has convinced even some prominent free-marketeers that something is gravely amiss. Truth be told, capitalism has yet to come to terms with several historical forces that cause it endless trouble: democracy, prosperity, and capitalism itself, the very entities that capitalist rulers claim to be fostering.

Plutocracy vs. Democracy

Let us consider democracy first. In the United States we hear that capitalism is wedded to democracy, hence the phrase, "capitalist democracies." In fact, throughout our history there has been a largely antagonistic relationship between democracy and capital concentration. Some eighty years ago Supreme Court Justice Louis Brandeis commented, "We can have democracy in this country, or we can have great wealth concentrated in the hands of a few, but we can't have both." Moneyed interests have been opponents not proponents of democracy.

The Constitution itself was fashioned by affluent gentlemen who gathered in Philadelphia in 1787 to repeatedly warn of the baneful and dangerous leveling effects of democracy. The document they cobbled together was far from democratic, being shackled with checks, vetoes, and requirements for artificial super majorities, a system designed to blunt the impact of popular demands.

In the early days of the Republic the rich and well-born imposed property qualifications for voting and officeholding. They opposed the direct election of candidates (note, their Electoral College is still with us). And for decades they resisted extending the franchise to less favored groups such as propertyless working men, immigrants, racial minorities, and women.

Today conservative forces continue to reject more equitable electoral features such as proportional representation, instant runoff, and publicly funded campaigns. They continue to create barriers to voting, be it through overly severe registration requirements, voter roll purges, inadequate polling accommodations, and electronic voting machines that consistently "malfunction" to the benefit of the more conservative candidates.

At times ruling interests have suppressed radical publications and public protests, resorting to police raids, arrests, and jailings—applied most recently with full force against demonstrators in St. Paul, Minnesota, during the 2008 Republican National Convention.

The conservative plutocracy also seeks to rollback democracy's social gains, such as public education, affordable housing, health care, collective bargaining, a living wage, safe work conditions, a non-toxic sustainable environment; the right to privacy, the separation of church and state, freedom from compulsory pregnancy, and the right to marry any consenting adult of one's own choosing.

About a century ago, US labor leader Eugene Victor Debs was thrown into jail during a strike. Sitting in his cell he could not escape the conclusion that in disputes between two private interests, capital and labor, the state was not a neutral arbiter. The force of the state--with its police, militia, courts, and laws—was unequivocally on the side of the company bosses. From this, Debs concluded that capitalism was not just an economic system but an entire social order, one that rigged the rules of democracy to favor the moneybags.

Capitalist rulers continue to pose as the progenitors of democracy even as they subvert it, not only at home but throughout Latin America, Africa, Asia, and the Middle East. Any nation that is not “investor friendly,” that attempts to use its land, labor, capital, natural resources, and markets in a self-developing manner, outside the dominion of transnational corporate hegemony, runs the risk of being demonized and targeted as “a threat to U.S. national security.”

Democracy becomes a problem for corporate America not when it fails to work but when it works too well, helping the populace move toward a more equitable and livable social order, narrowing the gap, however modestly, between the superrich and the rest of us. So democracy must be diluted and subverted, smothered with disinformation, media puffery, and mountains of campaign costs; with rigged electoral contests and partially disfranchised publics, bringing faux victories to more or less politically safe major-party candidates.

Capitalism vs. Prosperity

The corporate capitalists no more encourage prosperity than do they propagate democracy. Most of the world is capitalist, and most of the world is neither prosperous nor particularly democratic. One need only think of capitalist Nigeria, capitalist Indonesia, capitalist Thailand, capitalist Haiti, capitalist Colombia, capitalist Pakistan, capitalist South Africa, capitalist Latvia, and various other members of the Free World--more accurately, the Free Market World.

A prosperous, politically literate populace with high expectations about its standard of living and a keen sense of entitlement, pushing for continually better social conditions, is not the plutocracy's notion of an ideal workforce and a properly pliant polity. Corporate investors prefer poor populations. The poorer you are, the harder you will work—for less. The poorer you are, the less equipped you are to defend yourself against the abuses of wealth.

In the corporate world of “free-trade,” the number of billionaires is increasing faster than ever while the number of people living in poverty is growing at a faster rate than the world's population. Poverty spreads as wealth accumulates.

Consider the United States. In the last eight years alone, while vast fortunes accrued at record rates, an additional six million Americans sank below the poverty level; median family income declined by over \$2,000; consumer debt more than doubled; over seven million Americans lost their health insurance, and more than four million lost their pensions; meanwhile homelessness increased and housing foreclosures reached pandemic levels.

It is only in countries where capitalism has been reined in to some degree by social democracy that the populace has been able to secure a measure of prosperity; northern European nations such as Sweden, Norway, Finland, and Denmark come to mind. But even in these social democracies popular gains are always at risk of being rolled back.

It is ironic to credit capitalism with the genius of economic prosperity when most attempts at material betterment have been vehemently and sometimes violently resisted by the capitalist class. The history of labor struggle provides endless illustration of this.

To the extent that life is bearable under the present U.S. economic order, it is because millions of people have waged bitter class struggles to advance their living standards and their rights as citizens, bringing some measure of humanity to an otherwise heartless politico-economic order.

A Self-devouring Beast

The capitalist state has two roles long recognized by political thinkers. First, like any state it must provide services that cannot be reliably developed through private means, such as public safety and orderly traffic. Second, the capitalist state protects the haves from the have-nots, securing the process of capital accumulation to benefit the moneyed interests, while heavily circumscribing the demands of the working populace, as Debs observed from his jail cell.

There is a third function of the capitalist state seldom mentioned. It consists of preventing the capitalist system from devouring itself. Consider the core contradiction Karl Marx pointed to: the tendency toward overproduction and market crisis. An economy dedicated to speedups and wage cuts, to making workers produce more and more for less and less, is always in danger of a crash. To maximize profits, wages must be kept down. But someone has to buy the goods and services being produced. For that, wages must be kept up. There is a chronic tendency—as we are seeing today—toward overproduction of private sector goods and services and underconsumption of necessities by the working populace.

In addition, there is the frequently overlooked self-destruction created by the moneyed players themselves. If left completely unsupervised, the more active command component of the financial system begins to devour less organized sources of wealth.

Instead of trying to make money by the arduous task of producing and marketing goods and services, the marauders tap directly into the money streams of the economy itself. During the 1990s we witnessed the collapse of an entire economy in Argentina when unchecked free marketeers stripped enterprises, pocketed vast sums, and left the country's productive capacity in shambles. The Argentine state, gorged on a heavy diet of free-market ideology, faltered in its function of saving capitalism from the capitalists.

Some years later, in the United States, came the multi-billion-dollar plunder perpetrated by corporate conspirators at Enron, WorldCom, Harkin, Adelphia, and a dozen other major companies. Inside players like Ken Lay turned successful corporate enterprises into sheer wreckage, wiping out the jobs and life savings of thousands of employees in order to pocket billions.

These thieves were caught and convicted. Does that not show capitalism's self-correcting capacity? Not really. The prosecution of such malfeasance—in any case coming too late—was a product of democracy's accountability and transparency, not capitalism's. Of itself the free market is an amoral system, with no strictures save caveat emptor.

In the meltdown of 2008-09 the mounting financial surplus created a problem for the moneyed class: there were not enough opportunities to invest. With more money than they knew what to do with, big investors poured immense sums into nonexistent housing markets and other dodgy ventures, a legerdmain of hedge funds, derivatives, high leveraging, credit default swaps, predatory lending, and whatever else.

Among the victims were other capitalists, small investors, and the many workers who lost billions of dollars in savings and pensions. Perhaps the premiere brigand was Bernard Madoff. Described as “a longstanding leader in the financial services industry,” Madoff ran a fraudulent fund that raked in \$50 billion from wealthy investors, paying them back “with money that wasn't there,” as he himself put it. The plutocracy devours its own children.

In the midst of the meltdown, at an October 2008 congressional hearing, former chair of the Federal Reserve and orthodox free-market devotee Alan Greenspan confessed that he had been mistaken to expect moneyed interests--groaning under an immense accumulation of capital that needs to be invested somewhere--to suddenly exercise self-restraint.

The classic laissez-faire theory is even more preposterous than Greenspan made it. In fact, the theory claims that everyone should pursue their own selfish interests without restraint. This unbridled competition supposedly will produce maximum benefits for all because the free market is governed by a miraculously benign “invisible hand” that optimizes collective outputs. (“Greed is good.”)

Is the crisis of 2008-09 caused by a chronic tendency toward overproduction and hyper-financial accumulation, as Marx would have it? Or is it the outcome of the personal avarice of people like Bernard Madoff? In other words, is the problem

systemic or individual? In fact, the two are not mutually exclusive. Capitalism breeds the venal perpetrators, and rewards the most unscrupulous among them. The crimes and crises are not irrational departures from a rational system, but the converse: they are the rational outcomes of a basically irrational and amoral system.

Worse still, the ensuing multi-billion dollar government bailouts are themselves being turned into an opportunity for pillage. Not only does the state fail to regulate, it becomes itself a source of plunder, pulling vast sums from the federal money machine, leaving the taxpayers to bleed.

Those who scold us for “running to the government for a handout” are themselves running to the government for a handout. Corporate America has always enjoyed grants-in-aid, loan guarantees, and other state and federal subventions. But the 2008-09 “rescue operation” offered a record feed at the public trough. More than \$350 billion was dished out by a right-wing lame-duck Secretary of the Treasury to the biggest banks and financial houses without oversight--not to mention the more than \$4 trillion that has come from the Federal Reserve. Most of the banks, including JPMorgan Chase and Bank of New York Mellon, stated that they had no intention of letting anyone know where the money was going.

The big bankers used some of the bailout, we do know, to buy up smaller banks and prop up banks overseas. CEOs and other top banking executives are spending bailout funds on fabulous bonuses and lavish corporate spa retreats. Meanwhile, big bailout beneficiaries like Citigroup and Bank of America laid off tens of thousands of employees, inviting the question: why were they given all that money in the first place?

While hundreds of billions were being doled out to the very people who had caused the catastrophe, the housing market continued to wilt, credit remained paralyzed, unemployment worsened, and consumer spending sank to record lows.

In sum, free-market corporate capitalism is by its nature a disaster waiting to happen. Its essence is the transformation of living nature into mountains of commodities and commodities into heaps of dead capital. When left entirely to its own devices, capitalism foists its diseconomies and toxicity upon the general public and upon the natural environment--and eventually begins to devour itself.

The immense inequality in economic power that exists in our capitalist society translates into a formidable inequality of political power, which makes it all the more difficult to impose democratic regulations.

If the paladins of Corporate America want to know what really threatens “our way of life,” it is their way of life, their boundless way of pilfering their own system, destroying the very foundation on which they stand, the very community on which they so lavishly feed.

Michael Parenti is an internationally known award-winning author and lecturer. He is one of the nation’s leading progressive political analysts. His highly informative and entertaining books and talks have reached a wide range of audiences in North America and abroad.

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Metaphysics (Ontology, Society): Being and Knowing

Sunday, August 22, 2010

Siv O'Neill: Barbarism on the Rise - Civilization on the Wane

Barbarism on the Rise - Civilization on the Wane

By Siv O'Neill [article link](#)

Nov 26, 2007 | Axis of Logic

Democracy has become an empty word that the world leaders kick around like an inflated balloon when it serves their interests. What is of importance to the Corporatocracy that is running the planet is very much the opposite of democracy. What the leaders are depending on for the continuation of the current misrule of the world is centralized power and dumbed-down, apathetic and poverty-stricken masses who pose no danger to the status quo.

Democracy doesn't promote the interests of the ruling plutocrats. Their goal is to concentrate all the money and power in the tiny elite that hold the strings of the dancing puppets who are politicians. Government and business are all one and the same. Or different parts of the same monster. Some hold the strings of power, others do the kicking and dancing.

What is the difference between a totalitarian state which controls all the means of production and one where the owners of the means of production control the state? A different brand of totalitarianism but the contempt for the people could not be more deadly.

To make the control game possible, the people have to be drugged, muzzled and rendered powerless. Also, the means of running the show have to be deprived of all transparency. Propaganda, biased or filtered media news coverage, violent punishment of 'disobedient' individuals, all clouded in a web of secrecy - these are the tools for running this show of the most flagrant in-egalitarian state of the world that has ever existed. The former lords of money empires pale in comparison to the multi-billionaires of today's distorted world.

Laws have to be ignored or annulled. People who might possibly become a threat to the puppeteers have to be rendered harmless. By any means possible. There are no more any legal limits to what can be done to individuals who are arbitrarily declared to be terrorists or aiding and abetting the 'enemy'. Since international and national laws have become irrelevant, it is no more a big deal to get rid of undesirable persons.

There is also a general tendency to destroy what are considered superfluous masses of people through calculated starvation, wars and well planned genocide. Added to this, there is a carefully staged neglect of the lower classes - with more and more of the so-called middle classes falling into the category of the working poor.

Instead of individual nations taking care of their own interests - economy, education, health care and the general running of business - we now have transnational powers, both political/financial (WTO, IMF, the World Bank) and the big corporations, who see to the piling up of the wealth of the planet in the hands of a very limited number of plutocrats. Those are the soulless robots who hold the strings of power and who make decisions like so many machines. They decide which people are destined for extinction and which ones can in some way be useful for the money and power machines.

The current dehumanizing process may have started in the U.S. but other nations are following suit. Money is what counts. People are expendables. So there is less and less concern for the rights and the well-being of the people. Use them as slaves, but make sure they are left ignorant and docile, easy to bend to the needs of the powerful.

Europe is slavishly following in the steps of the Empire in the West, and so is Russia. Concentration of power in the executive, which is a Siamese twin of the Big Corporations, is an essential step in the direction of making people powerless

pawns. The legislators and the judges are easily bought up by the corporations and so we have a powerless Congress, a symbolic Parliament, a docile Reichstag, a voiceless Duma.

There is fierce competition for the diminishing hydrocarbon resources of the world and the war is on for the domination of the strategic areas where the essential riches of the planet are concentrated.

Europe is fiercely hanging on to the coattails of the U.S., not risking getting left out when the wealth is divvied up. However, China and India will be ever more powerful competitors to the West as far as the limited existing resources are concerned. And all over the world, the urge for producing agro-fuel - at any cost - is raging. If fields used to grow needed food have to be converted to the growing of agro-fuel crops, so be it.

Obviously all U.S. politicians who subscribe to the supremacy of the Empire are loyal to the idea of an indefinite occupation of Iraq. They are even blindly willing to go along with expanding our influence in the Great Middle East, attacking and occupying other neighboring sovereign countries, running the risk of causing a complete collapse of the entire region. And all the while, Israel, the U.S. 51st State, is doing its utmost to aid the American ambition of destabilizing and ultimately conquering the region.

In all of this desperate grabbing of power and resources, the fate of the people is of no importance whatsoever, nor is there any concern for the environment and the possibility of a continuation of life on our planet.

The whole idea of setting the world aflame for the unipolar domination of the most precious resources seems totally senseless since, at the same time, the planet is thoughtlessly being destroyed and made unlivable for future generations in the name of short-term profits.

What is going on in the world at this time is utter self-destruction and it is looking less and less credible that the U.S. Empire, which is leading the destruction, will ever come to its senses and reverse the trend.


There may still be a chance that the world can be ecologically, financially and socially saved. But where is the Gandhi, where is the Martin Luther King, where are the men and women with hearts and brains who are willing to step up and lead the world back to sanity?

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[Siv O'Neill: Owning the World - The Great Illusion](#)

Owning the World - The Great Illusion

By Siv O'Neill [article link](#)

Apr 16, 2007 | Axis of Logic

In the sixties and seventies, a group of right-wingers in the United States formed a society of vindictive and power hungry men who thought they could reinvent reality. Initially they received little notice and operated inside the American Enterprise Institute; that think tank became the womb for these megalomaniacs and their monstrous ambition of remaking the world. Richard Cheney, Donald Rumsfeld, and Paul Wolfowitz were among them and the movement was to turn into a preposterous beast. The group called themselves Neoconservatives although they were hardly conservatives in the traditional sense and were very much out there on a new and tenuous limb.

As the group assumed greater visibility, they established their goal as the creation of an artificial world which the U.S. empire would rule single-handedly. Ignoring history, they were set on creating an illusory world, one where they alone would set the rules, decide who would run big corporations, who would dominate the world scene, who would control the enormous oil wealth of the Middle East and Central Asia, who would dictate the fate of the world - without taking into consideration the ambitions of the rest of the world or the aspirations of human beings. This virtual universe began to turn into a frightening reality decades later when these men managed to seize power. And they did this through manipulating the Supreme Court into appointing a clown as President, a marionette to serve as their front man. The clown didn't have to do anything other than smirk and occasionally lift his hand in a fist; they knew that would be enough to impress the world and, in particular, the American people. Oh yes, and he would pretend to be one of the people, just like your cousin Dave or your next-door neighbor.

These men shared the illusion that all that needed to be done to control the world forever was to attack and occupy the nations that were in the way of world-wide domination. In view of the unequaled military and economic power of the United States, nobody would be able to resist or object. The United Nations was irrelevant, the industrialized world and the developing world were irrelevant; the only relevance was the military power of the United States.

So they made a plan to play the world as though it were a game of chess. This was to be an illusory world where human beings didn't count, where nationalism didn't exist. The outcome was certain before the first pawn was moved. Opponents were going to fall, they thought, like so many chessmen before the king; the fact that the king is vulnerable was not taken into consideration. This was a gambit to grab control of the world's riches; nobody was to know what hit them until everything was in the hands of mighty U.S. corporations.

The field is open

When the Soviet Union was unmasked as being merely a mouse that roared rather than a fearful dragon, the Neoconservatives saw the opening they had awaited; the United States could now take over the running of the planet.

They had lost their most valuable asset, the cold war that had justified the arms race all by itself. But now, in their megalomania, they saw the chance to enlarge the U.S. empire to previously unheard of greatness. The groundwork had been laid by presidents Reagan and Clinton but with their clown prince in the White House, they seized upon the events of 9/11 to solidify control of the newly unipolar world.

The Project for a New American Century (PNAC) has been built to provide a gospel for these armchair warriors and its dogma assured there was no limit to the aggression the U.S. empire would permit itself to undertake. America the great, America the morally upstanding, America the invincible. They saw the world as clearly defined by good versus evil; America was all good. But to move PNAC forward, an enemy had to be created. September 11 came to the rescue.

Under cover of a 'war on terrorism' and 'national security', the now-ruling clique could count on solid levels of cooperation from people who had not previously been part of the Neocon junta. Generals and civilians played the game, willingly to begin with, and the Neocons knew they could count on that so long as the game could be made to appear as if the U.S. had the upper hand. A war on terrorism provided the perfect tool; such a war can never be won, so the basis was in place for an eternal war. That was all that was needed to make the arms manufacturers happy and keep business moving; the economy would take care of itself. Or so they thought.

They believed the best way of winning over one's enemies would be to own them. Or to dominate them by military and economic means, if needed. One easy way of dealing with enemies would be to convert most of the peoples of the planet to the American way of life. The spread of America's so-called culture, which had started right after World War II first in Europe and Japan, seemed to be a propitious way of tilling the ground for the planned American empire that was going to take shape. Military aggression might be needed in some cases, but always there would be insidious propaganda. The cultural domination, if thorough enough, might alleviate any need for the military to complete the task, or at least soften the blow on masses no longer culturally resistant to a U.S. invasion. Once the U.S. was allowed to install military bases on foreign land, the end was achieved and the empire could spread its tentacles to the next client state. The U.S. now needs

Europe to play their ball game. And so they have eagerly pushed for the formation of an EU bloc, which is wholeheartedly set on playing the neoliberal game.

The Neocon grand scheme, which took root firmly in the 1990s as the Republicans were all set on a long-term plan to outsmart the Democrats, was clearly with the intention of taking over the world. They would begin with a takeover of the United States and they intended never to let go of their supremacy. 'Pax Americana' would rule the world. So simple. The United States would own the world economically or militarily; in either case, the goal would be achieved.

Neoliberalism, the prevailing economic system today, has served well in the hands of the unipolar megalomaniacs who have reached out greedily into all the corners of the planet. In a parallel way, there has been a gradual replacement of native culture by American standards. Even in cultures traditionally very different from the United States, such as India and the countries of south-east Asia, an American-tainted way of life is emerging.

The cultural crusaders hit a snag

Gradually converting people into Americans has worked to a certain extent in some regions of the world; but, in others, nationalism has proved stronger than the Neocons anticipated. In fact, nationalist instincts seem to have been left out of their vision altogether, a phenomenon outside their narrow understanding of human nature. They had set up their virtual game with no regard for or even consideration of human feelings and aspirations.

Their credo was that the world would love them for their 'freedom'. They utterly failed to grasp that the freedom people want is to live their own lives, in their own particular ways, even if that way was not seen as democracy.

The fact that 'Pax Americana' actually stands for eternal war was not supposed to be so obvious as it is. We were all meant to be taken in by the Orwellian Newspeak; when the Neocons say "peace" we are supposed to feel secure and protected. However, the 'freedom' that they are selling to the world has finally been discredited as a hollow word.

What the Moslem countries care most about is not getting democracy installed, but simply living secure lives, having jobs and a functioning infrastructure, peaceful living, basic civic rights, a working educational system, decent health care. In the days of Saddam Hussein, when political assassinations were a routine occurrence, the majority of Iraqis still had the life they only dream of now and today many are actually looking back on those days with some regret.

Where has the megalomania taken us?

As the U.S. has deviously moved to swallow every continent on the planet, what is becoming increasingly clear is that the neoliberal economic system does not serve anyone except, for a limited period of time, the upper crust of society, the corporate leaders who are awash in obscene wealth. They have profited from the stranglehold they have on developing countries; and now the poverty that is increasing all over the world, even in the so-called rich world, has reached proportions that one day soon will topple the neoliberal structure. Their inhuman and shortsighted economic game will be exposed for what it is - a totally inhuman game to profit the very few under a false pretext of eradicating poverty in the world at large.

The immense greed and megalomania and the grotesque lack of vision of our alleged leaders is about to bring on an implosion of the U.S. power structure. The economic game has been played so poorly and so viciously that the United States will soon be bankrupt, living on the goodwill of creditor countries, mainly China and Japan. So while it still seems to some as if the United States is getting away with its attempted take-over of the world's resources and the control of the world, the structure is actually highly unstable and as we are seeing it reach into the sky, its wheels are sinking into the mud.

A light in the dark

Most importantly, as the U.S. believes it's winning on all fronts, there is, in the midst of this merciless profiteering by the imperial corpocracy, a clear beacon of hope for a different future - on the great continent of Latin America. Here, one

country after another is releasing themselves from the shackles of dependence on the United States, and freeing themselves from the bondage of U.S. and European-centered corporations which were, until recently, stealing the natural resources of Latin America. The International Monetary Fund and the World Bank are seeing the end of their power to gobble up and destroy. Poor people are clamoring for a voice and it seems as if they have found it.

The United States power structure is falling apart in the Middle East from lack of insight and vision on the part of the madmen who believe they are running the world. At the same time, there is hope that Latin America will take the lead towards independence from their giant northern neighbor. We put our faith in Latin America and hope its resurgence and resistance will spell doom for the already tottering megalomaniac that is the United States of America.

The virtual world that the Neocons have constructed has very little to do with the real world. It is doomed to be shown up in all its artificial light, wearing a grimace for a face and a cleft foot.

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Friday, August 20, 2010

[Richard Hofstadter: The Paranoid Style in American Politics](#)

The Paranoid Style in American Politics

By Richard Hofstadter† [article link](#)

Harper's Magazine, November 1964, pp. 77-86.

It had been around a long time before the Radical Right discovered it—and its targets have ranged from “the international bankers” to Masons, Jesuits, and munitions makers.

American politics has often been an arena for angry minds. In recent years we have seen angry minds at work mainly among extreme right-wingers, who have now demonstrated in the Goldwater movement how much political leverage can be got out of the animosities and passions of a small minority. But behind this I believe there is a style of mind that is far from new and that is not necessarily right-wind. I call it the paranoid style simply because no other word adequately evokes the sense of heated exaggeration, suspiciousness, and conspiratorial fantasy that I have in mind. In using the expression “paranoid style” I am not speaking in a clinical sense, but borrowing a clinical term for other purposes. I have neither the competence nor the desire to classify any figures of the past or present as certifiable lunatics., In fact, the idea of the paranoid style as a force in politics would have little contemporary relevance or historical value if it were applied only to men with profoundly disturbed minds. It is the use of paranoid modes of expression by more or less normal people that makes the phenomenon significant.

Of course this term is pejorative, and it is meant to be; the paranoid style has a greater affinity for bad causes than good. But nothing really prevents a sound program or demand from being advocated in the paranoid style. Style has more to do with the way in which ideas are believed than with the truth or falsity of their content. I am interested here in getting at our political psychology through our political rhetoric. The paranoid style is an old and recurrent phenomenon in our public life which has been frequently linked with movements of suspicious discontent.

Here is Senator McCarthy, speaking in June 1951 about the parlous situation of the United States:

How can we account for our present situation unless we believe that men high in this government are concerting to deliver us to disaster? This must be the product of a great conspiracy on a scale so immense as to dwarf any previous such venture in the history of man. A conspiracy of infamy so black that, which it is finally exposed, its principals shall be forever deserving of the maledictions of all honest men.... What can be made of this unbroken series of decisions and acts contributing to the strategy of defeat? They cannot be attributed to incompetence.... The laws of probability would dictate that part of...[the] decisions would serve the country's interest.

Now turn back fifty years to a manifesto signed in 1895 by a number of leaders of the Populist party:

As early as 1865-66 a conspiracy was entered into between the gold gamblers of Europe and America.... For nearly thirty years these conspirators have kept the people quarreling over less important matters while they have pursued with unrelenting zeal their one central purpose.... Every device of treachery, every resource of statecraft, and every artifice known to the secret cabals of the international gold ring are being used to deal a blow to the prosperity of the people and the financial and commercial independence of the country.

Next, a Texas newspaper article of 1855:

... It is a notorious fact that the Monarchs of Europe and the Pope of Rome are at this very moment plotting our destruction and threatening the extinction of our political, civil, and religious institutions. We have the best reasons for believing that corruption has found its way into our Executive Chamber, and that our Executive head is tainted with the infectious venom of Catholicism.... The Pope has recently sent his ambassador of state to this country on a secret commission, the effect of which is an extraordinary boldness of the Catholic church throughout the United States.... These minions of the Pope are boldly insulting our Senators; reprimanding our Statesmen; propagating the adulterous union of Church and State; abusing with foul calumny all governments but Catholic, and spewing out the bitterest execrations on all Protestantism. The Catholics in the United States receive from abroad more than \$200,000 annually for the propagation of their creed. Add to this the vast revenues collected here....

These quotations give the keynote of the style. In the history of the United States one finds it, for example, in the anti-Masonic movement, the nativist and anti-Catholic movement, in certain spokesmen of abolitionism who regarded the United States as being in the grip of a slaveholders' conspiracy, in many alarmists about the Mormons, in some Greenback and Populist writers who constructed a great conspiracy of international bankers, in the exposure of a munitions makers' conspiracy of World War I, in the popular left-wing press, in the contemporary American right wing, and on both sides of the race controversy today, among White Citizens' Councils and Black Muslims. I do not propose to try to trace the variations of the paranoid style that can be found in all these movements, but will confine myself to a few leading episodes in our past history in which the style emerged in full and archetypal splendor.

Illuminism and Masonry

I begin with a particularly revealing episode—the panic that broke out in some quarters at the end of the eighteenth century over the allegedly subversive activities of the Bavarian Illuminati. This panic was a part of the general reaction to the French Revolution. In the United States it was heightened by the response of certain men, mostly in New England and among the established clergy, to the rise of Jeffersonian democracy. Illuminism had been started in 1776 by Adam Weishaupt, a professor of law at the University of Ingolstadt. Its teachings today seem to be no more than another version of Enlightenment rationalism, spiced with the anticlerical atmosphere of eighteenth-century Bavaria. It was a somewhat naïve and utopian movement which aspired ultimately to bring the human race under the rules of reason. Its humanitarian rationalism appears to have acquired a fairly wide influence in Masonic lodges.

Americans first learned of Illuminism in 1797, from a volume published in Edinburgh (later reprinted in New York) under the title, *Proofs of a Conspiracy Against All the Religions and Governments of Europe, Carried on in the Secret Meetings of Free Masons, Illuminati, and Reading Societies*. Its author was a well-known Scottish scientist, John Robison, who had himself been a somewhat casual adherent of Masonry in Britain, but whose imagination had been inflamed by what he

considered to be the far less innocent Masonic movement on the Continent. Robison seems to have made his work as factual as he could, but when he came to estimating the moral character and the political influence of Illuminism, he made the characteristic paranoid leap into fantasy. The association, he thought, was formed “for the express purpose of *rooting out all religious establishments, and overturning all the existing governments of Europe*.” It had become “one great and wicked project fermenting and working all over Europe.” And to it he attributed a central role in bringing about the French Revolution. He saw it as a libertine, anti-Christian movement, given to the corruption of women, the cultivation of sensual pleasures, and the violation of property rights. Its members had plans for making a tea that caused abortion—a secret substance that “blinds or kills when spurted in the face,” and a device that sounds like a stench bomb—a “method for filling a bedchamber with pestilential vapours.”

These notions were quick to make themselves felt in America. In May 1798, a minister of the Massachusetts Congregational establishment in Boston, Jedidiah Morse, delivered a timely sermon to the young country, which was then sharply divided between Jeffersonians and Federalists, Francophiles and Anglomans. Having read Robison, Morse was convinced of a Jacobinical plot touched off by Illuminism, and that the country should be rallied to defend itself. His warnings were heeded throughout New England wherever Federalists brooded about the rising tide of religious infidelity or Jeffersonian democracy. Timothy Dwight, the president of Yale, followed Morse’s sermon with a Fourth-of-July discourse on *The Duty of Americans in the Present Crisis*, in which he held forth against the Antichrist in his own glowing rhetoric. Soon the pulpits of New England were ringing with denunciations of the Illuminati, as though the country were swarming with them.

The anti-Masonic movement of the late 1820s and the 1830s took up and extended the obsession with conspiracy. At first, this movement may seem to be no more than an extension or repetition of the anti-Masonic theme sounded in the outcry against the Bavarian Illuminati. But whereas the panic of the 1790s was confined mainly to New England and linked to an ultraconservative point of view, the later anti-Masonic movement affected many parts of the northern United States, and was intimately linked with popular democracy and rural egalitarianism. Although anti-Masonry happened to be anti-Jacksonian (Jackson was a Mason), it manifested the same animus against the closure of opportunity for the common man and against aristocratic institutions that one finds in the Jacksonian crusade against the Bank of the United States.

The anti-Masonic movement was a product not merely of natural enthusiasm but also of the vicissitudes of party politics. It was joined and used by a great many men who did not fully share its original anti-Masonic feelings. It attracted the support of several reputable statesmen who had only mild sympathy with its fundamental bias, but who as politicians could not afford to ignore it. Still, it was a folk movement of considerable power, and the rural enthusiasts who provided its real impetus believed in it wholeheartedly.

As a secret society, Masonry was considered to be a standing conspiracy against republican government. It was held to be particularly liable to treason—for example, Aaron Burr’s famous conspiracy was alleged to have been conducted by Masons. Masonry was accused of constituting a separate system of loyalty, a separate imperium within the framework of federal and state governments, which was inconsistent with loyalty to them. Quite plausibly it was argued that the Masons had set up a jurisdiction of their own, with their own obligations and punishments, liable to enforcement even by the penalty of death. So basic was the conflict felt to be between secrecy and democracy that other, more innocent societies such as Phi Beta Kappa came under attack.

Since Masons were pledged to come to each other’s aid under circumstances of distress, and to extend fraternal indulgence at all times, it was held that the order nullified the enforcement of regular law. Masonic constables, sheriffs, juries, and judges must all be in league with Masonic criminals and fugitives. The press was believed to have been so “muzzled” by Masonic editors and proprietors that news of Masonic malfeasance could be suppressed. At a moment when almost every alleged citadel of privilege in America was under democratic assault, Masonry was attacked as a fraternity of the privileged, closing business opportunities and nearly monopolizing political offices.

Certain elements of truth and reality there may have been in these views of Masonry. What must be emphasized here, however, is the apocalyptic and absolutistic framework in which this hostility was commonly expressed. Anti-Masons were not content simply to say that secret societies were rather a bad idea. The author of the standard exposition of anti-Masonry

declared that Freemasonry was “not only the most abominable but also the most dangerous institution that ever was imposed on man....It may truly be said to be hell’s master piece.”

The Jesuit Threat

Fear of a Masonic plot had hardly been quieted when the rumors arose of a Catholic plot against American values. One meets here again the same frame of mind, but a different villain. The anti-Catholic movement converged with a growing nativism, and while they were not identical, together they cut such a wide swath in American life that they were bound to embrace many moderates to whom the paranoid style, in its full glory, did not appeal. Moreover, we need not dismiss out of hand as totally parochial or mean-spirited the desire of Yankee Americans to maintain an ethnically and religiously homogeneous society nor the particular Protestant commitments to individualism and freedom that were brought into play. But the movement had a large paranoid infusion, and the most influential anti-Catholic militants certainly had a strong affinity for the paranoid style.

Two books which appeared in 1835 described the new danger to the American way of life and may be taken as expressions of the anti-Catholic mentality. One, *Foreign Conspiracies against the Liberties of the United States*, was from the hand of the celebrated painter and inventor of the telegraph, S.F.B. Morse. “A conspiracy exists,” Morse proclaimed, and “its plans are already in operation...we are attacked in a vulnerable quarter which cannot be defended by our ships, our forts, or our armies.” The main source of the conspiracy Morse found in Metternich’s government: “*Austria is now acting in this country*. She has devised a grand scheme. She has organized a great plan for doing something here.... She has her Jesuit missionaries traveling through the land; she has supplied them with money, and has furnished a fountain for a regular supply.” Were the plot successful, Morse said, some scion of the House of Hapsburg would soon be installed as Emperor of the United States.

“It is an ascertained fact,” wrote another Protestant militant, that Jesuits are prowling about all parts of the United States in every possible disguise, expressly to ascertain the advantageous situations and modes to disseminate Popery. A minister of the Gospel from Ohio has informed us that he discovered one carrying on his devices in his congregation; and he says that the western country swarms with them under the name of puppet show men, dancing masters, music teachers, peddlers of images and ornaments, barrel organ players, and similar practitioners.

Lyman Beecher, the elder of a famous family and the father of Harriet Beecher Stowe, wrote in the same year his *Plea for the West*, in which he considered the possibility that the Christian millennium might come in the American states. Everything depended, in his judgment, upon what influences dominated the great West, where the future of the country lay. There Protestantism was engaged in a life-or-death struggle with Catholicism. “Whatever we do, it must be done quickly. ...” A great tide of immigration, hostile to free institutions, was sweeping in upon the country, subsidized and sent by “the potentates of Europe,” multiplying tumult and violence, filling jails, crowding poorhouses, quadrupling taxation, and sending increasing thousands of voters to “lay their inexperienced hand upon the helm of our power.”

The Paranoid Style in Action

The John Birch Society is attempting to suppress a television series about the United Nations by means of a mass letter-writing campaign to the sponsor, ...The Xerox Corporation. The corporation, however, intends to go ahead with the programs. ...

The July issue of the John Birch Society Bulletin... said an “avalanche of mail ought to convince them of the unwisdom of their proposed action—just as United Air Lines was persuaded to back down and take the U.N. insignia off their planes.” (A United Air Lines spokesman confirmed that the U.N. emblem was removed from its planes, following “considerable public reaction against it.”)

Birch official John Rousselot said, "We hate to see a corporation of this country promote the U.N. when we know that it is an instrument of the Soviet Communist conspiracy."
—San Francisco Chronicle, July 31, 1964

Anti-Catholicism has always been the pornography of the Puritan. Whereas the anti-Masons had envisaged drinking bouts and had entertained themselves with sado-masochistic fantasies about the actual enforcement of grisly Masonic oaths,* the anti-Catholics invented an immense lore about libertine priests, the confessional as an opportunity for seduction, licentious convents and monasteries. Probably the most widely read contemporary book in the United States before *Uncle Tom's Cabin* was a work supposedly written by one Maria Monk, entitled *Awful Disclosures*, which appeared in 1836. The author, who purported to have escaped from the Hotel Dieu nunnery in Montreal after five years there as novice and nun, reported her convent life in elaborate and circumstantial detail. She reported having been told by the Mother Superior that she must "obey the priests in all things"; to her "utter astonishment and horror," she soon found what the nature of such obedience was. Infants born of convent liaisons were baptized and then killed, she said, so that they might ascend at once to heaven. Her book, hotly attacked and defended, continued to be read and believed even after her mother gave testimony that Maria had been somewhat addled ever since childhood after she had rammed a pencil into her head. Maria died in prison in 1849, after having been arrested in a brothel as a pickpocket.

Anti-Catholicism, like anti-Masonry, mixed its fortunes with American party politics, and it became an enduring factor in American politics. The American Protective Association of the 1890s revived it with ideological variations more suitable to the times—the depression of 1893, for example, was alleged to be an international creation of the Catholics who began it by starting a run on the banks. Some spokesmen of the movement circulated a bogus encyclical attributed to Leo XIII instructing American Catholics on a certain date in 1893 to exterminate all heretics, and a great many anti-Catholics daily expected a nationwide uprising. The myth of an impending Catholic war of mutilation and extermination of heretics persisted into the twentieth century.

Why They Feel Dispossessed

If, after our historically discontinuous examples of the paranoid style, we now take the long jump to the contemporary right wing, we find some rather important differences from the nineteenth-century movements. The spokesmen of those earlier movements felt that they stood for causes and personal types that were still in possession of their country—that they were fending off threats to a still established way of life. But the modern right wing, as Daniel Bell has put it, feels dispossessed: America has been largely taken away from them and their kind, though they are determined to try to repossess it and to prevent the final destructive act of subversion. The old American virtues have already been eaten away by cosmopolitans and intellectuals; the old competitive capitalism has been gradually undermined by socialistic and communistic schemers; the old national security and independence have been destroyed by treasonous plots, having as their most powerful agents not merely outsiders and foreigners as of old but major statesmen who are at the very centers of American power. Their predecessors had discovered conspiracies; the modern radical right finds conspiracy to be betrayal from on high.

Important changes may also be traced to the effects of the mass media. The villains of the modern right are much more vivid than those of their paranoid predecessors, much better known to the public; the literature of the paranoid style is by the same token richer and more circumstantial in personal description and personal invective. For the vaguely delineated villains of the anti-Masons, for the obscure and disguised Jesuit agents, the little-known papal delegates of the anti-Catholics, for the shadowy international bankers of the monetary conspiracies, we may now substitute eminent public figures like Presidents Roosevelt, Truman, and Eisenhower., secretaries of State like Marshall, Acheson, and Dulles, Justices of the Supreme Court like Frankfurter and Warren, and the whole battery of lesser but still famous and vivid alleged conspirators headed by Alger Hiss.

Events since 1939 have given the contemporary right-wing paranoid a vast theatre for his imagination, full of rich and proliferating detail, replete with realistic cues and undeniable proofs of the validity of his suspicions. The theatre of action is now the entire world, and he can draw not only on the events of World War II, but also on those of the Korean War and the Cold War. Any historian of warfare knows it is in good part a comedy of errors and a museum of incompetence; but if

for every error and every act of incompetence one can substitute an act of treason, many points of fascinating interpretation are open to the paranoid imagination. In the end, the real mystery, for one who reads the primary works of paranoid scholarship, is not how the United States has been brought to its present dangerous position but how it has managed to survive at all.

The basic elements of contemporary right-wing thought can be reduced to three: First, there has been the now-familiar sustained conspiracy, running over more than a generation, and reaching its climax in Roosevelt's New Deal, to undermine free capitalism, to bring the economy under the direction of the federal government, and to pave the way for socialism or communism. A great many right-wingers would agree with Frank Chodorov, the author of *The Income Tax: The Root of All Evil*, that this campaign began with the passage of the income-tax amendment to the Constitution in 1913.

The second contention is that top government officialdom has been so infiltrated by Communists that American policy, at least since the days leading up to Pearl Harbor, has been dominated by men who were shrewdly and consistently selling out American national interests.

Finally, the country is infused with a network of Communist agents, just as in the old days it was infiltrated by Jesuit agents, so that the whole apparatus of education, religion, the press, and the mass media is engaged in a common effort to paralyze the resistance of loyal Americans.

Perhaps the most representative document of the McCarthyist phase was a long indictment of Secretary of State George C. Marshall, delivered in 1951 in the Senate by senator McCarthy, and later published in a somewhat different form. McCarthy pictured Marshall was the focal figure in a betrayal of American interests stretching in time from the strategic plans for World War II to the formulation of the Marshall Plan. Marshall was associated with practically every American failure or defeat, McCarthy insisted, and none of this was either accident or incompetence. There was a "baffling pattern" of Marshall's interventions in the war, which always conduced to the well-being of the Kremlin. The sharp decline in America's relative strength from 1945 to 1951 did not "just happen"; it was "brought about, step by step, by will and intention," the consequence not of mistakes but of a treasonous conspiracy, "a conspiracy on a scale so immense as to dwarf any previous such venture in the history of man."

Today, the mantle of McCarthy has fallen on a retired candy manufacturer, Robert H. Welch, Jr., who is less strategically placed and has a much smaller but better organized following than the Senator. A few years ago Welch proclaimed that "Communist influences are now in almost complete control of our government"—note the care and scrupulousness of that "almost." He has offered a full scale interpretation of our recent history in which Communists figure at every turn: They started a run on American banks in 1933 that forced their closure; they contrived the recognition of the Soviet Union by the United States in the same year, just in time to save the Soviets from economic collapse; they have stirred up the fuss over segregation in the South; they have taken over the Supreme Court and made it "one of the most important agencies of Communism."

Close attention to history wins for Mr. Welch an insight into affairs that is given to few of us. "For many reasons and after a lot of study," he wrote some years ago, "I personally believe [John Foster] Dulles to be a Communist agent." The job of Professor Arthur F. Burns as head of Eisenhower's Council of Economic Advisors was "merely a cover-up for Burns's liaison work between Eisenhower and some of his Communist bosses." Eisenhower's brother Milton was "actually [his] superior and boss within the Communist party." As for Eisenhower himself, Welch characterized him, in words that have made the candy manufacturer famous, as "a dedicated, conscious agent of the Communist conspiracy"—a conclusion, he added, "based on an accumulation of detailed evidence so extensive and so palpable that it seems to put this conviction beyond any reasonable doubt."

Emulating the Enemy

The paranoid spokesman sees the fate of conspiracy in apocalyptic terms—he traffics in the birth and death of whole worlds, whole political orders, whole systems of human values. He is always manning the barricades of civilization. He constantly lives at a turning point. Like religious millennialists he expresses the anxiety of those who are living through the last days and he is sometimes disposed to set a date for the apocalypse. ("Time is running out," said Welch in 1951.

“Evidence is piling up on many sides and from many sources that October 1952 is the fatal month when Stalin will attack.”)

As a member of the avant-garde who is capable of perceiving the conspiracy before it is fully obvious to an as yet unaroused public, the paranoid is a militant leader. He does not see social conflict as something to be mediated and compromised, in the manner of the working politician. Since what is at stake is always a conflict between absolute good and absolute evil, what is necessary is not compromise but the will to fight things out to a finish. Since the enemy is thought of as being totally evil and totally unappeasable, he must be totally eliminated—if not from the world, at least from the theatre of operations to which the paranoid directs his attention. This demand for total triumph leads to the formulation of hopelessly unrealistic goals, and since these goals are not even remotely attainable, failure constantly heightens the paranoid's sense of frustration. Even partial success leaves him with the same feeling of powerlessness with which he began, and this in turn only strengthens his awareness of the vast and terrifying quality of the enemy he opposes.

The enemy is clearly delineated: he is a perfect model of malice, a kind of amoral superman—sinister, ubiquitous, powerful, cruel, sensual, luxury-loving. Unlike the rest of us, the enemy is not caught in the toils of the vast mechanism of history, himself a victim of his past, his desires, his limitations. He wills, indeed he manufactures, the mechanism of history, or tries to deflect the normal course of history in an evil way. He makes crises, starts runs on banks, causes depressions, manufactures disasters, and then enjoys and profits from the misery he has produced. The paranoid's interpretation of history is distinctly personal: decisive events are not taken as part of the stream of history, but as the consequences of someone's will. Very often the enemy is held to possess some especially effective source of power: he controls the press; he has unlimited funds; he has a new secret for influencing the mind (brainwashing); he has a special technique for seduction (the Catholic confessional).

It is hard to resist the conclusion that this enemy is on many counts the projection of the self; both the ideal and the unacceptable aspects of the self are attributed to him. The enemy may be the cosmopolitan intellectual, but the paranoid will outdo him in the apparatus of scholarship, even of pedantry. Secret organizations set up to combat secret organizations give the same flattery. The Ku Klux Klan imitated Catholicism to the point of donning priestly vestments, developing an elaborate ritual and an equally elaborate hierarchy. The John Birch Society emulates Communist cells and quasi-secret operation through “front” groups, and preaches a ruthless prosecution of the ideological war along lines very similar to those it finds in the Communist enemy.* Spokesmen of the various fundamentalist anti-Communist “crusades” openly express their admiration for the dedication and discipline the Communist cause calls forth.

On the other hand, the sexual freedom often attributed to the enemy, his lack of moral inhibition, his possession of especially effective techniques for fulfilling his desires, give exponents of the paranoid style an opportunity to project and express unacknowledgeable aspects of their own psychological concerns. Catholics and Mormons—later, Negroes and Jews—have lent themselves to a preoccupation with illicit sex. Very often the fantasies of true believers reveal strong sadomasochistic outlets, vividly expressed, for example, in the delight of anti-Masons with the cruelty of Masonic punishments.

Renegades and Pedants

A special significance attaches to the figure of the renegade from the enemy cause. The anti-Masonic movement seemed at times to be the creation of ex-Masons; certainly the highest significance was attributed to their revelations, and every word they said was believed. Anti-Catholicism used the runaway nun and the apostate priest; the place of ex-Communists in the avant-garde anti-Communist movements of our time is well known. In some part, the special authority accorded the renegade derives from the obsession with secrecy so characteristic of such movements: the renegade is the man or woman who has been in the Arcanum, and brings forth with him or her the final verification of suspicions which might otherwise have been doubted by a skeptical world. But I think there is a deeper eschatological significance that attaches to the person of the renegade: in the spiritual wrestling match between good and evil which is the paranoid's archetypal model of the world, the renegade is living proof that all the conversions are not made by the wrong side. He brings with him the promise of redemption and victory.

A final characteristic of the paranoid style is related to the quality of its pedantry. One of the impressive things about paranoid literature is the contrast between its fantasied conclusions and the almost touching concern with factuality it invariably shows. It produces heroic strivings for evidence to prove that the unbelievable is the only thing that can be believed. Of course, there are highbrow, lowbrow, and middlebrow paranoids, as there are likely to be in any political tendency. But respectable paranoid literature not only starts from certain moral commitments that can indeed be justified but also carefully and all but obsessively accumulates "evidence." The difference between this "evidence" and that commonly employed by others is that it seems less a means of entering into normal political controversy than a means of warding off the profane intrusion of the secular political world. The paranoid seems to have little expectation of actually convincing a hostile world, but he can accumulate evidence in order to protect his cherished convictions from it.

Paranoid writing begins with certain broad defensible judgments. There was something to be said for the anti-Masons. After all, a secret society composed of influential men bound by special obligations could conceivably pose some kind of threat to the civil order in which they were suspended. There was also something to be said for the Protestant principles of individuality and freedom, as well as for the nativist desire to develop in North America a homogeneous civilization. Again, in our time an actual laxity in security allowed some Communists to find a place in governmental circles, and innumerable decisions of World War II and the Cold War could be faulted.

The higher paranoid scholarship is nothing if not coherent—in fact the paranoid mind is far more coherent than the real world. It is nothing if not scholarly in technique. McCarthy's 96-page pamphlet, *McCarthyism*, contains no less than 313 footnote references, and Mr. Welch's incredible assault on Eisenhower, *The Politician*, has one hundred pages of bibliography and notes. The entire right-wing movement of our time is a parade of experts, study groups, monographs, footnotes, and bibliographies. Sometimes the right-wing striving for scholarly depth and an inclusive world view has startling consequences: Mr. Welch, for example, has charged that the popularity of Arnold Toynbee's historical work is the consequence of a plot on the part of Fabians, "Labour party bosses in England," and various members of the Anglo-American "liberal establishment" to overshadow the much more truthful and illuminating work of Oswald Spengler.

The Double Sufferer

The paranoid style is not confined to our own country and time; it is an international phenomenon. Studying the millennial sects of Europe from the eleventh to the sixteenth century, Norman Cohn believed he found a persistent psychic complex that corresponds broadly with what I have been considering—a style made up of certain preoccupations and fantasies: "the megalomaniac view of oneself as the Elect, wholly good, abominably persecuted, yet assured of ultimate triumph; the attribution of gigantic and demonic powers to the adversary; the refusal to accept the ineluctable limitations and imperfections of human existence, such as transience, dissention, conflict, fallibility whether intellectual or moral; the obsession with inerrable prophecies...systematized misinterpretations, always gross and often grotesque."

This glimpse across a long span of time emboldens me to make the conjecture—it is no more than that—that a mentality disposed to see the world in this way may be a persistent psychic phenomenon, more or less constantly affecting a modest minority of the population. But certain religious traditions, certain social structures and national inheritances, certain historical catastrophes or frustrations may be conducive to the release of such psychic energies, and to situations in which they can more readily be built into mass movements or political parties. In American experience ethnic and religious conflict have plainly been a major focus for militant and suspicious minds of this sort, but class conflicts also can mobilize such energies. Perhaps the central situation conducive to the diffusion of the paranoid tendency is a confrontation of opposed interests which are (or are felt to be) totally irreconcilable, and thus by nature not susceptible to the normal political processes of bargain and compromise. The situation becomes worse when the representatives of a particular social interest—perhaps because of the very unrealistic and unrealizable nature of its demands—are shut out of the political process. Having no access to political bargaining or the making of decisions, they find their original conception that the world of power is sinister and malicious fully confirmed. They see only the consequences of power—and this through distorting lenses—and have no chance to observe its actual machinery. A distinguished historian has said that one of the most valuable things about history is that it teaches us how things do not happen. It is precisely this kind of awareness that the paranoid fails to develop. He has a special resistance of his own, of course, to developing such awareness, but circumstances often deprive him of exposure to events that might enlighten him—and in any case he resists enlightenment.

We are all sufferers from history, but the paranoid is a double sufferer, since he is afflicted not only by the real world, with the rest of us, but by his fantasies as well.

† [Richard Hofstadter](#) is DeWitt Clinton Professor of American History at Columbia University. His latest book, "[Anti-intellectualism in American Life](#)," was awarded the Pulitzer Prize for General Nonfiction earlier this year. This essay is adapted from the Herbert Spencer Lecture delivered at Oxford University in November 1963.

* Many anti-Masons had been fascinated by the penalties involved if Masons failed to live up to their obligations. My own favorite is the oath attributed to a royal archmason who invited "having my skull smote off and my brains exposed to the scorching rays of the sun."

* In his recent book, *How to Win an Election*, Stephen C. Shadegg cites a statement attributed to Mao Tse-tung: "Give me just two or three men in a village and I will take the village." Shadegg comments: "In the Goldwater campaigns of 1952 and 1958 and in all other campaigns where I have served as consultant I have followed the advice of Mao Tse-tung." "I would suggest," writes senator Goldwater in *Why Not Victory?* "that we analyze and copy the strategy of the enemy; theirs has worked and ours has not."

The Paranoid Style in American Politics [wikipedia](#)

The Paranoid Style in American Politics: And Other Essays [amazon](#) [barnes&noble](#)

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Thursday, August 19, 2010

[SPLC: Top 10 Right-Wing Conspiracy Theories](#)

Top 10 Right-Wing Conspiracy Theories

By Alexander Zaitchik [article link](#) [article link](#)

Southern Poverty Law Center | AlterNet

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Conspiracy theorizing has flourished as a virtual art form in all nations and across all political persuasions. But the American radical right has to be considered a strong contender for the title of modern conspiracy champion. A vast body of academic literature exists exploring this history, of which Richard Hofstadter's 1964 essay, "[The Paranoid Style in American Politics](#)" is the most famous. Hundreds of books and articles have chronicled the rise (and fall) of an unceasing march of disparate conspiracy-based movements that, at different points in American history, have trembled before and warned against imaginary threats posed by Catholics, Mormons, Jews, American Communists, Freemasons, bankers, and U.S. government officials and agencies.

Scholars continue to debate the psychological and sociological origins of conspiracy theories, but there is no arguing that these theories have seen a revival on the extreme right in recent years. Over the last two decades, a far-right conspiracy culture of self-proclaimed "Patriots" has emerged in which the United States government itself is viewed as a mortal threat to everything from constitutional democracy to the survival of the human race. This conspiracy revival -- which has been accompanied by the explosive growth of Patriot groups over the last year and a half -- kicked into overdrive with the 2008 election of President Barack Obama, who is seen by Patriots as a foreign-born Manchurian candidate sent by forces of the so-called "New World Order" to destroy American sovereignty and institute one-world socialist government.

Since Obama's election, the constituent theories within the overarching narrative of the New World Order have increasingly made inroads into the mainstream national discourse. Thanks to conservative cable news hosts like Glenn Beck (of Fox News) and Lou Dobbs (formerly of CNN), conspiratorial rants about FEMA concentration camps and the "North American Union" have been beamed directly into the living rooms of millions of Americans. Websites popular with Tea Party conservatives, meanwhile, have further stoked fears of a socialistic one-world government takeover by "un-American"

forces. Joseph Farah's WorldNetDaily.com, for example, has grown its influence by peddling paranoia about the president's birth certificate and AmeriCorps' "domestic armies." Earlier this year, the John Birch Society, a group with a long history of hatching and promoting wild conspiracy theories (including the idea that President Eisenhower was a communist agent), co-sponsored the Conservative Political Action Conference, an annual powwow of leading conservatives and Republican Party figures. Speakers at this year's conference included such mainstream names as Washington Post columnist George Will, former GOP presidential candidate Mike Huckabee and Republican House Minority Leader John Boehner.

Here is a compilation of 10 of the most popular conspiracy theories currently circulating on the radical right and, increasingly, on points of the political spectrum much too close to the center for comfort.

1. Chemtrails

In the world of Patriot antigovernment paranoia, New World Order forces attempt to manipulate and control the unwitting population from every conceivable source and direction -- from the images on your television screen to the very water that comes out of your kitchen tap. In recent years, the New World Order has been meddling most nefariously from above, high among the clouds.

Few Internet-age antigovernment conspiracies have spread as quickly or as widely as the idea of "chemtrails": the belief that air and water vapor contrails that form in the wake of high-altitude aircraft are really clouds of toxic soup being deliberately sprayed by hundreds, if not thousands, of secret government planes executing the designs of the New World Order. What is the insidious purpose of the chemtrails program? It depends which paranoid Patriot you ask. The most popular theories include population control, weather manipulation, and outright human extermination. If, as some cultural historians suggest, the UFO sightings of the 1940s and 50s were the skyward projection of early atomic-age fears, chemtrails are the climate-change-age corollary, with cultural panic over pollution and strange weather mixing with deeper traditions of Patriot antigovernment animus.

Hundreds of websites currently peddle chemtrails theories, along with books, DVDs and all manner of survivalist gear. They maintain that toxic clouds in the sky are easily distinguished from normal contrails by their longer duration and expansive dissipation patterns. Most of the spraying is believed to take place at night over the population centers of the NATO countries, especially the United States.

Who, exactly, is responsible for the program? There are conflicting schools of thought here as well. But among Patriot groups it is generally agreed that some alignment of New World Order lords -- sometimes referred to as the Illuminati -- is busy spraying cities and towns with pathogens. In the grimmest of the scenarios, the spraying represents the first of a two-stage depopulation program. Stage one involves spreading pathogens to weaken humanity's collective immune system; once general T-cell weakness is attained, goes the theory, we can expect aerial dispersal of smallpox or anthrax to finish us off.

Fear over chemtrails long ago spread beyond the Patriot fringe. Twenty years ago, the buzz surrounding chemtrails had grown to the extent that the Environmental Protection Agency, the National Aeronautics and Space Administration, the Federal Aviation Administration and the National Oceanic and Atmospheric Administration felt compelled to issue a joint "Aircraft Contrails Factsheet." The six-page illustrated report patiently explained the science of contrails, such as the role humidity plays in the variance between how long contrails linger and spread, sometimes forming cirrus cloud cover, and pointed out that they have zero impact on human health.

But as these things go, official efforts to confront the conspiracy only fueled its growth. It is today bigger than ever, commanding adherents across the globe.

2. Martial Law

If Patriot groups fear anything more than the water vapor in the sky, it is the imminent imposition of martial law. A longstanding and central plank of the Patriot catechism is the belief that one day -- very soon! -- federal forces, in league with the states, will suspend constitutional government and institute a police state.

During the first few years after the 9/11 attacks, this fear was also discussed on the left. But what was a temporary concern there has long been an absolute certainty on the far right. Today, hundreds of Patriot groups around the country are actively preparing for the declaration of martial law, some of them by mapping wilderness areas, learning how to set booby traps, studying and practicing guerrilla warfare tactics, and setting up short-wave radio communications systems. The question is not if, but when, the New World Order will come crashing down.

Patriot groups believe the legal groundwork for the inevitable imposition of martial law is being laid in Washington, within the pages of a steady stream of classified National Security documents and directives. At the local level, meanwhile, they suspect town and city governments are also in on the plan, as evidenced by their passing of emergency powers ordinances.

Once the legal mechanisms are in place, all that's needed is a "crisis trigger," for which Patriots are constantly on the lookout. Whether this trigger is real or manufactured matters less than the fact that it will succeed in frightening the population into submission and be used to justify suspension of the Constitution. This crisis trigger could take any form. Common scenarios suggested on Patriot discussion boards include economic collapse, followed by massive social unrest; a global (and likely government-created) pandemic; multiple acts of mega-terrorism (again, featuring government collusion); or possibly a fraudulent presidential election, resulting in rioting in major cities around the country.

Patriot groups often refer to the unelected junta that will rule the coming police state as a "metropolitan government." This language, like the martial law scenario, has a long pedigree. As Patriot/survivalist Don Harkin explains in the Idaho Observer, a conspiracy rag popular among militia groups: "Metropolitan government was exposed in the late 1950s by Jo Hindman. ... [Today] this unconstitutional form of government is being implemented all over the country -- particularly in the nation's more densely populated areas such as Chicago, New York, Los Angeles, Portland and Seattle."

Once the "metropolitan government" is instituted, most Patriots are certain they will immediately be rounded up and sent to internment camps -- which takes us to our next conspiracy.

3. FEMA Concentration Camps

Following the 1995 bombing of the Alfred P. Murrah Federal Building in Oklahoma City by Timothy McVeigh and Terry Nichols, the Senate Judiciary Subcommittee on Domestic Terrorism held hearings on the Patriot/militia subculture that bred and nurtured the bombers. Throughout the hearings, a running theme expressed by Patriots was a fear that "urban gangs," directed by Washington and possibly acting in concert with U.N. and foreign troops, would sweep in from the coasts, confiscate their guns, and round them up. This home-invasion force would hold down the streets during the imposition of martial law, then send the members of Patriot militias to internment camps run by the Federal Emergency Management Agency (FEMA), which most Patriot groups consider to be "the executive arm of the coming police state."

This conspiracy has recently surged in popularity, especially after the Senate in March 2009 passed the Serve America Act, the meat of which was a multi-billion-dollar expansion of AmeriCorps, a federal program that employs many inner-city youths in community service jobs. For the Patriot fringe (and media enablers like Glenn Beck), the thought of billions of dollars going to employ inner-city youth evoked images of "domestic armies." Soon, the far-right media was full of warnings about "Obama's brown shirts" and "slavery."

The renewed chatter about "FEMA concentration camps" took many forms. Glenn Beck promised to "look into it." Films such as "Camp FEMA: American Lockdown," featuring conspiracy-monger Alex Jones, have been wildly popular on conspiracy-driven websites like martiallawsurvival.com, outselling all previous conspiracy-driven pseudo-documentaries. Aerial photographs, each supposedly showing secret government holding facilities, went viral on the Web.

Of course, the photos showed nothing of the sort. A careful review of some of the photographs carried out by Popular Mechanics editor James Meigs made clear that the visual "evidence" was bogus in every instance. For example, a photograph of an alleged secret prison was actually a North Korean work camp. Other photographs showed nothing more sinister than well-known National Guard training centers and Amtrak rail yards.

Just as the agencies responsible for air travel and air quality have tried to respond to the chemtrails conspiracy allegations, so, too, has FEMA gone on record reassuring Americans that it has no intention of abrogating the Constitution or rounding up citizens. An internal FEMA memo, however, made clear that agency brass understands the losing-battle nature of trying to quell the conspiracies. "Most people know us as the agency that responds to natural disasters," the memo read. "Others believe we have a somewhat sinister role. For the latter, it is not realistic to think that we can convince them otherwise and it is advisable not to enter into debate on the subject."

4. Foreign Troops on U.S. Soil

While "urban gangs" are considered a leading candidate to enforce a New World Order (NWO) lockdown, they are not the only threatening force clouding the Patriot mind. There is also a belief on the radical right that treasonous government officials are colluding with other governments to suppress Americans with the use of foreign troops. Patriots believe this foreign assistance will be necessary due to the patriotism of America's own troops. As explained on the Patriot website libertyforlife.com, many U.S. active military personnel and veterans would likely refuse orders to suppress the rights of their fellow citizens, and so "the US/NWO/UN government is importing foreign troops into the USA to do what US soldiers did to Iraq." Among the many Patriot groups dedicated to resisting this is the Oath Keepers, made up of veteran and active-duty U.S. military personnel.

Whose troops, exactly, would be deployed here? Those of whichever allies the U.S. is partnering with at any given moment. For example, Patriot sites were atwitter with news that, in July 2009, FEMA organized a terrorist-response exercise in conjunction with troops from 14 allied countries, including Australia, Canada, Mexico and the United Kingdom.

After the 2009 exercise, the Web burst with YouTube clips attempting to alert people to the sinister presence of foreign troops. Like other popular conspiracies to see a revival in recent years, this one is hardly new. In 1997, one Patriot blogger warned that Red Chinese troops would be allowed to take over America. The fevered language of this Clinton-era theorist nicely captures the frantic energy that has always defined Patriot conspiracy culture, as well as the racial dimension never far from the surface of so many conspiracies:

"During the 1950s, the elitists planning for world government made plans to use occupation forces in every country that did not submit to their greedy, arrogant ambitions. Their plan called for using Chinese troops in America... . Now that American soldiers have been used in Kuwait, Somalia, Haiti, Bosnia, and Kosovo, a precedent has been set to bring the red Chinese troops here. The UN could justify such an action if the Black Muslims instigate a race war. I expect this scenario if the Democrats loose [sic] the White House and Congress in the 2000 elections. Comrade Clinton could not be slicker in making himself Commandant of Gulag America."

5. 'Door-to-Door' Gun Confiscations

One of the defining features of Patriot/militia subculture is an obsession with firearms. Patriot groups stockpile them, train using them, and, perhaps most of all, worry about losing them. Any attempt to restrain their gun rights is viewed as the thin-edge-wedge of a New World Order crackdown. Patriots believe it inevitable that NWO forces in black masks and jackboots -- and possibly UN blue helmets -- will one day be sent door to door to take away their weapons by force. This fear is also stoked by mainstream figures within the conservative movement. Wayne LaPierre, the president of the National Rifle Association, a major player in the Republican Party coalition, is the author of a book entitled, *The Global War on Your Guns: Inside the UN Plan To Destroy the Bill of Rights*. In 2006, Louisiana Republican Sen. David Vitter attached an amendment to a domestic-security spending bill that prohibited the confiscation of legally owned guns during an emergency. The measure passed by a vote of 84-16.

Within Patriot subculture, the gun-confiscation fear sometimes dovetails with other conspiracies of an anti-Semitic flavor. Proponents of gun control in these instances are seen as representing a New World Order cabal run by Jews. At the website *Real Zionist News*, for example, a New York State gun control law aimed at protecting police officers was described as "the first step toward confiscation." According to the site, "The real agenda is to disarm law-abiding GENTILES, whom Zionist Jews fear will soon discover Jewry's anti-American, freedom-hating mission."

6. 9/11 as Government Plot

The Sept. 11, 2001, terror attacks on New York City and Washington, D.C., were seen by both the far left and far right as fitting the bill for an intentional "crisis trigger." In the weeks and months after the attacks, a subculture of "9/11 Truthism" emerged in which the attacks were seen as anything but a simple case of well-trained Al Qaeda operatives flying planes into landmark buildings. Instead, "truthers" argued that the World Trade Center buildings were destroyed by controlled demolitions, that a missile brought down United Airlines 93, and that a missile -- and not an airliner at all -- struck the Pentagon. Who was responsible? The U.S. government, of course. On the far left, the reason seen for attacking the American people was to justify a perpetual state of war; on the far right, it provided an excuse for the government to, at long last, institute a police state.

On both extremes, a distinct current of anti-Semitism runs through 9/11 conspiracies. Especially in the right-wing variants associated with Patriot groups -- and in a number of radical-right black separatist group as well -- the central agents are often very pointedly described as either high officials of Jewish descent or outright Israeli agents. Another feature of anti-Semitic 9/11 conspiracies is the popular claim that 4,000 Israelis and Jews did not show up for work at the World Trade Center on the morning of the attacks. The origins of that conspiracy theory appear to have come from a statement by the Israeli Foreign Ministry that some "4,000 Israelis" were in the New York and Washington areas the day of the attacks. Here again, we see how a misread or misconstrued fact can be distorted through paranoia and multiplied by the power of the Internet, allowing totally unfounded rumors to travel the globe at warp speed.

For many Patriot groups dedicated to the fight against the New World Order -- often referred to as "American Revolution II" -- the American people have been denied the truth about the 2001 attacks by "the New World Order-controlled corporatist-Jewish media."

Of course, when this media does mention 9/11 truther claims, this, too, is seen as evidence of a conspiracy within a conspiracy. For example, when former White House official Van Jones was found to have signed a petition calling for an investigation into truther-related allegations, Patriots saw the subsequent media attention as a ruse. "Our patriot movements are totally being hijacked," said Jeffrey Grupp of the popular conspiracy website AntiMatterRadio.com, "not by infiltrators, but by a takeover of our patriot discussions."

That's typical of most conspiracies in the Patriot pantheon: When the mainstream media does not address the conspiracists' allegations, it is proof of their propaganda role. And when they do, it is a sign of an even more sophisticated and perfidious manipulation.

7. Population Control

For the conspiracy-minded, there is no such thing as an accidental tragedy or historical caprice. Each epidemic, mass industrial poisoning and medical advance (vaccinations, in particular) is just another highly suspicious example of the latest technologies being employed to further the agenda of hidden New World Order forces.

When the fluoridation of the U.S. water supply began in the middle of the last century, proto-Patriot groups screamed of a poisonous plot by communists in high places. A half century later, when the Food and Drug Administration approved aspartame as an ingredient in numerous food items, the descendents of the anti-fluoride conspiracists sounded yet another poison-ingredient alarm. But even aspartame paled in comparison to the threat supposedly posed by the avian flu virus, which many Patriots, from the late 1990s to the present, believe to be the result of research conducted at the U.S. Army Medical Research Institute of Infectious Diseases at Maryland's Fort Detrick.

In the Patriot mind, population control is often intimately linked to gun rights. After all, they say, it was gun control that led to large-scale slaughters in nations as diverse as Idi Amin's Uganda, Josef Stalin's Russia, Adolf Hitler's Germany and Mustafa Kemal Ataturk's Turkey. American citizens, they believe, once deprived of their guns, will be next in line for a slaughter worthy of the history books.

What is the point of limiting -- or even intentionally decimating -- the U.S. population? One Patriot theory says the United Nations wants to create a "biosphere" out of most of the United States, and that eliminating the humans who put pressure on the environment will be a necessary first step.

Increasingly, devastating weather events are considered the result of government-engineered efforts to depopulate the country. In Patriot circles, Hurricane Katrina was not only seen as a pretext to begin confiscating guns, but is sometimes viewed as a man-made disaster orchestrated in secret government command centers where sophisticated high-altitude weapons control both the weather and the minds of men.

Chief among these weapons is one allegedly operating high above the earth, appropriately enough named after the instrument traditionally favored by mythological angels.

8. HAARP

This is the "Death Star" of the Patriot conspiracy galaxy, around which so many other conspiracies orbit and often intersect.

According to the U.S. government, the High-frequency Active Auroral Research Program is a joint scientific research project of the Air Force and Navy, based in Gakona, Ala., whose stated purpose is "studying the properties and behavior of the ionosphere, with particular emphasis on being able to understand and use it to enhance communications and surveillance systems for both civilian and defense purposes."

Few true-blue Patriots believe that -- and they aren't alone in their skepticism. Earlier this year, former Minnesota governor and tele-conspiracist Jesse Ventura visited the HAARP site for his TV show in an attempt to probe the official claims and find out "what's really going on." For those enthralled to a Patriot view of the world, the government's description of HAARP only scratches the surface. To the conspiracy-minded, HAARP is a government program tasked with creating secret directed-energy weapons, instruments for weather and mind control, and even potent new methods to cause earthquakes. Predictably, after January's devastating earthquake in Haiti, some Patriot sites noted that the neighboring Dominican Republic was undamaged, leading them to speculate that the U.S. government was responsible and had targeted Haiti alone -- ignoring the more relevant explanation that the Republic's capital and major population center, Santo Domingo, was 160 miles from the quake's epicenter.

Discussions of HAARP often overlap with the chemtrails conspiracy. Many Patriot sites argue that NATO aircraft are spraying the toxic soup as part of a top-secret HAARP-related weather-modification program, or are refining a new-generation of high-frequency atmospheric weapons developed at the HAARP research center. Any number of wild-eyed (and self-published) introductions to the subject of HAARP are circulating on the web; one example is HAARP: The Ultimate Weapon of the Conspiracy, by Jerry E. Smith.

9. The Federal Reserve Conspiracy

It wasn't long after its creation under Woodrow Wilson that the Federal Reserve System became a central fixture in the world of right-wing conspiracy. It was seen, rightly, as introducing European-style central banking into the United States. It was also seen, this time wrongly, as the latest form of spreading Jewish and banker control over every aspect of American life. No one did more to promote anti-Fed hysteria in the early years than automobile magnate Henry Ford, who in the 1920s penned a multi-volume, anti-Semitic conspiracy opus called *The International Jew*, in which the Fed plays a starring role.

Ford's modern-day ideological descendants in the Patriot movement continue to view the Fed -- without question, an opaque institution to most -- through a lens colored by deep suspicion, paranoia, and hatred. For many, it remains the ultimate symbol of New World Order power, in both Jewish and non-Jewish variants. Nor is anti-Fed paranoia limited to the Patriot fringe. Both the Idaho-based neo-Nazi group Aryan Nations and the black separatist Nation of Islam have claimed significance for the fact that the Federal Reserve System and the Anti-Defamation League both were founded in 1913.

In May 2009, a group of leading radical rightists convened on the South Georgia key known as Jekyll Island, where 100 years earlier bankers and government officials first hashed out plans for what became the Federal Reserve System. This meeting played a key role in launching the current resurgence of militias. Less than five months into the Obama Administration, the Jekyll Island conclave warned of "increasing national instability," worried about the coming New World Order, denounced secret schemes to merge Canada, Mexico and the United States, and furiously attacked the President Barack Obama's "socialized" policies.

Which leads, appropriately, to our final top conspiracy.

10. The North American Union

Since the passage of NAFTA in 1993, fears of economic dislocation and loss of sovereignty have animated both sides of the political spectrum. On the left, these fears are centered on the growth of transnational corporate power at the expense of U.S. labor and national policy. In some circles on the right, the trade bill is seen as the beginning of the so-called "North American Union" (NAU), the goal of a secret plan to merge the United States with Mexico and Canada and, in the process, eliminate sovereign government for each country. It is also a dominant conspiracy theory animating the hard-line anti-immigration movement, which overlaps heavily with Patriot territory.

As proof of the NAU plot, left- and right-wing conspiracy theorists typically point to the Security and Prosperity Partnership (SPP), a series of working groups between the countries of North America to study regulatory cooperation in transportation, energy, aviation, the environment and more. To many adherents, participants at these meetings plot how best to send millions of Mexico's citizens to the United States, erect international courts designed to overrule and undermine American law, and pass continental hate crime laws that will send anti-gay Christian preachers to prison, and more.

In recent years, the paranoia about the SPP process has become so intense that a proposed highway project linking Canada, Mexico and the United States -- the NAFTA-inspired Canamex Corridor concept which has managed only 85% completion after 15 years of planning -- is seen as part of an evil design that will end with the Mexican government seizing control of Kansas City's Missouri River port. Other conspiracy theorists fear that a new currency, the "Amero," will displace American dollars -- though no U.S. official of even marginal influence has ever proposed such a thing. (This last fear is odd coming from Patriot circles that otherwise have no love for Federal Reserve-issued greenbacks.)

As with so many conspiracies, the NAU plot is often inflamed by real news items that are seen as vastly more significant than they really are. This is especially true when the news items involve traditional New World Order bogeymen. In 2005, for example, when the Council on Foreign Relations released a document entitled "Building a North American Community" -- calling for exploring the idea of further integration of Canada, the United States and Mexico -- Patriot sites responded as if the report were a New World Order directive, spelling the imminent end of national sovereignty.

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Intelligence Report [web page](#) Issue Number: 139 | Fall 2010

Posted by caimbhriain myrddin at [9:54 AM](#) [0 comments](#) 

Labels: [Apocalypse](#), [Imprint](#)

Tuesday, August 17, 2010

Let Us Finally Gift The Life That Was Gifted To Us !!

The occupation of America (the public-Nation) by the United States (the private-State) MUST END - this applies to Canada as well, essentially the 51st State (has been for decades), and Britain; ALL ARE SIMILARLY OCCUPIED AND OWNED, the Anglo-American Brotherhood goes back millennia. **WE MUST RESIST: ** OUR ONLY WEAPON IS OUR REFUSAL !!** ** Violence must be avoided at all cost, the Corporate behave as beasts, we must not. Partisanship is used by those wholly corporate as it is an instrumentality of it. **A blend of Rwandan-Serbian "Tea" steeped in hate and violence will only serve corporate interests and increase our suppression and enslavement. Those who incite violence must be indicted; if death results they must be charged with inciting Genocide. An invective firestorm can only result in harm and they know it - DO NOT BE USED BY THEM !!**

We are the VALUE of the currency. The CORPORATE hold the threat of physical force over us, but we hold the the ultimate power over them, the VALUE of their riches, without us they are less than paupers. **We must take back our value and employ it for ourselves, together !! Disinvest from the Corporate, repudiate their debt and Government and invest in community. Withdraw all support and use of Federal Reserve Notes (FRN's) and associate currencies (CDN Dollar / Pound / EURO), demand employment of public monies !! Protect your neighbors from predatory banks: surround their homes and resist repossession (without violence) !! Withdraw all monies from any bank who will repossess any home !! POLICE AND MILITARY, WE ARE YOUR BROTHERS, SISTERS, SONS, DAUGHTERS, AUNTS, UNCLES, MOTHERS AND FATHERS: YOU ARE US, WE ARE YOU - STAND WITH US NOT THE CORPORATE: YOU ARE FAMILY, THEY ARE NOT (all of us are considered chattel by them - they "disowned" us as family a long time ago in order to "own" us as slaves) !! WHEN OUR RIGHTS ARE SUPPRESSED AND TRAMPLED ON SO ARE YOURS - PLEASE DO NOT PUT YOUR SOLES ON OUR SOULS !!**

Our Nations are about to collapse, their artificial supports have rotted away, have crumbled, have been hammered by willful intent, neglect and greed !! If we do not step in and assume responsibility for our safety and security we will surely perish. WE HAVE A RESPONSIBILITY TO OUR FAMILIES AND TO OURSELVES: OUR FUTURE IS OURS OR THERE WILL BE NO FUTURE !! "DO NO HARM, CAUSE NO LOSS" MUST BE REMADE AS THE COMMON LAW OF THE LAND !! The Spiritual Illness that possesses us, that occupies every facet of our lives must be cured. It is Mammon, the false-god of the Corporate. It is cured by out-going concern, forgiveness and unselfish love - well-being and salvation is the result - a gift from God (no matter your definition): if the "result" is unselfish love (giving not taking) then it is the truth - all else is error. A society of the "gift" gives life, a society of the "take" takes life. LET US FINALLY GIFT THE LIFE THAT WAS GIFTED TO US, IT IS OURS TO GIVE !!

MM meta: previously posted on May 14, 2010

Cross-Post from Mammon or Messiah research: posted on MMr April 03, 2010

Posted by caimbhriain myrddin at [8:15 AM](#) [0 comments](#) 

Labels: [Apocalypse](#), [Imprint](#)

Saturday, August 14, 2010

Negate The Claim, Take Back Your Sovereignty

MM Book 1 Chapter 5-15

The "Nation" is considered by most as an "open hand of welcome" – but the "(Nation-)State" is actually a "closed fist" (ie., "America" and the "United States" are in reality two very different perceptions/actualities/entities, though the religion of "America, the Chosen" is utilized to give/take divine sanction to/by the US); the "divinization" of the National Epic/Narrative, the "divine sanction" — War is being redefined in the public mind by "shallow" use (self-serving overt aggression) by "shallow" politicians, ie., the Iraq-Afghanistan War – evil begets evil; all sides fighting for their "God given rights" – the only innocents here are the non-combatants on both sides who are in-the-main the ones being killed; the

SAGE seek conflict and unrest as a means of controlled exploitation; take a look around, their Agenda is everywhere — War is Mammon's "consolidation mechanism"; naked overt aggression, not clothed in any accepted reason; non-justified (complicit) — WAR TO CREATE WAR !! — the progression of war, engendered conflicts as means (the interrelated events, etc.) — the Grimm (the "forces of wealth" need to extricate for their own systemic maintenance/survival (predicated upon debt/profit; exploitation is essential)); wealth protection vs. the vulgaris (the common people) !!

The Nations are in effect a "business environment" conditioned by the "social temperament" — the "elect" corporations are "economic entities" in-and-of themselves with the prerogatives once considered sanctioned by "States" only, ie., private armies and influence — corporate interest is now national interest; the SAGE are the corporate "controlling interest(s)", the "progenitor wealth" — war is a weapon of weakness and deep spiritual illness — business as "mechanism of/for life", its "growth and profit" dynamic is a cancer on the social body — the "secular church" is married to the State, the "Bride of Christ" has married the Devil instead; the concept of the separation of "Church and State" is for common consumption to ensure the State "as religion", the false, selfish and prejudiced idol-god of nationalism and patriotism — "profit" based on "debt-instruments" is systemic bondage to Mammon; business "growth" demanded to ensure "profit" of investment; Mammon's growth is a cancer on Humanity and will consume us !!

MM Book 1 Chapter 5-16

1 Cor 15:24, all rule, authority, power and establishment shall be put down: the "rape" of the earth — every human being has a sacred "being" in the eyes of God (not a "sacred being" as such, as yet, but a sacred "being") — every Human Being has "divine rights" and anyone or anything that denies such is in "violation of God" — SAGE-systemic design, development and implementation of Mammon = advocatus mamona diaboli = the satanic defender(s) of the "rights" of the FALLEN and their enslavement of mankind = their abrogation of God(-ing) as "Desposynic", their "descendant responsibility" — pre-Adamic "merchandise" systemic (Tree of Good and Evil); post-Adamic term: Tyrean (King and Princes of Tyrus); open-revolt against God's "living" systemic (Tree of Life); defeat resultant "the FALLEN" and their systemic "establishment" (First Estate corruption; systemic of death) over mankind by their Edenic deception and rejection of God's systemic — the End Times "spiritual flood" of Mammon (drowning all; Preachers of Unrighteousness), Mammon's "Corporate Giants" demanding and consuming all; Nation-States "false secular Eden's" seeking to impart "God's presence" (mimicry of; divine warrant claim) to a deceived/imprisoned populace — our civilization-systemic is a mirror image of the pre-Genesis Angelic, the Tyrean systemic of Mammon.

MM Book 1 Chapter 5-17

The flow of money from private-rich to public-poor termed socialism/communism; the flow of money from public purse to private purse termed vital recapitalization — Nation-State systemic enclosure, business environment, psychological social moulds — Mammon is about subjugation and conquest, war called "business competition", "competitive advantage", etc., and "national interest"; the wasting of humanity and the ecosystem by those willing to be possessed by the Mammon-corporate — the public (present and future) disenfranchised in total to support the private — the "faces of the devil" in the world; institutionalized evil overwhelming our shared humanity; the "State" is the "institutionalized nation" and we, as nation, are all complicit — we must understand the "social encoding", the "framework" and those who occupy the positions we accept as "part of life", the "way things are", including the "encoded faith systemics", the "god-sanction", given to, and used by Mammon [Matt 23]; our "perceptual filter(s)" must be examined and understood — the "world behind the world", the physical world is a reflection of the spiritual: Mammon, the "Faith of the Fallen", the "possession" of "spiritual wickedness"; the SAGE-Progenitors' "spiritual separation" from the rest of mankind — inhuman animalistic behaviour denotes a "spiritual vacuum" created by lust and greed — the "person" who preaches/brings "fear of God" knows nothing about God.

MM Book 1 Chapter 5-18

The "Devil" kills no man, men do; we actuate the Devil or we can actuate God — the corporate "structure" of society, roles/professions; the "State" is all about "corporate wealth" and "national debt", the enforced "privatization of wealth/profit" and the "socialization of debt/cost"; the "public-Nation" pays for and supports the "private-State"; since the "debt" can never be repaid (as Money is Debt), "income tax" is a necessity to repay the Debt as it is essentially "already

issued debt” and it is regarded and collected by the corporate-State as a “franchise fee” for “public” State-Citizenship and Benefit; the Public must pay a “fee” to access some of their God-given “rights” usurped and taken by the State — the State is “private-ownership” overriding and/or dismissing the Nation’s “public stewardship” — “religion” is the re-binding to the systemic; Mammon “is” the possession; the State is all about the controlled “structure” and “psychology” of the Nation (our “group think” and “conformity”); our physical “world view” and our spiritual “God-view”; the monetary “de-meaning” of a Human Being (in “violation of God”); defined in Mammon’s terms: “worth” for life; how can one be “Lord and Master” if everyone actually had “equal rights” in all things.

The link between our “real” world and the “artificial” systemic is our consent whether known-or-unknown; every citizen has been “capitalized” monetarily and nominally as Nation-State debt-surety (the State-issued “**Strawman**”, the “artificial you”); the SAGE Nation-State “owns” you and everything connected to you (your possessions, even children) — the systemic manipulation of the Nation is pure evil: the very “forces” that assassinated ML King in 1968 selected/placed Barack Obama into the Presidency 40 years later – Mammon or Messiah: “sell your soul to the devil” (lust) or “give it unto God(-ing)” (love); no Human “Being” has “right” to wealth when so many are in poverty (anything above need is greed); the present “spiritual war” is about consciousness, against the “faces” and “masks” of death and corruption, the very “imagery”; negate the claim, take back your sovereignty vs. an artificial systemic evoking real and deadly repercussions; violence (in any form) is a betrayal of our God(-ing) and a failure of our humanity.

Mammon or Messiah Book 1 Chapter 5 [web page](#) (widescreen)

Mammon or Messiah Book 1 [graphics](#) (widescreen)

Mammon or Messiah Book 1 [blog home](#)

It Is Time To Burn The Strawman [update1]

For Your Consideration:

- * Take a look at your Government issued I.D., License, Birth Certificate, SSN, etc.
- * Your name is written in CAPITAL letters, ie., JOHN WILLIAM DOE.
- * That is the artificial you - the corporate you - registered at birth or upon application of a SSN or SIN (in Canada).
- * The Corporate-State/Corporations can only legally contract with another fiction, thus your "STRAWMAN", the corporate NAME, the LEGAL PERSON/TRADE NAME not with your Lawful/Christian name.
- * Under the Uniform Commercial Code, the STRAWMAN is the "transmitting utility" to access goods and services, a "dummy corporation" of one, and even though you do NOT hold Title to your STRAWMAN you are responsible for the public liability associated with the "benefits" that come to you through it.

- * All law in Americanada is Corporate-Statute Law/Admiralty Law, every organization is a for-profit corporation, incl. the Police, Law Courts, Government and registered as such (Standard and Poor's). The UNITED STATES has been a corporate legal fiction for decades.
- * All your legal documents, contracts, deeds, mortgages, bank accounts, retirement funds, etc. have your STRAWMAN name on them - that is not you in the flesh-and-blood, everything you think you own - YOU DO NOT - you have legal use because you signed your name John Doe (first letter capitalized only) on the forms, ie., your checking/chequing accounts, withdrawal slips, contracts, etc.
- * Your children do not belong to you (they have their own STRAWMAN, you gave them to the State when you registered their births), neither your house, car, etc., that is why the Corporate-State can take all from you legally, including your children - all is owned by the private-State including you. They have "Title".
- * They can enforce laws over you because they own you, even laws to protect their investment (ie., seat belts, helmets).

- * You are "debt surety" on the National Debt and are listed as such at the Bank for International Settlements.
- * You pay "Income Tax" on the private currency that you are allowed to earn - and once again "you" do not own your money, you are allowed to retain and use private-State Currency because it is earned/held under a STRAWMAN and you have been granted signing authority, as privilege, as-long-as you conform.
- * That dollar bill does not say the Bank of John on it - everything held in your STRAWMAN's account can be seized or withheld at any time because, once again, IT IS NOT YOURS, NO MATTER WHAT YOU THINK.

* ALL IS CORPORATE, AND ALL THAT IS CORPORATE IS PROTECTED AND ENFORCED BY THE STATE (slaves are provided the necessities to continue working, and only that).

* Reference Black's Law Dictionary for CAPITALIZED NAMES and their meaning.

* As "debt surety" the private-State can create/borrow "in your name" \$30-50,000 each year, basically the same as your salary, and you and your children and your grandchildren are Federally mandated to pay Income Tax yearly to provide an economic foundation for the Debt created, partial payment ad infinitum (the Debt can never be repayed) - the average lifetime wage/salary expectation of a middle-class person working 40 years is between 1 and 2 Million dollars (+/- \$50,000/year) - you have no choice but to repay a portion of your wage/salary, as in-effect your money is not actually owned by you, and the "owners" require their cut or they will repossess everything that they own (everything you have).

* Trillions of Dollars can be created and your progeny are mandated as the "debt surety", perpetual slavery.

* With a population of 300M people the private-State (United States (Inc.)) - not the public-Nation of America - can theoretically create a Debt of 300 Million x 30 Thousand(+) Dollars each year = \$9,000,000,000,000 = \$9 Trillion Dollars, economic performance and/or necessity being a factor in creating a Debt of this magnitude.

* "The Powers That Be" thus can bail-out their criminality with change to spare, knowing the Systemic can absorb the debt as-long-as the public do not catch on to the mechanisms of control - the private creation of capital/national currency - ALL ON THE BACKS OF THE POPULATION IN WHO'S NAME (STRAWMAN) IT IS CREATED, AND REMEMBER, YOUR ASSET VALUE IS ACTUALLY THEIRS AND TABULATED AS SUCH.

* WE CREATE THE VERY MONIES WE SLAVE AWAY TO "EARN" FOR THE BENEFIT OF THE PRIVATE

OWNERS: The private-State borrows from a private-Corporation (The Federal Reserve System who "creates" the monies "in your name") and pays interest on the debt.

* Public-Money (Interest Free) created by the public-Nation (actual Greenbacks) would begin to remove the control of the Private from the Nation and Community - the interface between the public-Nation and the private-State, our selected-to-be-elected Government has to be purged of the Corporate, the private-State rescinded and the public-Nation reinstated, the re-birth of the American and Canadian Nations (essentially one family, brothers).

* The created and fashioned Monetary Crisis is manipulated to ensure absolute control for acquisition and globalization. Fear runs wild on Main Street while in the back rooms of Wall Street all is well - the wage-slaves underwriting the systemic.

* Other Nations "buy the debt" (as an investment, or by necessity) because the "economic engine" (that's you) will continue to run - population must be maintained or increased so that STRAWMAN issued debt and repayment (Federal Income Tax) can be maintained.

* To take back your sovereignty, to take possession of your STRAWMAN is near impossible, an Enemy of the State is not too kindly looked upon - some have achieved partial success - stories vary. You would negate any "citizenship" benefits if you were able to.

[update1]

* A "sovereign" individual is NOT a "citizen" no matter how you define it or whom you exclude; you "take back" your sovereignty by gradual disinvestment and withdrawal not by seeking drawing rights from the very state-systemic repudiated.

* There is NO Treasury Direct Account with monies available upon "redemption" of your Strawman. The SPLC (link below) is correct in their description of sovereign financial scams like "redemption."

* Slowly withdrawing from the Systemic is the first step, but TOTAL WITHDRAWAL must eventually be realized; we achieve sovereignty by LEGAL non-cooperation and refusal to participate [as much as we are able; NON-VIOLENT RESISTANCE] while at the same time building an alternative - just saying "NO" by voluntary simplicity in your everyday life is a good beginning.

* WE BUILD A NEW WORLD BY GIFTING WHAT WE HAVE, minimizing the claim of others until the claim is negated by utility of alternative / sustainable means (ie. negative-interest community currencies): pure eco-nomy, A SOCIETY OF THE GIFT !! [MM Book 1 Chapter 3-7]

* The "private" Federal Reserve Notes [FRNs] are stained and tainted with blood and oppression; they are separate from the love of God, indeed opposed to it ... Each FRN is contaminated with evil and the degree of our infection [the social control, the bondage], our social sickness, is determined by the degree [the intensity] of our contact with it. [MM Book 1

Chapter 4-12,13]

* Violence (in any form) is a betrayal of our God(-ing) and a failure of our humanity. [MM Book 1 Chapter 5-18 (above)]

* The "Game" being played, and its threats/repercussions of deflation/inflation/hyper-inflation are cruel with very real public impact - lives have been, are, and will be destroyed.

* Again, money is NOT created out-of-thin-air, it cannot be, you enable the money to be created - YOU CREATE THE MONEY - it is STRAWMAN issued, and you guarantee it as "debt-surety". We partially recognize this by taking out a car loan, mortgage, etc. Our "debt-servitude" is the "Bond", the debt-security, a life-time of labor.

* You are the "precious metal" backing the currency, your "metal" (your strength of character, your tenacity, your work ethic/need), the collective Human "Resources" of the Nation.

* The purposeful, temporary partial-destruction of the "middle-class" has been determined as the best way to achieve Global Control. As the "debt-surety" is negated so to the value of the US Dollar, precipitating the needed world crisis. Total collapse is not the objective - absolute ownership and consolidation is - the Economic Union of the US and Canada being a chief aim with the collective Natural Resources then partially underpinning the State currency to replace the lost STRAWMAN surety - Corporate Raiding at its finest. This is NOT Big Government gaining control of the corporations, this is Big Corporate in control of the Government.

* The growing "middle-class" of the more easily manipulated Asian economies who were seeded with the jobs transferred out of North America and Europe are the added "debt-surety" for the New Economy - thus global enslavement achieved.

Total disinvestment, systemic withdrawal, and repudiation of the "odious" debt is the only way to undermine and collapse this systemic. We must be preparing and prepared to accommodate the many displaced. The issue of public-monies by the public-Nation is an essential step but in the meantime, or in tandem with, community or regional currencies should be implemented. THE SLAVES MUST RISE IN NON-VIOLENT REVOLUTION (FIGURATIVELY BURNING THEIR STRAWMEN), AND TAKE BACK THEIR LIVES !!

Previously posted March 16, 2010 Mammon or Messiah research [article link](#)

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Mammon or Messiah meta

Metaphysics (Ontology, Society): Being and Knowing

Friday, August 13, 2010

We Must Demand Right Of God

MM Book 1 Chapter 3-5

WE MUST PERCEIVE ALL THINGS WITH GOD'S EYES, GOD'S DEFINITIONS – CHRIST HAS DEFINED GOD FOR US: ** GOD IS LOVE, PURE AGAPE LOVE !! ** — God is Love, giving all, taking nothing: this must be our definition also !! – “taking” what does NOT belong to you (incl., God's Name; walking in self, in vain) is theft, a violation of God, of God's character [10C]; this includes position/office, authority/rule, reputation, etc., SERVANT AUTHORITY IS AN AGAPE GIFT !! — corporate money is “worthless” to God [denominated in oppression], its business worth/value is predicated on, and maintained by, evil works: MAMMON — we “bear *our* sins, *our* shame” as a resultant of our actions, even if we are ignorant of them [Lev 5:17]; “we shall bear the sins” of “our idols” also [we are responsible, we are complicit] [Ezek 23:49]; WE WILL BEAR THE INDIGNATION OF THE LORD, BECAUSE OUR SINS ARE AGAINST HIM !! [Micah 7:9]; Christ will “bear our sins” if we allow Him [Heb 9:28], He will “heal” us !! – we will experience the shame of our sins, we will feel/bear the hurt [physically, spiritually, emotionally] of our actions, what we have done [being/doing] to others [** OUR RESULTANT **], and we will feel, experience the joy of our righteousness [Christ's righteousness gifted to us]; THIS WILL ELICIT AND STRENGTHEN OUR EMPATHIC RESPONSE AS FAMILY !!

MM Book 1 Chapter 3-6

Christ took our infirmities, and bare our sicknesses [Matt 8:17]; He has borne our griefs, and carried our sorrows [Isa 53:4]; GOD FEELS OUR PAIN [incl., our infliction of the same] AND OUR JOY, AND SO WILL WE !! – Christ Jesus is the propitiation [atonement; expiator] of our sins, for the sins of the whole world [Lexicon G2889 kosmos] [1 John 2:2]; if we keep His Commandments, if we keep His Word, WE KNOW GOD, WE PERFECT OUR LOVE [1 John 2:3,5], THE LOVE OF GOD; we walk as Christ walked [1 John 2:6]: “For this *is* the love of God, that we keep His Commandments [GOD'S AGAPE CHARACTER, the 10C]: and His Commandments are not grievous [burdensome (opposed to self; the self-conflict)]” [1 John 5:3]; “grieve not the Holy Spirit of God” [Eph 4:30] — Mankind is physically and spiritually ill, each and every one of us; CHRIST WILL HEAL US; we will “bear our unrepented sins” but the “penalty” of those sins has and will be born by Christ: 2 Cor 5:19 “To wit, that God was in Christ, reconciling the world [CHRIST KOSMOS vs. the KOSMIC CHRIST (Christ reconciled to the world, the Inc.)] unto himself, ** not imputing their trespasses unto them ** and hath committed unto us the word of reconciliation”; the “pure” word of reconciliation vs. “dialect” groups, *prejudiced* definitions/interpretations: the COG Inc. – WE ARE THE “COMMON MINISTRANTS” OF JESUS CHRIST, THE MINISTRY OF RECONCILIATION, THE VERY FAMILY OF GOD !!

MM Book 1 Chapter 3-7

Baptism is a “betrothal” [considered married], a ** one flesh ** union with Christ; we are the Bride of Jesus Christ: ONE FLESH WITH CHRIST, HIS VERY FLESH AND BLOOD !! — “increased in riches” results in self-satisfaction, an erosion of the God-need/awareness; God-ing empathy is lessened [money becomes the false "agency" of God]; ANYTHING ABOVE OUR NEED(S) MUST BE GIFTED TO MEET THE NEED OF OTHERS: our gratitude / awareness of God will grow by our God-ing, it is the *only* way to grow in the grace/knowledge of God; anything beyond need is “greed” — do we request/demand SANCTUARY from the “systemic”, do we demand RIGHT OF GOD, SABBATH COMMUNITY free from the “complicity of evil” or do we make community “within” the systemic and reduce our complicity by slowly withdrawing ?? – slowly withdrawing is the first step, but TOTAL WITHDRAWAL must eventually be realized, accomplished; the systemic “vested interest” will NOT relinquish what it has taken, a “request of withdrawal” will NOT be considered; we must pool the resources we have [give back to God what is His] and “come together” into a *PURE* SABBATH COMMUNITY [in this world (kosmos) but not *of* this world] utilizing Christ *as* Systemic,

depending on the protection of God as we gift His Rights [vs. the commodification of life] [pure Apostolic Christ-ian-ity; EKKLESIAN COMMUNITY] !! – WE BUILD A NEW WORLD BY GIFTING WHAT WE HAVE, minimizing the claim of others until the claim is negated by utility of alternative / sustainable means (ie. negative-interest community currencies): pure eco-nomy, A SOCIETY OF THE GIFT !!


MM Book 1 Chapter 3-8

The Mind of God enables us to see through and beyond the Mammon-systemic !! — mankind is to “steward” the resources of God, His resources, to supply the “needs” of humanity: the gifting of God and His blessings to all [by man in the physical and by Christ-ians in the spiritual (the God-need)] !! — war imagined and declared against our fellow-man is war imagined and declared against God !! – BLESSED ARE THE PEACE MAKERS; war is a human tragedy, it is a criminal act !! – WAR [its advocacy] MUST BE QUESTIONED, IT IS NOT AN ANSWER !! — we are complicit in the “national prejudice” and the selfishness engendered, an evil selfishness considered as “right” of God: power, privilege, position and authority [God is NOT present when these are; they are NOT bestowed by God in His service]; 1 Cor 15:24 Christ will “put down” [make void; destroy] all rule and all authority and power when He returns !! — SERVANT AUTHORITY IS THE POWER OF AGAPE LOVE !!

Mammon or Messiah Book 1 Chapter 3 [web page](#) (widescreen)

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Posted by caimbhriain myrddin at [11:34 AM](#) [0 comments](#) 

Labels: [Christ](#), [Imprint](#)

Thursday, August 12, 2010


We Must Commit "The Crime Of Christ"

MM Book 2 Chapter 8-18

Christianity articulates a very radical view: equity and righteousness – this is sedition to the business world [the very "crime" of Christ; WE MUST COMMIT "THE CRIME OF CHRIST"]; GOD-THINK vs. BUSINESS-THINK – this is anathema to the carefully maintained climate of public opinion based on fear, the very fear that would be eradicated by the equity and righteousness the fear-threat is predicated on [that equity and righteousness would take what is "rightfully" theirs] !! – the wall of oppression and ignorance holds back, shelters them from the winds of change; the manufactured, manipulated, consensus viewpoint is protected in their business interest, taking what is *not* “rightfully” theirs; the unrighteousness of MAMMON - what is rightful in the business context is NOT what is rightful in the God context !! – GOD GIVES/IS LIFE *NOT* MONEY – ** MONEY AS RIGHT [MAMMON] IS ABSOLUTE EVIL !! ** — we endure, tolerate each other, we put up with each other, as long as “they” are not too much in *our way*, or we are getting something from them, or if there is an advantage to be gained, or a law to be feared [impure, evil motives]; GOD IS PURE LOVE, PURE MOTIVE, AND SO MUST WE BE !! – if someone is regarded as “in our way” then we are regarded as “out of” God’s way, His path, in effect “in the way” of God, blocking Him; there is no “our way” as Christians, there is only God’s way: His character.

Mammon or Messiah Book 2 Chapter 8 [web page](#) (widescreen)

Mammon or Messiah Book 2 [blog home](#)

Posted by caimbhriain myrddin at [9:59 AM](#) [0 comments](#) 

Labels: [Imprint](#)

Wednesday, August 11, 2010

The Private Agency that Owns and Controls the World

The SAGE: A Private, Closed Society - The Private Agency that Owns and Controls the World

MM Addendum 1-2

An “artificial reality construct”, dependent systemic(s) defined by the corporate – we must deconstruct the construct — social “agency(-ies)”, ie., police, military, levels of government, etc., vying together and in conflict (vested interest(s)); omnipresent yet unseen, blended within the social mix - social encoding endemic (public education, private education, corporate advertising, etc., all corporate focused as the social glue/religion) — an idea(s) will find a willing/suitable mind — state(s) within the state, the corporate governing directors, private governance of the public sphere (state = enabler); the corporation is the “dominant institution” of our time; shareholder value/profit mandated by law above all other social or stakeholder considerations (3rd party/social cost “externalities”, ie., infrastructure, military/war, pollution, etc.); all other considerations (especially non-monied) dismissed or eradicated; the Inc. are unaccountable, in effect a fascist oligarchy of transnational governance: the high-priests of Mammon and the corporate masters.

MM Addendum 1-3

Who are the privileged and powerful, those whom the SAGE count as their very own ?? – those who own and direct the Federal Reserve, the central banks, the financial houses, the TNCs, the manufacturing and mining conglomerates, the media and entertainment industries, the PR firms, the agribusiness and life science firms, the public policy institutions (the think-tanks and universities), and the legal and medical establishments are what is meant by the “owning class,” the Fortune 500’s, etc. – the “ruling elites” or “ruling class” are the politically active portion of the “owning class” – they and their faithful acolytes and scribes compose the Business Roundtable, the Business Council, the Trilateral Commission, and the Council on Foreign Relations, etc., they direct the World Bank and the IMF and set the conditions for the WTO – from their ranks are recruited the Secretaries of State, Defense, and Treasury, National Security Advisors and CIA Directors, and, indeed, U.S. Senators, Presidents, and Vice Presidents – for the very top positions of state in the US/UK/EU, the ruling class is mostly self-recruiting – the SAGE are those who direct the “ruling elite” (those “holding power”), they are the “guardian elite” (“holding authority”), the self-appointed royalty of the privileged.

MM Addendum 1-4

It is often frustrating and sometimes dangerous to challenge those who own and control the land, labor, capital, and technology of society – including those seeking an equity (or ownership) position in the system (cast in thy lot among us; let us all have one purse) through the purchase of stocks and securities (they are not only paying the high price of an inflated market, but also the high price of personal enslavement to a system that cares only for its own – among whom they are not numbered – consolidating its grip on society); but, in the long run, it is even more dangerous not to challenge – many are plugged into the system willingly, but most are just caught in its grasp, increasingly crushed – popular passivity is the goal of all rulers who seek to preserve their entrenched privileges against the claims of the public – it is what they usually mean by “stability” and “order” – the real name of their system is plutocracy, rule by the wealthy few, the very “opposite” of democracy – PRIVATE GOVERNANCE (Private Interest in Public Office).

Suggestions that something is fundamentally wrong with our National systemics are more than difficult to accept; they are difficult even to reflect upon – it is far easier to live in the comfort zone and to seek some happiness in our daily lives – even in our protests (our immune responses to a sickened society) we shy away from a direct confrontation with the imposed structure – we tend to avoid the harsh implications of reality and cling to the image of the United States, Britain and Europe as basically free and democratic entities in the way that one clings to prayer beads or a good luck charm – the axioms of empire have become the axioms of faith.

MM Addendum 1-5

We live amidst massive inequality - we don't really care that most people have little power to alter the conditions of their lives – we refuse to acknowledge that the earth is dying and that we are killing it – we play games with the most horrible weapons imaginable and actually seem to take pride in our ability to end life as we know it – our unthinking celebration of individual achievement and upward mobility works to damage the life-giving ties of kinship and the bonds of community - we, as nations, accept the systematic subordination of human beings – we pretend not to understand the linkages between our comfortable standard of living and the results engendered – the visual splendor of society outshines the oppression that makes it possible.

Psalms 111:10 The fear (respect, reverence) of the LORD is the beginning of wisdom: a good understanding have all they that do his commandments: his praise endureth for ever. Proverbs 9:10 The fear of the LORD is the beginning of wisdom: and the knowledge of the holy is understanding.

Proverbs 15:33 The fear of the LORD is the instruction of wisdom; and before honour is humility. Proverbs 1:7 The fear of the LORD is the beginning of knowledge: but fools despise wisdom and instruction. Proverbs 22:4 By humility and the fear of the LORD are riches, and honour, and life.

Proverbs 8:13 The fear of the LORD is to hate evil: pride, and arrogancy, and the evil way, and the froward mouth, do I hate. Proverbs 16:6 By mercy and truth iniquity is purged: and by the fear of the LORD men depart from evil. Job 28:28 And unto man he said, Behold, the fear of the Lord, that is wisdom; and to depart from evil is understanding.

MM Addendum 1-6

The US/UK/EU political-economic systemics are not democratic systemics; their power and wealth depends upon rule by a few and the subordination of the many, and the people who run them are horrified by genuine democratic movements which aim to give majorities political and economic power, at home and abroad – in the US a battle was waged by the Framers of the Constitution to maintain between themselves as property owners and common people as non-property owners a “political separation” which could not be bridged - we call this relationship democracy and it is this vision of the world that is dangerously “inaccurate” – the Constitution was designed to ensure that the majority of citizens (without property) would not have a real voice in political affairs and it is not a coincidence that that is the case today; and the Constitution was designed to ensure that real political power in the US would always be held by the handful of very large property owners and it is not a coincidence that that is the case today – simply stated, the Constitution was designed to protect the privilege and power of large property owners and shatter the logic of the majority – the merchants, bankers, and plantation slave-owners of 1787 (on both sides of the Atlantic) have become the global corporate clan of today.

Addendum 1-3,4,5,6 Text (with additions) based on:


[USA HISTORY: A QUICK STUDY FOR STUDENTS A summary by Dr. June Scorza Terpstra, revised 2006]

[Fresia, J. 1998. Toward an American Revolution: Exposing the Constitution and Other Illusions]

[Parenti, M. 1998. America Besieged]

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Posted by caimbhriain myrddin at [11:13 AM](#) [0 comments](#) 

Labels: [Apocalypse](#), [Bloodline](#), [Genealogy](#), [Imprint](#)

Monday, August 9, 2010

Beyond The Normal Realm Of Comprehension

MM Addendum 1-9

COMPREHENSION ILLUSTRATION

The House of Israel: the US/UK/EU (Israel) Elect – the SAGE Royals, the SAGE Elders and the SAGE High Priests (Anointed Aaronic) and the Levites (called to supervise the execution of all national affairs, at the same time helping the High Priests in their fulfilment of the Tabernacle Ministry) – including the Samurai Japanese, High/Royal Russia, and Prussia (High Germany) — Rhodes Scholars (eventual unification of US-Britain a pivotal aim) — receiving the 10%, the “congregation” (ie., equity ownership; 1%=50%, 09%=50%) — the Elect, the RENOWNED of the congregation (those within the Shadow), PRINCES of the tribes of their fathers [refer to the vast amount of BI (British-Israel) literature for the biblical exegesis].

Numbers 1:1 And the LORD spake unto Moses in the wilderness of Sinai, in the tabernacle of the congregation, on the first day of the second month, in the second year after they were come out of the land of Egypt, saying, 2 Take ye the sum of all the congregation of the children of Israel, after their families, by the house of their fathers, with the number of their names, every male by their polls; 3 From twenty years old and upward, all that are able to go forth to war in Israel: thou and Aaron shall number them by their armies. 4 And with you there shall be a man of every tribe; every one head of the house of his fathers. 5 And these [are] the names of the men that shall stand with you: ... 16 These were the RENOWNED of the congregation, PRINCES of the tribes of their fathers, heads of thousands in Israel.

MM Addendum 1-10

SAGE financed “war of eradication” - WWII an extension of WWI – a contrived HOLOCAUST, using the Assyrian threat (Asshur “Feroher”, the Sacred presence), Germanic “Führer” – ie., Hitler’s bankers, US-Swiss complicity; RC Church Ratlines; selective prosecutions, complicity on a grand scale; incorporation of SS-Gestapo into Interpol; the division of Europe; Bretton Woods; the Marshall Plan (rebuild in the image and likeness), etc. — eradication of the economic slump of 1929 by a war economy; eradication of Italian Fascism and eastern european unrest; use/eradication of Germanic paganism, revived militant-religious nationalism (Nazism: Hitler “Beast, False Prophet”, 1000yr Reich, Occult “Aryan” High Priest); eradication of non-Judah eastern european Jewry; the defeat and assimilation of Samurai Japan: 1931 sep.18 Manchuria to 1945 sep.02 surrender = 14yrs ...

Tanaka Memorial; blueprint for world conquest; based on document dated May 18, 1592 – the great national hero of Japan, Hideyoshi, had set forth in this document the great national plan for world empire and setting the Mikado on the throne to rule the world – this had been a Japanese national dream for three centuries – Baron Tanaka, then Premier, presented the Tanaka Memorial as a definite blueprint for world conquest to the Mikado – this led directly to the bombing of Pearl Harbour – it was based on the religious conviction that the Mikado is the direct descendant of the Mother of Heaven – being, therefore, the SON of Heaven, the Emperor had to be established on the throne of the world to show that he is God.

MM Addendum 1-11

... the awakening and using of Soviet Russia (1922/23 Apr 16 Treaty of Rapallo – Germany-USSR; Oct 30 Mussolini forms Fascist government; Soviet States form USSR) — a CULL, esp. of Germany-USSR (75% of the european theatre) — beyond the normal realm of comprehension — Versailles Treaty, the Wilson Plan, League of Nations attempt until 1922 – 1914-1918 WWI (end of the antagonistic monarchies; the old world order (1898-1908 Boer War, Spanish-American War, the Russian-Japanese War)) – the “Stone Kingdom”, the “5th great empire”, the Kingdom of Israel filling the earth after smiting the “image upon its feet” (Nebuchadnezzar’s dream; Dan 2:34-35, 42-44) – SAGE Holy War vs. the twin (both feet of the image) pagan Beast-False Prophet threat of Japan and Germany — the “Israel Empire” fulfilling its destiny, setting up the foundation of a redeemed Israel; SAGE Armageddon 1939-45 (as understood and received then by the SAGE); (as generally understood now by secular-Christianity, the two legs of iron represent the divided Roman Empire, East and West,

while the feet and 10 toes of iron-miry clay represent the divided Roman systemic (feet) and the final ten nation states and/or combines, in a physical fulfillment of Daniel's Image: the NWO (the SAGE construct)).

MM Addendum 1-12

The SAGE agenda has repeatedly demonstrated its savagery: 75+ million killed in WWI and WWII; an estimated 80 million culled by Stalin; three million Koreans and Chinese slain in the Korean War; two million Vietnamese; tens of thousands of Iraqis murdered in the slaughter of the first Persian Gulf War, and over one million dead as a consequence of the West's starvation blockade and destruction of infrastructure; tens of thousands killed in the Balkan's and now again ten's of thousands killed in the second Iraq War, including Afghanistan; not to mention the hundreds of thousands of allied and US troops killed, who went to war in the defense of their country, unwitting pawns under SAGE control — this barbaric system of racism, oppression and mass murder has been exposed — this is dangerous knowledge — if we remain silent we give silent approval to our continued complicity (no longer unknown) in this insane-evil systemic — what are we going to do about it ?? — disinvestment and expatriation is the beginning, the first step.

Mammon or Messiah Addendum 1 [web page](#) (widescreen)

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Posted by caimbhriain myrddin at [12:23 PM](#) [0 comments](#) 

Labels: [Apocalypse](#), [Bloodline](#), [Evil](#), [Genealogy](#), [Imprint](#)

Sunday, August 8, 2010

The Primaevus Lineage: The Desposyni

Mammon or Messiah Addendum 2 excerpts:

COMPREHENSION ILLUSTRATION

Lineage: [000]

The Fallen, the former Agents of Creation (DEVOLUTION PROGENITOR / First Estate) (the Shining Ones (hued shimmering appearance)); The Anunnaki Custodians (An-unna-ki "Heaven came to Earth") (Psm 82 "Court of the Elohim"); The Angelic Host, Martian "Cydonian" civilization (pre-rebellion Terran/Terrene Atlantian Ancients); Jer 4:23-26 (Mosaic insert) Gen 1 "... the fruitful place was a wilderness, all the cities thereof were broken down ..."

—(Twyman) Anu (first God-King of Earth according to Sumerian legend)/ (Anu/Adamu(Adam))

000 Enli/Ilu-kur-gal ("Lofty One of the Mountain")/the Storm God/Jehovah/Osiris/ ((Twyman) Enlil(Abel); Enki(Cain))

000 Enki/Samael/Lord of the Earth/Set/Adon the Lord/Quinotaur ... 000 Nin-khursag (sis), "Lady of Life" (surrogate mother to Atabba and Eve, created from Human/Eljo (NV) ova fertilized by Enki (INTERVENTION PROGENITOR))

(GENESIS PROGENITOR (pre-Genesis Re-Creation/Earth "became" without form and void, erased in Adversarial Rebellion))

001 Adam/Atabba (THE GOD FAMILY SPIRITUAL COVENANT offered to Adam-Eve "beni Elohim" (Blood: OO/Rh--))

001 Chavvah/Kava/Eve (deceived by the Adversary to disobey God; Adam not deceived, but disobeyed) (I will put enmity between thee (Satan) and the woman, and between thy seed (H2233) and her seed (H2233 zera: posterity); it shall bruise thy head (SAGE intent), and thou shalt bruise his heel (track; path) (Gen 3:15 physically/spiritually)) (Edenic Sanctuary closed; Adam-Eve depart into the World (Way of the Fallen) to mix with existent re-created Human Kind; all of Humankind threaded to Adam-Eve beni Elohim at the time of the Messiah (2nd Adam), who died for "all" of Mankind)

006 Jared (200 Holy Watchers/rebel Angels descend in the days of Jared to choose wives (1 Enoch 6:6 RHC ed.)) (a dynasty of "mighty men/giants" born (spirit-flesh), evil-spirits/** ADVERSARIAL SYSTEMIC ** ("secret things"

taught)) (the rebel Watchers now sublunary (their transcendental qualities lost), mated with the daughters of Cain (Ginzberg)) (The Nephilim (not "those who were cast down" "the fallen" (-Z Sitchin, in error)), the GIANTS, the progeny of, but NOT the (un-)Holy Watchers themselves (-Michael S. Heiser/M. Jastrow) were on Earth in those days (Gen 6))

007 Enoch/Henok/Hanokh ("Enoch walked with God: and he was not; for God took him." (Gen 5:22,24 NKJV)) (Enoch taught all sons of men the ways of God and reigned as King 243 yrs; peace was throughout the earth (Jasher 3:1-12)) (Enoch chosen by God as a counter to the rebel Watchers/progeny - taught the "secret things" in a proper context) (Enoch/Anak ben Kain(-03) (Anakim "descendants of Anak", Nephilim/Watcher(?)) descent: "the elect" progeny (-Boyd Rice))

010 Menachem / Noah ("a just man, perfect in his generations. Noah walked with God." (Gen 6:9 NKJV)) (the sons of men given 120 years to (re)turn to God); Uta-Napishtim(Twyman) (Sumerian legend) (pish "fish") ("his posterity shall beget on the earth "giants", not spiritual, but carnal" (1 Enoch addendum; spiritual countenance)) ("as in the days of Noah" - the end-time "Giants", "Corporate begettall" (legal entities/beings/Beasts; 1907-2027AD))

Abram, a Chaldean of Ur, a teacher of Astrology and the Chaldean Craft in Phoenicia and Egypt (Heliopolis), the teachings of "the Watchers"/"Ir" (Hebrew), the Sumerian-Chaldean sciences (in Enochian/Essene application). Ur quite possibly the primordial city-state of the Watchers. Abram (descendant of the Giants -Eusebius), excelled all in nobility and wisdom (-pseudo Eupolemus). This man who excelled all in Chaldea was chosen and called by God to overcome and replace this very systemic with God's Way of Righteousness. This man of genetic/intellectual Enochian/Essene/(Watcher-Chaldean(?)) descent would be the progenitor of the Family-Nation Israel who would be instructed and taught to conduct themselves "As God Is", their teachers being led by the Spirit of God (their Spiritual descent), overcoming the usurpative adversarial systemic of the Agents of Creation – the "Fallen", who ultimately had rejected through pride and selfishness their very Creator.

Claiming to be like the Most High in their accomplishments (the pinnacle being the development of the Human Being), and forgetting the Author of "their very being", they ascribed to themselves a God-level existence and sought the very Throne of the Universe itself. Being defeated and cast back down to their "First-Estate", these "Fallen" now claimed the Human Family for itself, seeking to thwart Human Kind's destiny of becoming the Family of God(-Kind) for which it was designed – even to the point of the procreation of themselves instead through the Watchers lust (though not of the original Fallen Angels) (the Holy Watchers possibly coerced or deceived by the Fallen, Humankind being now physically restricted to them)), as related in Genesis 6 and the Book of Enoch, a resultant physical usurpation of the very "spiritual procreation" of God's Family – THE GENOME AND FAITH OF THE FALLEN.

-26-2 Moses m. --- (Zagwe) m2. Tarbis, Nubian (Maternal g-Aunt of Rameses II)

(19th Dynasty 03. SETI I [SETHOS] [MENMAATRE SETI] (father of Rameses II) = Thuya [A], dau of Reyja [son of Payai, a Libyan prince] & wife Thuya, dau of Bekra, # 12 [18th Dynasty] & wife Baktaten, dau of Amenhotep III, # 9 [18th-Dynasty] [note: Payai was the son of Payuti, King of Libya. The sister of Payai, namely, Iteye [Eti] "The Corpulent", was the wife and queen of Piori II, King of Kush, the parents of Tarbis, who was Moses' Nubian / Ethiopian wife] (Numbers Ch. 12)) (12th Dynasty 05. SENWOSRET III [SESOSTRIS] [KHAKAURE SENWOSRE] [note: his grand-vizier was JOSEPH of Bible fame; and, in a relief of Senwosret III it shows the arrival of a group of Semitic looking people presented to the Pharaoh; apparently, they were important enough to have their images portrayed by the Egyptians; this, is cited by some scholars as representing Israel's entry into Egypt, when Joseph brought his whole family from Canaan-Palestine to Egypt, numbering about 70 people.]) reference file: Hyksos-Ephraimite 15th, Hyksos-Judahite 16th Egyptian Dynasties (post-Joseph) (source: DH)

(Judah-Zerah (Z); Trojan Origins)

--- 061 Julius Caesar, Roman Emperor (49-44BC, d. 44BC) m. 061 Cleopatra VII, Queen of Egypt (m3.) (d. 30BC) (Hosea 11:1b "... out of Egypt have I [God] called my son.") (Jesus' paternal-maternal g-grandparents (pmGF/GM2-1))

(issue of CLEOPATRA by 3rd husband, JULIUS CAESAR: 1. CAESARION [PTOLEMY XV], mur 30BC; 2. Cleopatra "of Jerusalem" [Julius Caesar's posthumous dau], given in marriage 30BC (14/15yrs) by OCTAVIUS CAESAR to "an obscure eastern prince", identified with =1(30BC) Yakov "Nasi", the Patriarch of Jerusalem; =2(23BC) Simon III, High-Priest, also his 2nd; =3(19BC) Herod, King of Judea, his 5th wife) [note: she was JESUS' grandmother via her 1st husband, the Jewish "Nasi"; (ref: Moses, above, Hyksos (post-Joseph descendants), 33rd Egyptian Dynasty; and below, The Holy Family (sources: DH))

(NOTE: Jesus the Christ - not only Davidic-Messianic Heir but also Pharaonic and Caesaric: KING, PHARAOH, CAESAR; Christ was not only crucified as a Messianic claimant by Jewish establishment demand but also as a rival Caesaric claimant by the Roman establishment, and his Desposynic relations were in turn later targeted for extermination by various incumbent Emperors; the Christians were considered and targeted as a political-faction for supporting the rival Caesar-Christ (and His Divine claim) during numerous oppressions; 300 years later Constantine would claim his Caesaric and Desposynic (JA-Jo) Heritage as Roman Emperor and as Founder-Apostle of the Roman Catholic Church, enforcing the claimed pre-eminent authority of both as MESSIANIC CHURCH and STATE)

083d Chrotechilde of Burgundy (HG-1) m.(-C) --- Chlodovech I (Clovis), rex Francorum [SENIOR LINE] (Clotide known as "the girl of the French Vineyards") (MEROVINGIAN meaning "Vine of Mary" (various sources)) (Clovis I "the Great" of France, King (RCC recognition) m. St. Clotide de Bourgogne) (NOTE: "Merovingian" Meroving(-2) descent from JC=MM originates from Clovis I)

082 Zambor Nasciensson (Archdruid) m. (-C) 079d Ceredwin del Acqs, d'Avalon h'Eireann c415 (*) (la Dompna del Aquae: the Mistress of the Waters (LIVING WATERS))(Maison de(del) Acqs)(HG-JM "Magdalene" Lines joined) (Grail kept under the care/tutelage of -U John the Apostle (tarry-ing, alive until Christ returns; John left Patmos to establish Corbenic Castle with 077-2[002] Joshua, the first Grail King; 2 Witnesses: John/Lazarus witnessing in the spirit of Moses (withdrawal)/Elijah (return))

075-2[000]* (JM) Yakob Zebedee (=Mary Magdalene (m2.)) (-C-Apostle, martyred AD44 whereupon MM/entourage fled to Provence)

076-2 Josephes (father of Alain "Li Gros") (JM(JZ=MM)) (-C2-1-3rd to J1/sAnna; Y/J Zebedee's mother was Mariam's -C-1st)

077-2 Joshua (Jesus) dsp, first "Grail"-King, c. AD 100, built Corbenic Castle to house The Holy Grail and as the religious order's home/community ("Corbenic", is derived from "cors benoit" = "blessed body", whence the town of "Corbeni" in Picardy, France, got its name. The religious order removed to Britain in the early 500s, circa AD 519 (post-Roman occupation, under the protection of Artur I "Grail" Pendragon), and left Corbenic Castle empty (post-Clovis I (d AD 511)). The castle was razed by Charlemagne circa AD 800, IN USURPATIVE GUILT)

Trojan Origins (Judah-Zerah) (John 19:11 "power given" to Pilate (Rome) from above (Gen 49 Judah Sceptre inclusion))

“Cassibelaun, king of the Britains, to Caius Julius Caesar. we cannot but wonder, Caesar, at the avarice of the Roman people, since their insatiable thirst after money cannot let us alone whom the dangers of the ocean have placed in a manner out of the world; but they must have the presumption to covet our substance, which we have hitherto enjoy’d in quiet. Neither is this indeed sufficient: we must also prefer subjection and slavery to them, before the enjoyment of our native liberty.


Your demand therefore, Caesar, is scandalous, since the SAME VEIN OF NOBILITY, FLOWS FROM AENEAS, IN BRITONS AND ROMANS, and ONE AND THE SAME CHAIN OF CONSANGUINITY SHINES IN BOTH: which ought to be a band of firm union and friendship. That was what you should have demanded of us, and not slavery: we have learned to admit of the one, but never to bear the other. And so much have we been accustomed to liberty, that we are perfectly ignorant what it is to submit to slavery. And if even the gods themselves should attempt to deprive us of our liberty, we would to the utmost of our power resist them in defense of it. Know then, Caesar, that we are ready to fight for that and our kingdom if, as you threaten, you shall attempt to invade Britain.” (source: The Trojan Origins of European Royalty (just above))

Prince William of Hesse-Hanau was the son of Landgrave Frederick of Hesse-Cassel, of the royal family of Hesse. Prince William was a Freemason, and his younger brother Karl, was according to JEWS AND FREEMASONS IN EUROPE, 1723-1939, “accepted as the head of all German Freemasons.” Members of the Hesse dynasty have been described as the leaders of the Strict Observance (in 1782 a Masonic Congress in Wilhelmsbad, a city in the Hesse province, dropped the name “Strict Observance” and changed it to “Beneficent Knights of the Holy City”). The Hesse dynasty is connected to the “Jesuit” Illuminati (Bavarian Illuminati founded 01 May 1776). Prince William was the grandson of King George II of England. The Hesse-Cassel’s were one of the richest royal houses in Europe. Their income came mainly from the loaning-out of Hessian soldiers to foreign countries (incl., the American Revolution fighting for the British; the SAGE ensured victory over the British by manipulated use of their mercenary forces ostensibly employed (at huge profit) as their comrades-in-arms).

In 1769 Meyer Amschel Rothschild became “Crown Agent to the Prince of Hesse-Hanau”; c.1785 Carl Buderus, Chief Financial Advisor to the Prince also became an Agent for Rothschild to funnel the Prince’s business through him (not “on the sly” as the majority of histories claim; Rothschild’s appointed Primary SAGE Monetary Operons: Red (“Blood”) Shield masking the SAGE who owned and controlled the wealth; the money now the “Scarlet Thread” (soaked in blood) – the Princes’ usurp and draw blood (1776-1789 War of Independence; American colonies taken – the United Merchant-States of America). The development (and wealth-extraction) of the United Merchant-States continues with intermittent conflicts between vested-interest(s) and between those same interests and the perceived “America” of the “common” masses – their expectations. The “financial” era of 1907-14 established complete SAGE control over America – the “common” and “independent” wealth. In 1929-34 they enforced their control over the remaining hold-out “independents” (“State franchise” consolidation was completed in 1934 when the SAGE-Government decreed that private citizens could no longer hold or store Gold bullion or coin – forced FRN exchange (manipulated markets and enforced financial erasure)).

Mammon or Messiah Addendum 2 [web page](#) (wide screen)

Mammon or Messiah Addendum 1 and 2 [blog home](#)

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Labels: [Abraham](#), [Bloodline](#), [Genealogy](#), [Origins](#)

Friday, August 6, 2010

[Astrology of 2010 through the Mirror of History](#)

Astrology of 2010 through the Mirror of History

BY VERDARLUZ [article link](#)

Right before the moment of coherence is the point of maximum chaos.

Just 2 years before the prophesied Mayan calendar end date of December 21, 2012, in the summer of 2010, 2 transpersonal planets, Uranus and Pluto, 2 social planets, Jupiter and Saturn, and 2 personal planets, the Sun and Mars, will confront each other upon the Cross of Matter in one of the most intense formations in all of astrology, often experienced only once in a human lifetime, a Grand Cardinal Cross. The waiting is over....

The Cardinal signs are the initiators of the zodiac, the outward, expressive thrust of energy in each of the four elements and seasons. Hence, Aries is cardinal fire and the spark of spring. Cancer is cardinal water and ignites the summer solstice. Libra is cardinal air and marks the autumn equinox. Capricorn is cardinal earth and initiates the dark season at the winter solstice. Since they rule the seasons, the alignment of many planets upon the Cardinal signs can literally change the face of the earth. We are about to embark on a time of dramatic change, mounting tension, and the aching pulse for a whole new paradigm of human existence. Do we have a map for the mystery? Are we in completely uncharted waters?

History does in fact repeat itself, only in an updated form, with new masks, costumes, and stakes at play. Planets represent evolutionary urges or archetypal forces within our soul. All of history can be studied as a series of interdependent planetary cycles, where planets relate to each other in specific geometric formations, called Aspects, and when planets occupy particular signs or primal energies of the zodiac. By combining these two modalities of study with astrology and history, we can cultivate an elaborate toolbelt from which to foreshadow the energies approaching all of us.

In Richard Tarnas' epic study of archetypal history, *Cosmos and Psyche*, he describes the rare experiences where multiple archetypal cycles overlap, involving Saturn, Uranus, and Pluto, as begins in 2010. We find this explosive dynamic during the French Revolution, in 1929-1933, and during the mid 60's.

Of the overlapping, tense angles between Saturn, Uranus, and Pluto, Tarnas writes, "Especially problematic in such eras was the extreme intensification of both widespread revolutionary upheaval and violent authoritarian repression in a tightly bound dialectic, mutually activating each other."

The 1793-1796 combination of these three planetary forces gave birth to the Reign of Terror. Dictatorial "revolution" was assumed by the Committee of Public Safety, a term which foreshadows the current geopolitical Orwellian linguistics. This committee attempted to control the entire populace through fear mongering, pressuring neighbors and family members to inform on each other, rushing imprisonments, trials, and executions, and suppressing all women's societies, with their leaders imprisoned and guillotined. In response to this massive slaughter of the populace, the highly conservative Thermidorean Reaction took charge. This all sounds quite similar to the 2009 geopolitical rhetoric, especially in the United States.

The 1964-67 period included the outbreak and intensification of the Vietnam War along with urban riots in over 120 cities, the assassination of Malcolm X, and the stampeding repressive 'revolution' in China under Mao Tse Tung's Red Guards. All of these events led to the last years of the 60's, the psychedelic explosion of the flower power movement and Woodstock, and the further assassinations of Robert Kennedy and Martin Luther King Jr.

Within a month of 'the blackest day in stock market history, in October of 1929, Saturn, Uranus, and Pluto moved within one degree of an exact T-square formation, mirroring the 2010-11 angle of tension. This formation sets the stage for all the ensuing events of the 1930's, including the rise of dictatorial regimes, communist, nationalist, and other sociopolitical movements, labor unrest, and widespread immigration.

In the 3 above examples, we witness unforgettable pivot points in history's march which mirror back to us in this present moment, overlapping cycles and subsequent themes emerging on the planet through the entire decade of the 2010's. We will unpack all of these further, but briefly, the Saturn-Uranus cycle produces conflict between Saturnian authority's order and structure and the forces of Uranian rebellion seeking freedom and innovative change. This cycle combines with the Saturn-Pluto cycle: its widespread financial failures, the rise of totalitarian regimes, poverty, despair, and a need to study the depths of the soul. A final layer to the above complexes, are the energies erupting under the Uranus-Pluto cycle: mass movements, radical philosophies and politics, cultural upheaval, and a volcanic creative counterculture. Overwhelming, traumatic, and often catastrophic effects ripple out as sociopolitical tsunamis during this potent planetary cycle. What each of these cycles unveils to the collective psyche are systemic problems that catalyze huge breakdowns of socio-political structures, and equally massive breakthroughs in human consciousness.

The 1929-33 configuration of planets. contains a special resonance for the 2010's because of its position on the Cardinal Axis. This was the last time Uranus occupied Aries and opposed Saturn in Libra, both squaring Pluto, who was then in Cancer, the opposite sign of its 2010 transit through Capricorn. During the years surrounding the Great Depression, Pluto transited the U.S. Sun and Mercury, annihilating the very vitality (Sun) of the country and its ability to trade (Mercury).

The cardinal climax will directly challenge the majority of the U.S. birthchart. For instance, between 2008-2022, the archetypal force of Pluto will dominate the U.S. populace in a cascade of intensifying experiences that will force a complete destruction and regeneration of the United States. In succession, beginning in 2008, Pluto will oppose the U.S. Venus, Jupiter, Sun, and Mercury, in addition to squaring the U.S. Saturn and Chiron, all before climaxing in the country's Pluto return in 2022, a first in U.S. History. Stress, tension, and volatility are understatement in this scenario. Will the United States still be 'united' at this point? Will the U.S. dollar exist or signify anything? How will the citizens of the United States regenerate themselves and their country? Will there be a one-world government with one currency and what will the effect of this be? Will climate change and species depopulation force our consciousness to shift through global cataclysm? What new forms of art, what scientific discoveries, what emerging spiritualities will guide Gaia and her species through the pressures of her birth canal into self-aware, ascending beings participating in a unified, multidimensional consciousness? ...

Saturn-Pluto - an Introduction


It is important for us to begin with the Saturn-Pluto complex for a number of reasons. First, the cycle peaks during the winter of 2009-2010 and the summer of 2010 with a tense waning square formation. Secondly, Saturn-Pluto will continue through the entire decade of the 2010s, as the two planets powerfully join forces between 2019-2020, with a conjunction in Capricorn. Also, Pluto is in Saturn's sign of rulership, Capricorn through 2022, while Saturn will occupy Pluto's sign of affinity, Scorpio, between 2012-2014. That 2.5 year period will mark a mutual reception, where the two planets occupy each other's signs and work to mutually enhance and enforce their combined energies onto the planet as a whole. These two facts emphasize the importance of these archetypes to demonstrate key events erupting on the planet and within our souls over the decade of the 2010's.

Additionally, everyone on the planet will experience Saturn transiting their natal Pluto between 2004 and 2017. This can be one of the more challenging of aspects in astrology as the grime and grit and depth and mystery of our souls must be confronted and integrated. Often we are shoved to our very limits with this transit. Our core wounds are revealed and seek to catalyze a deeper breadth of self awareness, acting as transformative agents on our paths of evolution. As Saturn transits our personal Pluto, he applies pressure to our generational purposes to regenerate and rebirth an archetype.

In our studies of the Saturn-Pluto complex, we will traverse complicated, vast, and intense realms of consciousness, from the need to shift from a monetary to a resource-based economy to the psychological foundations of war. We will venture into artificial intelligence and examine expolitics - the consequences of alien contact for humanity. We will study the territory of the the soul itself by discussing the breakthrough potential of past life therapy, cathartic breathwork, shamanic journeying, and karmic astrology. We will also dive into the film, music, literature, philosophies, and psychological studies of previous Saturn-Pluto cycles, which can support us with luminous candles of insight in our journey through the dark and perplexing caverns of the Saturn-Pluto combination. ...

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Posted by caimbhriain myrddin at 8:09 PM 0 comments 

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An Alignment for Our Times: 2010

An Alignment for Our Times: 2010

by Bill Streett [article link](#)

1/13/04 | Astrology for the Soul

The beginning of the next decade has received much attention by futurists, metaphysicians, and historians of ancient civilizations. This brief but important period of time is considered by many to signal either a leap of human evolution, an exponential increase in creativity, or a time of dramatic societal change. Arguably, this time period is receiving more attention than the beginning of the millennium a few years ago as we began the new century.

Astrology also suggests that this brief time period will be an important one, as a dramatic alignment between Saturn, Pluto, and Uranus constellates at this time. Specifically, Saturn, Pluto, and Uranus form what is called a “T-Square” in which the three planets form an isosceles right triangle. Although forming an exact T-Square in the year 2010, the alignment will certainly be potent in its manifestations for a year or two on either side of 2010.

Throughout history, when Saturn, Pluto, and Uranus form hard alignments(1) such as a T-Square, a time of socio-economic and political destabilization, tension, and contraction arise. Any hard alignment involving these planets suggests a period of stress where growth and evolution is demanded yet hard to achieve. On one hand, the alignment represents a stalemate between opposing forces, and, on the other, the alignment represents a time where pressure, hardship, and frustration ultimately give birth to something radically new. Out of this alignment arises a new order, where the old order disintegrates and gives rise to new social, economic, and political visions and movements.

A cursory look at the planetary archetypes involved can explain why these times tend to be so challenging and destabilizing. Saturn symbolizes tradition, order, and limits; for all intents and purposes, Saturn represents the establishment at any given point in time. In many ways, Uranus is in complete contrast to Saturn’s order and tradition. Uranus symbolizes humanitarian progress and freedoms relative to Saturn’s restrictions and traditions. Archetypally, Uranus ushers in new changes, a heightened renewal of creativity, new reforms, and new ideals to aspire to. A person aligned with the archetype of Uranus tends to be more visionary, more idealistic, and unbound from the limits, traditions, social expectations and conservative sensibility that defines the person more attuned with the archetypal Saturn.

Arguably Pluto is the most difficult archetype to define, particularly in a limited space. Writing about Pluto is applying a rational process to a symbol that is almost wholly irrational. In a simplistic way, Pluto represents the primal, primitive survival instincts that drive and compel individual and social evolution onward. What can be expressed is that Pluto is an analogous to a will to power, which often implies a ‘power over’ or dominion over something or someone. Seen more as a process versus a steady state, Pluto symbolizes powerful times of transformation and change that occur at a fundamental level. Both terrifying and cathartic, Plutonic events are the eruption of processes that have long been gestating underground and hidden from collective consciousness.

When these planetary symbols come together in hard aspect, they are “forced to negotiate their differences” and the cross talk between these archetypes is not always polite nor productive. During these times, the socio-political dimensions of the collective approach conflict, if not crisis and breakdown. During these critical junctures in time, prevailing modes of economic and political discourse are pushed far-from-equilibrium and mounting tensions that have been ignored or repressed due to limitations of the current socio-political paradigm reach a breaking point. Simultaneously, new alternatives that range from enlightened progress to regressive barbarism rise to cope with the ensuing crises and difficulties of the time. During the period of the alignment, the problems and crises are often exaggerated or rendered more intense; real progress, forward momentum, or breakthroughs toward the challenges presented manifest after the alignment subsides.

Twice in the twentieth century have all three planets aligned in hard aspect: once in the early 1930s and again in the middle part of the 1960s. Certainly, these times were crucial in constructing the socio-political makeup of the decades that followed and were arguably the most dynamic and tumultuous years of the previous century. A look at the dynamics of these years will help to understand the themes and possibilities that lay ahead in 2010.

Late 1930-1932: Saturn-Uranus-Pluto T-Square

This T-Square in the Cardinal Signs of Capricorn, Aries, and Cancer was the symbol of economic breakdown in the Western economies. Astrologically speaking, we have an instance of the quality of dearth or scarcity associated with Saturn being ignited, empowered, and intensified by the outer planets of Uranus and Pluto. In the United States and Europe, unemployment rates reached their highest levels of the century and many people in industrialized countries experienced the bare subsistence levels typically associated with the Third World. The Great Depression effected all countries; only communist Soviet Union was able to increase industrial production levels at this time.

However, this T-Square symbol of Uranus, Saturn, and Pluto is a complex one, and one would be negligent not to broaden the scope of perspective to include how Pluto and Uranus were each adding their own archetypal dimension to the time at hand. Although the Crash in 1929 and subsequent Depression were sudden, many factors were at work years before the Depression to bring it into manifestation. The industrial boom of the 1920s helped to mask large and looming difficulties in industrialized economies. Moreover, throughout the 1920s, national economies tried to return to pre-World War One strategies that were hopelessly insufficient. Thus, although unexpected, the Depression was the result of many hidden variables that erupted at once. It is the nature of the archetype of Pluto to lay dormant for many years only to manifest in great power, not unlike a volcano or an earthquake.

The beginning of the decade also saw the emergence of the darker aspects of the collective psyche in the appearance of fascist governments, and in particular, Nazism. The scapegoating, lust for political dominance, paranoid obsession with total dictatorial control, and manipulation of mass consciousness through propaganda seen in the Third Reich are all manifestations of the lower qualities of Pluto. With Saturn and Uranus aspecting Pluto at this time, the ‘return of repressed’ elements from the shadow of the unconscious reared its ugly head.

The workings of Uranus can be observed through the quality of accelerated change of the period, as Uranus is always associated with sudden change and reversals. Certainly, the unexpected decline in the world economic situation is the most apparent corollary with this quality of Uranus. However, the acceleration of changing conditions is also noted in socio-political conditions of the day, most notably in Germany. During the time period of the T-Square, the Nazi party rose from a tiny minority with little over ten seats in the German Reichstag to becoming the majority party of the German political system—an extraordinary, sudden twist of events in European history.

1964-mid 1967: Saturn opposition to Uranus and Pluto

If the 1930s alignment brought out the face of Saturn dealing with scarcity and lack, the 1960s opposition brought out the side of Saturn dealing with convention, established values, and tradition. The period of the early 1960s saw a rise in new and unconventional ways of being in all facets of society, however, it was the mid-1960s where the real struggle between old and new, authority and youth, convention and progress came to a head. To the establishment, the wave of rising countercultural tendencies of the late 1950s and early 1960s was not going to influence and permeate cultural values without a showdown and standoff. In nearly every cultural and political arena, the mid-1960s witnessed the old guard of tradition tensely poised against the new vanguard of countercultural and progressive sympathies.

As Lyndon Johnson, Martin Luther King, and Malcolm X pushed the frontier of civil rights, race riots erupted all over the United States. In South Africa, as the government tightened its segregationist apartheid policies, resistance led by Mandela and others grew stronger. With American forces in Viet Nam intensifying, protests and civil unrest arose against a war deemed unexplainable and unviable by the majority of the American public. As self-expression and intolerance of communism increased inside the Eastern Bloc, the Soviet regime enforced harsher and stricter controls against dissention.

The greatest demonstration of tension between social and political opposites was not in the West but in China. With his hope of eradicating a rising tide against communism, Mao Tse-Tung initiated his great Cultural Revolution—a veritable civil war in which China’s political and social history and future were at stake. Mao’s enemies were not so much a political party or group but rather values, including his list of four olds: old customs, old habits, old culture, and old thinking. Anything associated with capitalist sympathies and traditional Chinese culture was to be annihilated, and Mao’s Red Guard was happy to oblige his extremism.

During the mid-1960s, progressive idealism and entrenched traditions were in heightened dialectical tension—and the main astrological alignment of the times perfectly mirrored the standoffs across the globe. Saturn, representing order, tradition, authority, fear of change, and restrictions was symbolically and literally opposite Uranus and Pluto, representing change, disorder, youthful idealism, rebellion, liberation of the oppressed and suppressed, and self-expression.

The Aftermath

The above examples demonstrate that when Uranus, Pluto, and Saturn form hard alignments, an era of socio-political destabilization and heightened cultural tensions manifest. During the early 1930s, an age of economic scarcity pressured the rise of new governments and new economic policies across the globe. In the mid-1960s, ideological tensions reached their peak surrounding issues of war, race, politics, self-expression, and economics. These alignments represent global pressure cookers wherein crucial socio-political issues smelt.

Out of this crucible, new ideologies, governments, policies, reforms, and social movements are born—and often the offspring of these alignments are a mixed blessing. After the crises of the Saturn, Pluto, and Uranus alignment of the early 1930s, the Nazi regime established its legacy of hatred, terror, and tyrannical cruelty, and much of Europe embraced fascism and totalitarian control as an answer to the economic woes of the early part of the decade. However, the destabilization and catastrophes of the early 1930s also spawned innovation, reform, and progressive humanitarianism. FDR’s “New Deal”—albeit controversial—reformed business, labor, and the American Presidency to a greater degree than any presidential policy since. Sweden—hit as hard as any nation during the worldwide depression of the time—established the very model of social democratic government and initiated public and political reforms that were way ahead of its time.

The Saturn, Pluto, Uranus Alignment of 2010

Given historical precedence and the archetypal dynamics involved, The Saturn, Pluto, and Uranus T-Square of 2010 should coincide with a period of great socio-political upheaval and destabilization, if not crisis. This alignment is arguably one of the most important astrological signatures of the first half of this century, certainly of the first three decades. This T-Square symbolically represents a turning point in which economic, cultural, and political difficulties of the last decades come to a head and demand resolution.

Out of this alchemical vessel of 2010 should arise significantly original and unprecedented social and political movements and reform. Certainly, there is a hope that what will emerge out the tensions of this time will produce greater freedoms, tolerance, peace, and prosperity. However, to remain true to past patterns, we can only say that what will materialize we be both progressive and regressive, tolerant and fascist, peaceful and oppositional—polarities that grow stronger.

If astrology is to grant anything to collective knowledge, it is the visionary capacity to see through the contingencies of history and see into forces and energies that inform and are in dialogue with our collective evolution. Whatever the period surrounding 2010 may bring—environmental catastrophe, financial collapse, political reformation and counter-reformation (or any combination thereof)—it is best not to see the events as an isolated crisis. Rather, astrology suggests that the events around 2010 should be seen upon a continuum in which tension and problems of the era demand and create growth and evolution. Thus, the astrological paradigm is not the province of Cassandra who intuit gloom and doom but is a way of seeing that potential greatness and maturity doesn’t come without growing pains and birth pangs.

(1) “hard alignments” for this article refer to the opposition and the 90-degree alignment, or square.

Astrology for the Soul [home page](#)

Posted by caimbhriain myrddin at 8:05 PM [0 comments](#) 

Labels: [Archetypes](#), [Astrology](#), [Mazzaroth](#)

August 6-7, 2010 Grand Cardinal Cross

Democratic Underground

Cardinal Grand Cross [post link](#) [article link](#)

August 06, 2010 | Democratic Underground | Reality Sandwich

The exponential acceleration and evolution is upon us.

Astrologically, the summer's Grand Cardinal Cross of 2010 far surpasses any events on the winter solstice of 2012 for catalyzing consciousness. In many ways, the whole next decade, and even the priorities and motivations for humanity's next century are being seeded in the trance-formations of 2010....

One of the great tests of transitioning into the Aquarian age will be the full embodiment of its opposite sign, Leo by each individual. We can only enter into the egalitarian, idealist vision of the cosmic Aquarian tribe if each individual discovers the Source within them, and channels their unique offerings for the healing and evolution of earth. During this Mars retrograde in Leo, and until Mars leaves Leo in late May, we should ask ourselves what specific gift can I contribute to the tribe? And how do I sabotage myself in offering this gift through impatient decision making, an insufficient strategy, or a lack of teamwork?....

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....Summer Climax: The Grand Cardinal Cross

Right before the moment of coherence is the point of maximum chaos. We are now there at the top of the roller coaster, zero point, chaos point.

Just two years before the Mayan calendar end date of December 21, 2012, in the summer of 2010, 2 transpersonal planets, Uranus and Pluto, 2 social planets, Jupiter and Saturn, and 2 personal planets, the Sun and Mars, will confront each other upon the Cross of Matter in one of the most intense formations in all of astrology, often experienced only once in a human lifetime, a Grand Cardinal Cross. The waiting is over....

The Cardinal signs are the initiators of the zodiac, the outward, expressive thrust of energy in each of the four elements and seasons. Hence, Aries is Cardinal Fire and the spark of spring. Cancer is cardinal water and begins at the summer solstice. Libra is cardinal air and marks the equinox. Capricorn is cardinal earth and initiates the dark season at the winter solstice. Since they rule the seasons, the alignment of many planets upon the Cardinal Cross can literally change the face of the earth. We are about to embark on a time of dramatic change, mounting tension, and the aching pulse for a whole new paradigm for human existence.

In his *Cosmos and Psyche*, Richard Tarnas describes the rare experiences where multiple archetypal cycles overlap, involving Saturn, Uranus, and Pluto, as begins in 2010. We find this explosive dynamic during the French Revolution, the years 1964-67, and 1929-1933.

Tarnas writes, "Especially problematic in such eras was the extreme intensification of both widespread revolutionary upheaval and violent authoritarian repression in a tightly bound dialectic, mutually activating each other."

Those specially affected by this transit, with an important role to play as initiators of this will have planets at the first degrees of the Cardinal signs and the last degrees of the mutable signs, Gemini, Sagittarius, Virgo, Pisces. There will be a surge of intense stress, motivation, and passion in the planets located at these positions. Let them be your guides for your next phase of evolution.....

....The other side of Saturn-Pluto is that an unveiling occurs. While certain people and institutions will close down in fear, many people will wake up. In 2001, many people awoke to the deception, lies, and fear-mongering of the government. Also, earlier in the year, many government and military officials announced their knowledge of alien species and UFOs on this planet, as part of the Disclosure Project. Indeed, much will be disclosed in 2010, which will serve to either traumatize or give massive epiphanies to people, depending on their perspective on the events which occur. In fact, we are being invited into the heartsource of the problems that exist. If there is a group who hates another group of people, the question to ask is why? What is the root of this issue? In this strategy the solution may be found not in the increase in security measures that obviously do not work. If other civilizations are here and want to help us in our transition to a new earth, why is this being hidden from us?

Uranus-Pluto: Talkin' Bout a Revolution

If there are more threats or another attack on this country, how will we individually and collectively react? We must build conscious, compassionate dialogues around this. If we find ourselves inside of clamp-down legislation, it will likely result in revolutionary action by U.S. citizens and different world populations this year with the Uranus-Pluto square, a five-year transit that promises to shake up every institution through rebellious movements for freedom and liberation.

....It is essential that we stay informed to stay empowered in 2010, because the rapid motion will likely feel overwhelming at times. With our willing participation and community support we can co-create the world we want to live in.

The best way of working with the intensity of this summer's energy is to do one's own alchemical and shamanic work, cleansing the old baggage, the outdated dualistic perspectives. Gratitude and forgiveness are some of the best tools for breaking through the irritable, frustrating, finger-pointing and name-calling that can occur. Aligning oneself with peaceful and creative strategies for traversing the coming changes is key. Gaia, our mother, is shapeshifting. We are her stewards. With the Bodhisattva vow to save all sentient beings, let us embrace each other, let down our defenses, and move into the unified field of love, life, and harmony.

Reality Sandwich [home page](#)

Democratic Underground [home page](#)

A letter from Susan Miller from AstrologyZone.com [article link](#)

August 3, 2010 To my Friends:

On August 6 and 7 this week we will have a configuration in deep space that astrologers call a Grand Cardinal Cross. Planets have been building up in cardinal signs lately to a very high degree. Cardinal signs are Aries, Libra, Cancer, and Capricorn. Within those signs all the elements are represented - air, fire, earth, and water. While we have seen cardinal crosses before, we have never seen one with such a large number of planets involved and in such tight mathematical degree. If you checked your August forecast on Astrology Zone, you already know this is coming up, for I discussed this at some length.

When I went on my pages on Twitter and Facebook this week, I noticed that many readers were apprehensive of the coming cardinal cross. In this letter to you, I want to assure you that the cardinal cross will be helpful. Hard aspects like the one the world is about to experience this week are meant to push us forward in a big way and help us see where we stand.

Truths will be illuminated, secrets will be exposed, and any injustices will be corrected. Under this type of configuration, we cannot deny, ignore, or hide from certain realities, but that's good, for only then can we be energized to make things better. The cardinal cross - like eclipses - often pushes us to either end of the spectrum. That means you may find events to

be either very difficult or very thrilling. Either way you will know where you stand and you will be able to plan with a greater sense of certainty. ...

... This month's cardinal cross will include Pluto, Uranus, Jupiter, Saturn, Mercury, Mars, Venus, and the transiting moon in Cancer. That's eight heavenly bodies! The only ones not involved will be the Sun, Neptune, and Mercury. That is a large degree of participation!

Technically, in order to have a true cardinal cross, you need to have four squares and two oppositions. You would see a perfect square box with an X in the middle. That's a grand cross. When the group of planets involved are all cardinal signs (Aries, Libra, Cancer, and Capricorn) you have a grand cardinal cross.

This month's grand cardinal cross is extraordinary because it will have not four squares but ten, and not two oppositions but seven. Wow, as you see, this is a very intense cardinal cross. Looking ahead 500 years, I could not find another cardinal cross involving so many planets.

Another remarkable feature of this cardinal cross is that each planet will be within five degrees of each another, and many will be in even tighter configuration, within a degree or so! Cardinal signs are VERY energetic and when they are found in very early degrees of zero to 1.5 degrees, like many of these planets will be, they epitomize the very life force. This is very powerful!

Furthermore - another point that astounded me - is that Mars will be at a very sensitive degree on August 6 and 7, unlocking the message of the June 26 lunar eclipse, or bringing more news to a situation that arose at that time.

Squares are known to present obstacles, but they also help you move forward and even turn a corner. They are a necessary part of life, for they uproot us from our complacency and shake us into awareness. You may experience a big breakthrough or the final ending of a long and debilitating circumstance.

If, for example, you have been hoping against hope that you would 1) get a generous raise even though your company is failing, or 2) see your sweetheart end his or her wild ways and suddenly show a desire to commit, or 3) get your landlord to agree to lower your rent, you will likely see the truth of the situation now and see the other's true colors. You may finally realize you may need to make other arrangements. On the other hand, if you were accused of something unfairly, the truth will come out, and you will be vindicated. View the cardinal cross as a harbinger of clarity and the purveyor of justice.

If you are a cardinal sign - Aries, Libra, Cancer, and Capricorn - you will feel this cross the most, but only if you were born at the end of March, June, September, or December. These reader birthdays will correspond to the early degrees of this group of planets.

Even if you are not born at the end of the months listed, you might still feel this cross quite strongly if you have a rising sign or a planet in one of the cardinal signs listed, and if you have those planets or rising sign in early degrees of the sign (between 0 and 5 degrees). Still, for example, a Pisces or a Virgo - two mutable signs - could be feeling general financial tensions, for example, even if they have no planets in the qualifying degrees.

Remember, however, that when planets set up "birth pangs" like these, you get results, and sometimes the results feel like a great relief. Other times, things don't quite go your way, but even so, you can find a way to fix things if you like. A lot will depend on actions and decisions you made earlier. Now that those events are maturing, they are reaching a certain critical or fruition stage. While I cannot see all in your chart, I can see your Sun and rising sign, so check my August forecast on Astrology Zone to know more about how things might play out for you.

Two particularly important planets to watch will be Saturn and Uranus, still standing approximately 180 degrees apart. Even though they had their last opposition on July 21, they are still very close. Saturn rules all that is traditional and conservative, and Uranus represents all that is new and revolutionary. As you see, these two planets are very different.

These two began confronting each other on November 4, 2008. Since then, they have been engaging in combat, separating and retreating, engaging and now finally separating. They have not had direct confrontation since 1965-1967, a time when society moved out of the roles and mood of the 1950's into a much more modern time. In the USA the changes focused on the changing role of women and African Americans in our society. Often when we are participating in big change we are too busy to notice how massive things are shifting, but in hindsight it becomes clear.

Certainly Saturn and Uranus have been keeping up the pressure to force us to decide what is valuable and to be preserved, and what is new and revolutionary and should be embraced to replace all that is outworn. As creatures of habit we tend to cling to what we know rather than try something new. The universe knows this and is currently giving us a big nudge. Saturn is about to do a similar dance with Pluto - and I will describe that situation in more detail in a subsequent newsletter to you.

While it is true, as I said earlier, that squares help us turn a corner by presenting an obstacle, you still have to keep alert, for you will be expected to show resourcefulness to steer your ship correctly out of any choppy waters that you may encounter and into smoother, warmer seas. Oppositions are just as they sound - two planets battling it out for dominance - although in all oppositions there is an equal and counteracting opportunity for cooperation and balance.

Which way things go is ultimately up to each of us, and will most often have to be viewed in the light of what has come before. No one is born "new" into a month, for we bring along all our dreams and goals, disappointments, and victories with us into each month as we go along. You are the sum total of all the decisions you have made so far in life, both little ones and big ones. This grand cardinal cross will pertain to what has come before, and of those decisions and actions, which ones demand correction in the light of changes in the world and in your life.

Everyone will likely notice some tension in the air this week in world events. In the news, we will likely see the global financial market gyrate a bit, a mirror of people's shifting emotions and reactions to what is reported in the news. You may see some wild weather patterns, too.

Here is an important point that I would like you to keep in mind. Any cross pattern isn't just operative for a day, but much, much longer into the future. Some astrologers view a cross as a mid-point, so therefore the outcome might not fully manifest for several months.

It may be helpful to look back on the last time we had a grand cross. That one was not cardinal but in fixed signs on August 17-18, 1999. Fixed signs include Taurus, Leo, Scorpio, and Aquarius. Those signs felt the changes in a powerful way in 1999, especially those readers born at the very end of their signs, in the third week of February, May, August, and November.

So in the coming week, if anything is weak and ready to break, it will. It will be obvious that the center will not hold - something has to change. Actually, that's the good news, for extreme planetary energies like the one we are about to experience will soon display any defective parts in a relationship, project, certain investment deal, or other endeavor or part of life. Those outworn or faulty elements will either spin off quickly and be discarded, or demand fixing or advice very soon. If you were deprived of reward on any level, it may come to you now.

Cardinal energy is not patient, so when the news hits, it will demand you attend to it quickly with a sense of urgency. We all will have no choice but to act under such strong gale force winds, but let's not forget that forceful, difficult aspects illuminate and clarify situations like none other. The universe will now take a strong hand in things to show us what we could not see for ourselves. Yet, as I have been saying, if you are with the wrong boss, the wrong sweetheart, the wrong investor, or in the wrong living situation (you name it - there are many possibilities), the cardinal cross may suddenly end that situation and help you get into a new one quickly.

With the planets going through such massive birth pangs, as a society, they will move us to a new and more enlightened social order. The cardinal signs born early in their signs will be at the center of all news and will see the most radical shifts - that is, if you were born at the end of March, June, September, and December, this configuration will speak to you.

We all have cardinal signs somewhere in our horoscopes, so that means everyone will feel some changes. I have written extensively in your August forecast about how you might experience the cardinal cross of August 6-7, 2010.

Best of luck, dear reader. Let me know on Facebook or Twitter how events play out for you, or by writing to me on Astrology Zone. Thank you! Sincerely, Susan Miller

SoulGardenTV [home page](#)
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The Cardinal Cross Years: 2010-12 [article link](#)

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Posted by caimbhriain myrddin at [7:59 PM](#) [0 comments](#) 

Labels: [Archetypes](#), [Astrology](#), [Mazzaroth](#)

Richard C. Cook: 2010: Humanity's Choice as Foreseen by Rudolf Steiner

2010: Humanity's Choice as Foreseen by Rudolf Steiner

by Richard C. Cook [article link](#)

Aug 04, 2010

Rudolf Steiner (1861-1925) was an Austrian philosopher and esotericist and founder of one of the key modern spiritual movements in the West. He is best known for his books and lectures before and after World War I, when he founded the Anthroposophical Society with its present-day headquarters in Dornach, Switzerland. After World War I, Steiner and his work were criticized viciously by right-wing nationalists in Germany, which caused him to give up his residence in Berlin. Among the critics was Adolf Hitler, who attacked him in print as a traitor to Germany for his efforts to promote peace.

The work of prophetic thinkers like Rudolf Steiner makes clear that the history of humanity proceeds through the evolution of consciousness, where changes take place in the psyche of people well in advance of their outward manifestations. Thus an understanding of what is happening before our eyes is never simple, nor can it be taken at face value. Discernment requires a level of knowledge that can only be achieved through study and insight.

But only an approach that penetrates deeply into human nature allows us to see the real inner causes of events. Such causes can be positive or negative, constructive or destructive. It is the genius and dilemma of man that we can choose which influences we serve. As Steiner prophesied almost a century ago, we appear today to be at a pivotal point where how we make such choices can determine the fate of the world.

It is perfectly clear that we are living in an era of technological achievement that, historically speaking, began just a short time ago. Steiner said what today is accepted as a truism: that the present era arose from discoveries in the 15th century that marked the beginning of the Renaissance, when the intellect of Western man became able systematically to apply the scientific method to phenomena of motion and matter.

The invention that made all else possible was operational by the 1450s: the printing press, first made practical by Johannes Gutenberg of Germany. Over the next four-and-a-half centuries, until the dawn of the 20th, technology surged in every field, but exploded with the near-simultaneous harnessing of electricity and the widespread exploitation of fossil fuels.

The latest phase took place long after Steiner's death: the use of electrical impulses for high-speed data processing, such that computers are rapidly taking over the human workload. With only slight exaggeration, it can be said that humans are needed less all the time, except to program the computers and keep them humming or to carry out the leftover menial labor that machines cannot yet perform.

The unsolved problem lies in the fact that no one knows how, with declining need for employment, to continue to deliver purchasing power to the jobless masses that businesses require for them to purchase the products which machines can

increasingly manufacture on their own. Until now, such purchasing power was delivered through debt-based money creation—consumer lending, mortgages against inflated home prices, etc. The collapse of this system is the cause of the current global recession and has set the stage for the huge disruptions that may come next.

Not all nations have been equal participants in the forging of the modern world that is now in crisis. The best at it have been the British and Americans, whose hegemony was established through several centuries of ruthless empire-building, followed by two world wars during which their Eurasian rivals—mainly Germany, Japan, and the Ottoman Empire—were smashed.

The Anglo-American combination, now with America supplying the muscle, is intertwined with a powerful Zionist element centered in the state of Israel but aligned with dominant domestic influences. What can accurately be called the Anglo-American-Zionist Empire is reaching today for total global domination.

The Asian nations of Japan, India, and even the somewhat restless China, have largely been incorporated into the imperial order. Latin America has long been within the American sphere of influence, and Africa is being re-colonized commercially. The Islamic world has been under imperial attack since Britain and France dismembered the Ottoman Empire after 1918.

Only the enigmatic Russians seem to stand today on the outside looking in, their nation oddly still alive and increasingly powerful after the furious financial assault from the West, leading to the “collapse” of the Soviet Union in the 1990s. This took place when a fall in world oil prices was engineered, causing the Soviet Union to lose access to hard currency.

How have the Anglo-American-Zionists come so far in what is historically such a short period of time? Two features stand out.

The first is state violence: the absolute lack of restraint in the use of weapons of destruction against non-English-speaking peoples, including the ships of war natural to seafarers and genius in the invention and utilization of guns, bombs, airplanes, and missiles. They also pioneered nuclear weapons, which only they have used against a live enemy.

The second is financialization: their ability to generate vast amounts of money through a banking system unrestrained by law, custom, or conscience, one that exercises the power to capitalize phenomenal economic and institutional growth. The basis for this power is a symbiotic relationship between big banking and big government, whereby the former can create money literally out of nothing and charge interest for its use, while loaning the latter sufficient funds to wage its wars and keep the domestic population docile and dependent through spending on social welfare programs.

The impetus for the U.S. government to spend huge amounts of fiat money for financial system bailouts, economic stimuli, etc., skyrocketed after the collapse of the housing bubble in 2007-8. The collapse led to the ongoing worldwide recession which is not and cannot be overcome through conventional means such as Keynesian deficit spending.

The rest of the world has failed to keep up with Anglo-American-Zionist proficiency and were overthrown in the wars cited above. The primary regions that might have challenged the Empire were continental Europe, with its strong historical investment in the rules and procedures of law and government, and Asia, with its spiritual traditions unsuited to unbridled commerce and warfare.

The Anglo-American-Zionists have had no such constraints, ever since King Henry VIII's epochal break with the Roman Catholic Church in the first half of the 16th century for reasons related to his six successive marriages.

This eliminated the chief obstacle in the Western world—a unified Catholic Europe—to the elevation of greed for gain to the status of a socially-approved imperative for action. The title of the celebrated book published in 1904 by German sociologist Max Weber—*The Protestant Ethic and the Spirit of Capitalism*—documented the link, if not the identical psychological sources, of the two ideologies.

The Reformation came at a key moment of history, when the technological age was receiving its formative definition. With the Reformation having a geographic base in Great Britain and Northern Europe, the rulers in those regions were able to form lasting alliances with powerful banking families who now were entirely free of the traditional Catholic opposition to usury.

Oddly, Martin Luther also was strongly against usury and other predatory trade practices but did not prevail. With the Reformation, religion as a factor in defining the morality of economics was swept away. The symbol of what now transpired was the Bank of England, established in 1694 with the aid of bankers who had come over from the Netherlands with William of Orange at the time of the Glorious Revolution.

Thus did trade and commerce backed by military might take over the world, with Great Britain at the helm. The industrial revolution made that nation a manufacturing powerhouse as well. When Britain's power declined, the U.S. was able to step in by rescuing the "Mother Country" from destruction during World Wars I and II.

After World War II, especially with the creation of the International Monetary Fund and World Bank assuring the replacement of the pound with the dollar as the world's reserve currency, the U.S. maneuvered itself into the driver's seat. But it was the same Empire, with the same aims and characteristics.

Rudolf Steiner wrote extensively about the three major elements of human life that throughout history have contributed to a balanced and sane existence whenever it could be found. His core idea was known as the Threefold Social Order.

The first element is the economic, defined as the production and distribution of commodities, which obviously prevails today as the controlling force for most societal action.

The second is the legal/governmental, where, says Steiner, the rule of law should have as its first priority the protection of human rights and of fairness and competition in manufacturing and trade.

The third is the spiritual/intellectual/cultural, allowing for the free development of individual human capabilities.

Each of these elements, said Steiner, should function independently within their own spheres. The economic sector should not try to control the government or spiritual institutions, government should not operate businesses, and the spiritual/intellectual/cultural sector, including education at all levels, should be free to propose principles and ideals for the economy and government to implement.

Unfortunately, this model has failed to be observed or even noticed by the vested interests that profit from social paralysis and breakdown.

People today are seeing their rights disappear, not only among nations over which the Anglo-American-Zionists rule politically or commercially, but even among their own domestic populations. The alliance between big banking and the government leaderships it controls throttles the legislatures and the courts where human rights should be defined and protected. Documents like the Magna Carta, the U.S. Declaration of Independence, and the Bill of Rights have been shredded. The legal profession, which should be the social guardian of human rights, sells itself to the highest bidder or acts as the prosecutor for the corporate-owned imperial state.

In the area of spiritual/intellectual/cultural life, we see the increasing standardization of government-run school systems and the suppression of all non-collectivist ideas. We see domination of higher education by corporate-sponsored foundations and think tanks, the co-optation of churches by political players who support the Empire's wars, and the push for Zionist interests in every policy area. The dumbing-down of the population by financier-owned media have turned the population into the "sheeple." Such half-human, frightened, and heavily-medicated creatures are fit only for zombie-like obedience to the imperatives of consumerism and militarism.

The importance to human life of efficient economic development, especially given the current world population, cannot and should not be denied. But the problem is not economic development per se. The machine is here to stay. Nor need we be

too sentimentally concerned about the rate of consumption, as economic output is naturally self-limiting based on resource availability.

Waste and abuse have their own built-in consequences if people are ignorant enough to brush them aside, and we all have choices in this regard. Perhaps of greater concern should be engineered scarcity, where corporations limit availability of goods and services to root out competition and fix prices.

Even more serious, Steiner wrote, is the lack of balance among the three major aspects of human endeavor, causing the destruction of human dignity and decency everywhere. If anything, conditions have gotten worse since Steiner's day.

It is the lack of balance that is pathological. It invites control of society by people completely unsuited to exercise it, due to their level of immaturity and lack of truly human qualities. In fact, many of those in charge of the Anglo-American-Zionist Empire seem anti-human in character and have been that way for a very long time. One could even hypothesize, as did Steiner, that many of them are sociopathic or even demonically-possessed.

Steiner pointed out in lectures from the early 1920s that in Great Britain and America these possessed people were managing affairs from behind the scenes through secret societies. From this observation we recognize such organizations contemporary with Steiner as the Round Table and the Society of the Elect, founded in Great Britain by Cecil Rhodes and Lord Nathan Rothschild, and the Council on Foreign Relations, established in the U.S. after World War I by Colonel Edward M. House using Morgan and Rockefeller money. House, we recall, was the power behind the throne during the presidency of Woodrow Wilson, practically becoming Wilson's "familiar spirit."

The trajectory the Empire embarked upon almost a century ago has not changed. Today the denouement is at hand. The present situation, unless sufficient numbers of people wake up to the way in which they must act immediately to ensure a balanced social order, including at least some of the controllers themselves, can end only in catastrophe, which Steiner in his writings foresaw.

In my opinion, there are four ways this possible catastrophe could come about—alone or in combination.

One is a third world war, where Russia, China, Iran, and/or other nations would make a stand against the obliteration of what remains of world culture by the Empire.

The second could be a violent worldwide revolution of the masses against all forms of economic injustice.

The third would involve a comprehensive enslavement of mankind by the imperial controllers, using advanced technological means to suppress all remaining vestiges of free thought and independent action.

The fourth may be a widespread collapse resulting in breakdown of economic systems, social anarchy, disintegration of infrastructure, and return to primitive conditions.

The elite of the Empire clearly prefer the third option and are rapidly moving toward it. But they are also well-advanced in preparing for numbers one and two. Number four is more problematical. We see those with available resources now stockpiling supplies, purchasing country property, creating arsenals of weapons, etc. Big business and big government have drawn up elaborate contingency plans, with the military prepared to institute martial law.

Many people, including so-called progressives, make the mistake of believing a fifth option lies in more control of economic, legal, and cultural matters, including education, by government. This puts them at odds with so-called conservatives, who want to reduce government funding for programs that benefit the lower- and middle-income sectors, while augmenting spending on the police and military.

Rudolf Steiner was an opponent of socialism, which as an economic system has been thoroughly discredited. It should also be clear that government involvement in any economic activity means more entrenched bureaucracy, standardization, taxes, court action, accounting overhead, forms, paperwork, police power, and stifling of innovation and initiative.

These are complicated issues, but my own view is that looking to government to rescue us is a historical dead-end and is often just an excuse for the controllers to extend their power. Many believe this is the hidden meaning of the Barack Obama phenomenon.

How else to explain how this unknown Chicago politician with a murky background came out of nowhere to attain the heights of power by repeating a one-word slogan: “Change”? Much of his campaign funding came from the financial sector that benefited when he continued Bush administration programs to bail them out after the crisis of October 2008.

The one major area where I believe government should do an about-face would be to break the monopoly held by big finance on the creation of money out of thin air which they then exploit by lending at interest. This government-chartered privilege is the bedrock of elite control.

I have written about the ways this system should be reformed, including facilitation of mutual credit clearing exchanges and acceptance of local currencies in payment of taxes. But the best way for governments to combine greater human freedom with concrete economic benefits may be through an international basic income guarantee as a means of promoting human dignity while introducing much-needed consumer purchasing power.

Fortunately for humanity, the hellish materialistic ideology that the Empire espouses, from which the tragedies of the 20th and early 21st centuries have proceeded, may be peaking. Today, increasing numbers of people have grown to feel that their being consists of more than their physical bodies or than the mere sum of their lives, in Steiner’s words, “between birth and death.”

The masses worldwide increasingly do not want war and oppose economic exploitation. It may therefore be hoped that what is now unfolding is close to the last wave of the horrible disturbances that take place between epochs.

Thus my own view is that a sixth option exists, which is divine revelation arising in a universe where the loving Creator in which a majority of mankind believes does not abandon His children. It would appear, from many indications, that the revelation Steiner forecast is already in progress. But for individuals to benefit, they must seek and find it, as it does not announce itself on billboards or in infomercials.

Steiner spoke of this revelation as a Second Coming of Christ in the Etheric. I believe this revelation is reflected in the proliferation of teachings and movements that focus on individuals entering within themselves through prayer or meditation in search of inner peace or consolation.

This new revelation may be working its way in the world in very practical ways, but always starting with changes in the psyche. Gradually a new attitude can come alive to displace a viewpoint where people worship the idols of their imagination—money, houses, bodily adornment, the people they want to possess—rather than observe the holy injunctions central to all religions to love God and to love their neighbor as themselves.

The new revelation shows up wherever people are aspiring to assure that what is produced in the area of economics does not belong just to the money-masters but to all people.

It would show itself when the world of law and government minds its own business except to assure equal rights for all, along with fairness and competition in the marketplace.

It manifests through spiritual, intellectual, and cultural striving, where the highest goal is unfettered individual expression of Self- and God-consciousness.

Again, according to Steiner, it is the spiritual sector that should give guidance to the economic and legal ones. Someday it will. A sign this is happening is the rapid growth of instantaneous communication through the internet. Whether spiritual revelation can prevent more disasters from taking place remains to be seen and may depend on how many individuals eschew despair and choose to respond to the signs of the times in new and positive ways.

The world is indeed changing, in ways different from what the imperialists have planned. They may try to wreck the world to prevent these changes, but it won't work. As Steiner and other prophetic thinkers made clear, at-one-ment is here and now. Nothing else in fact has ever really existed.

Richard C. Cook is a former federal government analyst who writes on public policy issues. His website is www.richardccook.com. His latest book is "[We Hold These Truths: The Hope of Monetary Reform](#)." He is preparing major article two-part article to appear this fall in New Dawn magazine on "Esoteric Christianity and the World Crisis."

Richard C. Cook [home page](#)

Posted by caimbhriain myrddin at [3:35 PM](#) [0 comments](#) 

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Mammon or Messiah meta

Metaphysics (Ontology, Society): Being and Knowing

Tuesday, August 3, 2010

Real Christians Fight Against Injustice

Real Christians Fight Against Injustice

Washington's Blog [blog link](#)

March 8, 2010 | Washington's Blog

Preface: If you are (1) an atheist and believe that religion is crazy or (2) of a faith that doesn't value the Bible, please remember that the overwhelming majority of Americans identify themselves as Christian, and that most people make decisions and process information based on their beliefs. As I pointed out last month:

The overwhelming majority - [75%](#) - of all Americans consider themselves to be Christian. It is irrelevant for this discussion ... whether or not those 75% are all living up to their values, whether every word of the Bible is true, whether Christianity is a detrimental force undermining democracy and reason, or whether all organized religion is a con... What is important is that most Americans are Christian, and so [I invite you to become at least a little bit "bilingual" and to] speak in language meaningful to Christians.

As James 2:20 reminds us:

Faith without works is dead.

Pulitzer Prize-winning author Chris Hedges [points out](#) that:

Anger at injustice, as Martin Luther King wrote, is the political expression of love.

In other words, having faith and love is only half of what it means to be Christian. The other half is putting that faith and love into action, by fighting for justice.

As I [wrote](#) in November:

The Bible does not counsel us to ignore the breaking of laws by the the powerful.

In fact, the Bible mentions justice over 200 times -- more than just about any other topic. The Bible asks us to do justice and to stand up to ANYONE -- including the rich or powerful -- who do injustice or oppress the people.

There have been widespread, credible allegations that Goldman Sachs and other giant banks have broken the law (see [this](#), for example).

Indeed, one of the first things God asks of us is to do justice:

He has told you, O man, what is good; and what does the Lord require of you but to do justice, and to love kindness, and to walk humbly with your God? (Micah 6:8)

While many churches and synagogues have become obsessed with other issues, many have arguably ignored this most important of God's demands of us. As pointed out by [a leading Christian ministry](#), which rescues underage girls trapped as sex slaves in third world countries:

In Scripture there is a constant call to seek justice. Jesus got upset at the Pharisees because they neglected the weightier matters of the law, which He defined as justice and the love of God . . . Isaiah 58 complains about the fact that while the people of God are praying and praying and praying, they are not doing anything about the injustice.

Should Christians just pray for justice and leave the rest to God?

That's not what the Bible asks us to do. Instead, **Hebrews 11:33 tells us that we are God's hands for dispensing justice, and God uses us to "administer justice."**

We have to "walk our talk" and put our prayers into action.

God demands that we do everything in our power to act as "God's hands" in bringing justice. And as Saint Augustine reminds us, "Charity is no substitute for justice withheld."

Please reflect on the following Scripture:

The Lord looked and was displeased that there was no justice. He saw that there was no one, He was appalled that there was no one to intervene. (Isaiah 59:15-16)

This is the only place in the Bible where the word "appalled" is used for the way God feels -- in other words, the only thing which we know God is appalled by is if people are not doing justice.

There are hundreds of other references to justice in the Bible, including:

- * Blessed are they who maintain justice (Psalm 106:3)
- * This is what the LORD says: Maintain justice and do what is right (Isiah 56:1)
- * This is what the LORD says: Do what is just and right. (Jeremiah 22:3,13-17)
- * Follow justice and justice alone. (Deuteronomy 16:19, 20)
- * For the LORD is righteous, he loves justice (Job 11:5,7)
- * Learn to do right! Seek justice (Isaiah 1:17)

So if the powerful players in the giant banks broke the laws, they must be held to account.

Manipulating Money

Moreover, there have been credible [allegations](#) that Goldman Sachs and other giant banks manipulate the currency and other markets.

As Ron Paul [notes](#), the Bible forbids altering the quality of money (which, at the time and place, was entirely in the form of coins):

Even the Bible is clear that altering the quality of money is an immoral act. **We are instructed to follow the rules of "just weights and measures."** "You shall do no injustice in judgment, in measurement of length, weight, or volume. You shall have just balances, just weights, a just ephah, and a just hin" (Leviticus 19:35-36). "Diverse weights are an abomination to the LORD, and a false balance is not good" (Proverbs 20:23). The general principle can be summed as "You shall not steal."

Proverbs 11:1 also provides:

Dishonest scales are an abomination to the LORD, but a just weight is His delight.

So to the extent that the giant banks have engaged in any dishonest acts or the manipulation of currencies, they are violating scripture.

Of course, any bankers who charge usurious interest rates should remember the little story about Jesus turning over the money changers' tables.

Oppression of the Poor

Finally, the Bible condemns oppression of the poor for the benefit of the affluent:

He that oppresses the poor to increase his riches, and he that gives to the rich, shall surely come to want. (Proverbs 22:16)

To the extent that the giant banks have oppressed the poor to increase their riches, they are violating scripture.

Real Christians Versus Fake Christians

In view of the foregoing, Glenn Beck calling churches which teach justice "nazis" and "communists" is fairly amusing.

Of course, churches in Nazi Germany mainly [supported](#) Adolph Hitler's unjust fascist policies. And communist Russia [largely banned](#) churches and persecuted Christians. So Beck's comparison of American churches which teach social justice to nazi or communist churches is - on its face - nonsensical.

More importantly, in a must-read [essay](#), Reverend James Martin rips apart Beck's fake Christianity:

Glenn Beck said last week on his eponymous show that Christians should leave churches that preach "social justice." Mr. Beck equated the desire for a just society with—wait for it—Nazism and Communism.

I'm begging you, your right to religion and freedom to exercise religion and read all of the passages of the Bible as you want to read them and as your church wants to preach them . . . are going to come under the ropes in the next year. If it lasts that long it will be the next year. I beg you, look for the words 'social justice' or 'economic justice' on your church Web site. If you find it, run as fast as you can. Social justice and economic justice, they are code words. Now, am I advising people to leave their church? Yes.

Of course this means that you would have to leave the Catholic Church, which has long championed that aspect of the Gospel. The term “**social justice**” originated way back in the 1800s (and probably predates even that), and has been continually underlined by the Magisterium and popes since Leo XIII, who began the modern tradition of Catholic social teaching with his encyclical on capital and labor, [Rerum Novarum](#) in 1891. Subsequent popes have built on Leo’s work, continuing the church’s meditation on a variety of issues of social just in such landmark documents as Pope Pius XI’s encyclical on "the reconstruction of the social order," [Quadregismo Anno](#) (1931), Paul VI’s encyclical "on the development of peoples," [Populorum Progressio](#) (1967) and John Paul II’s encyclical "on the social concerns of the church" [Sollicitudo Rei Socialis](#) (1987). Social justice also undergirds much of Catholic social teaching on peace. “If you want peace,” said Pope Paul VI, “work for justice.”

[The Compendium of the Social Teaching of the Church](#), published by the Pontifical Council for Justice and Peace, says this:

The Church's social Magisterium constantly calls for the most classical forms of justice to be respected: commutative, distributive and legal justice. Ever greater importance has been given to social justice., which represents a real development in general justice, the justice that regulates social relationships according to the criterion of observance of the law. Social justice, a requirement related to the social question which today is worldwide in scope, concerns the social, political and economic aspects and, above all, the structural dimension of problems and their respective solutions....

Justice is particularly important in the present-day context, where the individual value of the person, his dignity and his rights — despite proclaimed intentions — are seriously threatened by the widespread tendency to make exclusive use of criteria of utility and ownership.

Oh, and social justice is not just some silly foreign idea. American Catholics know that the U.S. Conference of Catholic Bishops have an Office of Justice, Peace and Human Development. On that website [the U.S. bishops say](#): “At the core of the virtue of solidarity is the pursuit of justice and peace. Our love for all our sisters and brothers demands that we promote peace in a world surrounded by violence and conflict.” I.e., social justice.

Okay, you get it, right? Social justice is an essential part of Catholic teaching. It's part of being a Catholic. So Glenn Beck is, in essence, saying “Leave the Catholic church.” Or, if you like, the Catholic church is a Nazi church. (Which would have surprised Alfred Delp or Rupert Mayer or Maximilian Kolbe.) Or a Communist one (Which would have suprised Jerzy Popieluszko and Karol Wojtyla).

But Glenn Beck is saying something else, which might get lost in the translation: "Leave Christianity." ...

Our responsibility to care for “the least of these” does not end with simple charity. Giving someone a handout is an important part of the Christian message. But so is advocating for them. **It is not enough simply to help the poor, one must address the structures that keep them poor.** Standing up for the rights of the poor is not being a Nazi, it’s being a Christian. And Communist? It’s hard not to think of the retort of the great apostle of social justice, Dom Helder Camara, archbishop of Recife, “When I give food to the poor, they call me a saint. When I ask why the poor have no food, they call me a communist.” ...

Ignoring the poor, and ignoring what keeps the poor, is, quite simply, unchristian. For the poor are the church in many ways. When St. Lawrence, in the fourth century, was ordered by the prefect of Rome to turn over the wealth of the church, he presented to him the poor.

Glenn Beck's desire to detach social justice from the Gospel is a subtle move to detach care for the poor from the Gospel. **But a church without the poor, and a church without a desire for a just social world for all, is not the church. At least not the church of Jesus Christ.**

Churches working for social and economic justice are also [speaking out](#):

[Bread for the World](#), a Christian group devoted to eradicating world hunger, has started a [petition](#) to demand that Beck stop spreading "misinformation and fear" through his radio and TV broadcasts.

"Economic and social justice are central to the gospel of Jesus Christ," the petition reads. "Quit using your bully pulpit to spread misinformation and fear by comparing faithful Christians who care 'for the least of these' to Nazis and communists."

The New Evangelical Partnership for the Common Good ... has started a campaign to raise money towards a video rebuking Beck's assertion.


"We are launching a campaign to reclaim love of neighbor, especially the least, last, and lost, as an Evangelical Christian value. We believe love is central to everything Jesus taught, and we think Glenn Beck needs to hear about it," the group [stated on its Web site](#).

Beyond Poverty

While fighting unjust conditions which cause poverty is a core task for Christians, it is not the only task.

For example, unless we do everything we can to prosecute government officials who ordered crimes against humanity (such as starting unjust wars under false pretenses and ordering widespread and indiscriminate torture), we are not fulfilling our responsibilities as Christians.

Washington's Blog [blog home](#)

Posted by caimbhriain myrddin at [11:41 AM](#) [0 comments](#) 

Labels: [Imprint](#)

Monday, August 2, 2010

[Richard K. Moore: Towards A New World Social Order](#)

Prognosis 2012: Towards a New World Social Order

By Richard K. Moore [article link](#) [article link](#)

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When the Industrial Revolution began in Britain, in the late 1700s, there was lots of money to be made by investing in factories and mills, by opening up new markets, and by gaining control of sources of raw materials. The folks who had the most money to invest, however, were not so much in Britain but more in Holland. Holland was the leading Western power in the 1600s, and its bankers were the leading capitalists. In pursuit of profit, Dutch capital flowed to the British stock market, and thus the Dutch funded the rise of Britain, who subsequently eclipsed Holland both economically and geopolitically.

In this way British industrialism came to be dominated by wealthy investors, and capitalism became the dominant economic system. This led to a major social transformation. Britain had been essentially an aristocratic society, dominated by landholding families. As capitalism became dominant economically, capitalists became dominant politically. Tax structures and import-export policies were gradually changed to favor investors over landowners.

It was no longer economically viable to simply maintain an estate in the countryside: one needed to develop it, turn it to more productive use. Victorian dramas are filled with stories of aristocratic families who fall on hard times, and are forced to sell off their properties. For dramatic purposes, this decline is typically attributed to a failure in some character, a weak eldest son perhaps. But in fact the decline of aristocracy was part of a larger social transformation brought on by the rise of capitalism.

The business of the capitalist is the management of capital, and this management is generally handled through the mediation of banks and brokerage houses. It should not be surprising that investment bankers came to occupy the top of the hierarchy of capitalist wealth and power. And in fact, there are a handful of banking families, including the Rothschilds and the Rockefellers, who have come to dominate economic and political affairs in the Western world.

Unlike aristocrats, capitalists are not tied to a place, or to the maintenance of a place. Capital is disloyal and mobile – it flows to where the most growth can be found, as it flowed from Holland to Britain, then from Britain to the USA, and most recently from everywhere to China. Just as a copper mine might be exploited and then abandoned, so under capitalism a whole nation can be exploited and then abandoned, as we see in the rusting industrial areas of America and Britain.

This detachment from place leads to a different kind of geopolitics under capitalism, as compared to aristocracy. A king goes to war when he sees an advantage to his nation in doing so. Historians can 'explain' the wars of pre-capitalist days, in terms of the aggrandizement of monarchs and nations.

A capitalist stirs up a war in order to make profits, and in fact our elite banking families have financed both sides of most military conflicts since at least World War 1. Hence historians have a hard time 'explaining' World War 1 in terms of national motivations and objectives.

In pre-capitalist days warfare was like chess, each side trying to win. Under capitalism warfare is more like a casino, where the players battle it out as long as they can get credit for more chips, and the real winner always turns out to be the house – the bankers who finance the war and decide who will be the last man standing. Not only are wars the most profitable of all capitalist ventures, but by choosing the winners, and managing the reconstruction, the elite banking families are able, over time, to tune the geopolitical configuration to suit their own interests.

Nations and populations are but pawns in their games. Millions die in wars, infrastructures are destroyed, and while the world mourns, the bankers are counting their winnings and making plans for their postwar reconstruction investments.

From their position of power, as the financiers of governments, the banking elite have over time perfected their methods of control. Staying always behind the scenes, they pull the strings controlling the media, the political parties, the intelligence agencies, the stock markets, and the offices of government. And perhaps their greatest lever of power is their control over currencies. By means of their central-bank scam, they engineer boom and bust cycles, and they print money from nothing and then loan it at interest to governments. The power of the banking elites is both absolute and subtle...

"Some of the biggest men in the United States are afraid of something. They know there is a power somewhere, so organised, so subtle, so watchful, so interlocked, so complete, so pervasive that they had better not speak above their breath when they speak in condemnation of it." -- President Woodrow Wilson

The end of growth – capitalists vs. capitalism

It was always inevitable, on a finite planet, that there would be a limit to economic growth. Industrialization has enabled us to rush headlong toward that limit over the past two centuries. Production has become ever more efficient, markets have become ever more global, and finally we have reached the point where the paradigm of perpetual growth can no longer be maintained.

Indeed, that point was actually reached by about 1970. Since then capital has not so much sought growth through increased production, but rather by extracting greater returns from relatively flat production levels. Hence globalization, which moved production to low-waged areas, providing greater profit margins. Hence privatization, which transfers revenue streams to investors that formerly went to national treasuries. Hence derivative and currency markets, which create the electronic illusion of economic growth, without actually producing anything in the real world.

If one studies the collapse of civilizations, one learns that failure-to-adapt is fatal. Continuing on the path of pursuing growth would be such a failure to adapt. And if one reads the financial pages these days, one finds that it is full of doomsayers. We read that the Eurozone is doomed, and Greece is just the first casualty. We read that stimulus packages are

not working, unemployment is increasing, the dollar is in deep trouble, growth continues to stagnate, business real estate will be the next bubble to burst, etc. It is easy to get the impression that capitalism is failing to adapt, and that our societies are in danger of collapsing into chaos.

Such an impression would be partly right and partly wrong. In order to understand the real situation we need to make a clear distinction between the capitalist elite and capitalism itself. Capitalism is an economic system driven by growth; the capitalist elite are the folks who have managed to gain control of the Western world while capitalism has operated over the past two centuries. The capitalist system is past its sell-by date, the banking elite are well aware of that fact – and they are adapting.

Capitalism is a vehicle that helped bring the bankers to absolute power, but they have no more loyalty to that system than they have to place, or to anything or anyone else. As mentioned earlier, they think on a global scale, with nations and populations as pawns. They define what money is and they issue it, just like the banker in a game of Monopoly. They can also make up a new game with a new kind of money. They have long outgrown any need to rely on any particular economic system in order to maintain their power. Capitalism was handy in an era of rapid growth. For an era of non-growth, a different game is being prepared.

Thus, capitalism has not been allowed to die a natural death. First it was put on a life-support system, as mentioned above, with globalization, privatization, derivative markets, etc. Then it was injected with a euthanasia death-drug, in the form of toxic derivatives. And when the planned collapse occurred, rather than industrial capitalism being bailed out, the elite bankers were bailed out. It's not that the banks were too big to fail, rather the bankers were too politically powerful to fail. They made governments an offer they couldn't refuse.

The outcome of the trillion-dollar bailouts was easily predictable, although you wouldn't know that from reading the financial pages. National budgets were already stretched, and they certainly did not have reserves available to service the bailouts. Thus the bailouts amounted to nothing more than the taking on of immense new debts by governments. In order to fulfill the bailout commitments, the money would need to be borrowed from the same financial institutions that were being bailed out.

With the bailouts, Western governments delivered their nations in hock to the bankers. The governments are now in perpetual debt bondage to the bankers. Rather than the banks going into receivership, governments are now in receivership. Obama's cabinet and advisors are nearly all from Wall Street; they are in the White House so they can keep close watch over their new acquisition, the once sovereign USA. Perhaps they will soon be presiding over its liquidation.

The bankers are now in control of national budgets. They say what can be funded and what can't. When it comes to financing their wars and weapons production, no limits are set. When it comes to public services, then we are told deficits must be held in check. The situation was expressed very well by Brian Cowan, Ireland's government chief. In the very same week that Ireland pledged 200 billion Euro to bailout the banks, he was being asked why he was cutting a few million Euro off of critical service budgets. He replied, "I'm sorry, but the funds just aren't there". Of course they're not there! The treasury was given away. The cupboard is bare.

As we might expect, the highest priority for budgets is servicing the debt to the banks. Just as most of the third world is in debt slavery to the IMF, so the whole West is now in debt slavery to its own central banks. Greece is the harbinger of what is to happen everywhere.

The carbon economy – controlling consumption

In a non-growth economy, the mechanisms of production will become relatively static. Instead of corporations competing to innovate, we'll have production bureaucracies. They'll be semi-state, semi-private bureaucracies, concerned about budgets and quotas rather than growth, somewhat along the lines of the Soviet model. Such an environment is not driven by a need for growth capital, and it does not enable a profitable game of Monopoly.

We can already see steps being taken to shift the corporate model towards the bureaucratic model, through increased government intervention in economic affairs. With the Wall Street bailouts, the forced restructuring of General Motors, the call for centralized micromanagement of banking and industry, and the mandating of health insurance coverage, the government is saying that the market is to be superseded by government directives. Not that we should bemoan the demise of exploitive capitalism, but before celebrating we need to understand what it is being replaced with.

In an era of capitalism and growth, the focus of the game has been on the production side of the economy. The game was aimed at controlling the means of growth: access to capital. The growth-engine of capitalism created the demand for capital; the bankers controlled the supply. Taxes were mostly based on income, again related to the production side of the economy.

In an era of non-growth, the focus of the game will be on the consumption side of the economy. The game will be aimed at controlling the necessities of life: access to food and energy. Population creates the demand for the necessities of life; the bankers intend to control the supply. Taxes will be mostly based on consumption, particularly of energy. That's what the global warming scare is all about, with its carbon taxes and carbon credits.

Already in Britain there is talk of carbon quotas, like gasoline rationing in wartime. It's not just that you'll pay taxes on energy, but the amount of energy you can consume will be determined by government directive. Carbon credits will be issued to you, which you can use for driving, for heating, or on rare occasions for air travel. Also in Britain, the highways are being wired so that they can track how many miles you drive, tax you accordingly, and penalize you if you travel over your limit. We can expect these kinds of things to spread throughout the West, as it's the same international bankers who are in charge everywhere.

In terms of propaganda, this control over consumption is being sold as a solution to global warming and peak oil. The propaganda campaign has been very successful, and the whole environmental movement has been captured by it. In Copenhagen, demonstrators confronted the police, carrying signs in support of carbon taxes and carbon credits. But in fact the carbon regime has nothing to do with climate or with sustainability. It is all about micromanaging every aspect of our lives, as well as every aspect of the economy.

If the folks who are running things actually cared about sustainability, they'd be investing in efficient mass transit, and they'd be shifting agriculture from petroleum-intensive, water-intensive methods to sustainable methods. Instead they are mandating biofuels and selling us electric cars, which are no more sustainable or carbon-efficient than standard cars. Indeed, the real purpose behind biofuels is genocide. With food prices linked to energy prices, and agriculture land being converted from food production to fuel production, the result can only be a massive increase in third-world starvation. Depopulation has long been a stated goal in elite circles, and the Rockefeller dynasty has frequently been involved in eugenics projects of various kinds.

'The War on Terrorism' – preparing the way for the transition

The so-called War on Terrorism has two parts. The first part is a pretext for arbitrary abuse of citizen's rights, whenever Homeland Security claims the action is necessary for security reasons. The second part is a pretext for US military aggression anywhere in the world, whenever the White House claims that Al Qaeda is active there.

I emphasized the word 'claims' above, because the terrorism pretext is being used to justify arbitrary powers, both domestically and globally. No hard evidence need be presented to Congress, the UN, or anyone else, before some nation is invaded, someone is kidnapped and tortured as a 'terrorist suspect', or some new invasive security measure is implemented. When powers are arbitrary, then we are no longer living under the rule of law, neither domestically nor internationally. We are living under the rule of men, as you would expect in a dictatorship, or in an old-fashioned kingdom or empire.

Part 1: Preparing the way for a new social order

In a very real sense, the terrorism pretext is being used to undo everything that The Enlightenment and the republication revolutions achieved two centuries ago. The very heart of the Bill of Rights – due process – has been abandoned. The

gulag, the concentration camp, and the secret arrest in the night – these we have always associated with fascist and communist dictatorships – and now they are not only functioning under US jurisdiction, but being justified publicly by the President himself.

Is there really a terrorist threat to the homeland, and would these measures be a sensible response to such a threat? People are strongly divided in their answers to these questions. Quite a bit of hard forensic evidence has come to light, including links to intelligence agencies, and my own view is that most of the dramatic 'terrorist' events in the US, UK, and Europe have been covert false-flag operations.

From an historical perspective this would not be at all surprising. Such operations have been standard practice – *modus operandi* – in many nations, though we usually don't get proof until years later. For example, every war the US has been involved in has had its own phony Gulf of Tonkin Incident, or its Weapons of Mass Destruction scam, in one form or another. It's a formula that works. Instant mobilization of public opinion, prompt passage without debate of enabling resolutions and legislation. Why would the War on Terrorism be any different?

As regards motive: while Muslims have only suffered as a result of these dramatic events, our elite bankers have been able to create a police-state infrastructure that can be used to deal with any foreseeable popular resistance or civic chaos that might emerge as they prepare the way for their post-capitalist future.

With the collapse, the bailouts, and the total failure to pursue any kind of effective recovery strategy, the signals are very clear: the system will be allowed to collapse totally, thus clearing the ground for a pre-architected 'solution'. Ground Zero can be seen as a metaphor, with the capitalist economy as the Twin Towers. And the toxic derivatives illustrate the fact that the collapse is actually a controlled demolition.

It seems to me inevitable, given the many signals, that martial law will be part of the transition process, allegedly to deal with the problems of economic collapse. Perhaps a collapse in the food-supply chain, due to a collapse in the energy-supply chain. The US emergency responses in New Orleans and again in Haiti give us more signals, actual test trials, of what kind of 'emergency response' we can expect.

First and foremost comes the security of the occupation forces. Those suffering in the emergency are treated more like insurgents than victims in need of help. In the case of Haiti, the US response can only be described as an intentional genocide project. When people are pinned under rubble in an earthquake, the first 48 hours, and 72 hours, are absolutely critical points, as regards survival rates. When the US military systematically blocked incoming aid for those critical hours, turning back doctors and emergency teams, they sealed the fate of many thousands who could have been saved.

One can imagine many nightmare scenarios, given these various signals, these ominous signs. World Wars 1 and 2 were nightmares that really happened, with millions dying, and these same banking dynasties orchestrated those scenarios and then covered their tracks. We must also keep in mind the Shock Doctrine, where catastrophe is seen as opportunity – when 'things can be done that otherwise could not be accomplished'. We are still being impacted by the shock waves that were sent out on 9/11, and again when the financial system collapsed. And the really big shock, the general collapse of society, is yet to come. The ultimate version of the Shock Doctrine: 'If the collapse is total, we can accomplish any damned thing we want to accomplish'.

I won't venture a guess about how this transition process will play out, but I do expect that it will be a nightmare of one description or another. Already the growing homeless population is suffering a nightmare, by any civilized standards. One day you're living in a home whose value is going up, commuting to a good job, and the next thing you know your family is out on the streets. That's a nightmare. The transition time will be a difficult time, but it will be a transition, it will be temporary, like a war. And like a war, it will enable social and economic reconstruction in the aftermath.

Consider how Japan and Germany were socially and politically transformed by the postwar reconstruction process. Those were exercises in social engineering, as were the preceding transformations under Mussolini and Hitler. Although the outcomes were quite different, in each case a total collapse / defeat was the preamble to reconstruction. A total collapse of the capitalist economy is simply the application of a proven formula. The second part of the formula will be some new

social order, or perhaps some old social order, or some mixture. Something appropriate to a non-growth, command economy.

That's part 1 of the War on Terrorism: it has enabled the creation of the police-state infrastructures required to deal with the collapse of society, and to provide security for the reconstruction process.

Part 2: Preparing the way for global domination

Part 2 of the War on Terrorism is about the geopolitical dimensions of a non-growth-based global economy. Earlier I suggested that geopolitics was different under capitalism, than it was under sovereign monarchs. The whole dynamic was different, and outcomes were weighed on a different scale. Similarly, many things will change in a shift from chaotic, growth-oriented capitalism, to a centralized, micromanaged, economic regime.

Consider, for example, the significance of control over oil reserves. In a growth economy, profits were the prize, and controlling the markets and the distribution channels amounted to holding a winning hand in the game. The local dictators could manage things as they pleased, and take their cut of oil revenues, as long as they honored their contracts with the oil majors, who were happy to sell to the highest bidders.

In a non-growth economy, where the focus is on direct control over the supply and distributions of resources, it becomes necessary to secure, in the military sense, the sources of petroleum, and the routes for its distribution. It is no longer sufficient to merely profit from unbridled operations. Securing of the sources, and directly allocating the distribution, is the foundation for micromanaging the non-growth economy. This applies to other critical resources as well, such as uranium, and the rare minerals needed by the 'defense' and electronics industries.

In fact we are in the midst of a resource-grab war, with China and Russia making long-term energy deals with Iran and Venezuela, China buying up agricultural land in Africa, Washington making long-term deals for Brazilian biofuels, and there are many other examples. In many ways imperialism is reverting to colonial days, when direct administration was the model, rather than the capitalist model: profiting from corporate investments under dictators who suppress their populations.

There is a natural reversion to the dynamics of the 'good old days of empire' when the Great Powers of Europe focused their economic activity within their individual spheres of influence. Everyone knows that global resource limits are being reached, partly from population pressures, and partly from resource-exploitation practices. For this reason alone, we have the peaceful part of the resource-grab war.

In Iraq, Afghanistan, and now in Pakistan and Yemen, the US, with NATO support, is playing a very non-peaceful hand in the resource-grab game. It's the hand of a bully, 'I have the biggest gun, so I'll take what I want'. These aggressive actions are very provocative to Russia and China, and threatening to their vital economic interests. An attack on Iran would be more than a provocation, it would be a direct slap in the face, a challenge: 'Fight now or resign yourself to being subdued piecemeal'.

In addition to all this petroleum grabbing, the US has been surrounding Russia and China with military bases, and has recently accelerated the installations of anti-missile systems on their borders, over the strong objections of Russia and China. The US is being intentionally provocative, and it is threatening vital interests of these potential adversaries.

Alliances are being formed in response, on a bilateral basis, and in the form of the SCO. China and Russia are very close in their military cooperation, and technology sharing. Their strategic planning is based on the expectation of a US attack, and their strategic response is based on the principle of asymmetric warfare. For example, a million dollar missile capable of taking out a multi-billion dollar aircraft carrier. Or perhaps a handful of missiles capable of disabling the Pentagon's command-and-control satellite systems.

Meanwhile the US is spending astronomical sums developing a first-strike capability, with space-based weapons systems, control-of-theater capability, forward-based 'tactical' nukes, etc. The new anti-missile systems are an important part of a

first-strike strategy, reducing the ability of Russia or China to retaliate. These systems are more than just provocative. They are the modern equivalent of marching your armies up to your adversary's border.

If there is a nuclear exchange between the major powers, historians will cite all of these things I've mentioned as 'obvious signs' that war was coming. Parallels would be drawn to the pre-World War 1 scenario, when Germany was eclipsing Britain economically, as China is eclipsing the US now. In both cases a 'desperate attempt to maintain hegemony' would be seen as the cause of the war.

There may or may not be a World War 3, but all of these preparations make it clear that our banking elite intend to preside over a global system, by hook or by crook. If they wanted a peaceful arrangement, a splitting of the third-world pie, so to speak, it could be easily arranged at any time, along with substantial nuclear disarmament. China and Russia would like to see a stable, multi-polar world; it is only our elite bankers who are obsessed with world domination.

It is possible that nuclear war is a 'desired outcome', accomplishing depopulation, and making the collapse even more total. Or perhaps China and Russia will be given an offer they can't refuse: 'Surrender your economic sovereignty to our global system, or face the consequences'.

One way or another, the elite bankers, the masters of the universe, intend to preside over a micromanaged global system. The collapse project is now well underway, and the 'surround your enemy' project seems to be more or less completed. From a strategic perspective, there will be some trigger point, some stage in the economic collapse scenario, when geopolitical confrontation is judged to be most advantageous. It's a multi-dimensional chess board, and with the stakes so high, you can rest assured that the timing of the various moves will be carefully coordinated. And from the overall shape of the board, we seem to be nearing the endgame.

Prognosis 2012 – a Neo Dark Age

2012 might not be the exact year, but it's difficult to see the endgame lasting much beyond that, and the masters of the universe love symbolism, as with 911 (both in Chile and in Manhattan), KLA 007, and others. 2012 is loaded with symbolism, eg. the Mayan Calendar, and the Internet is buzzing with various 2012-related prophecies, survival strategies, anticipated alien interventions, alignments with galactic radiation fields, etc. And then there is the Hollywood film, 2012, which explicitly portrays the demise of most of humanity, and the pre-planned salvation of a select few. One never knows with Hollywood productions, what is escapist fantasy, and what is aimed at preparing the public mind symbolically for what is to come.

Whatever the exact date, all the threads will come together, geopolitically and domestically, and the world will change. It will be a new era, just as capitalism was a new era after aristocracy, and the Dark Ages followed the era of the Roman Empire. Each era has its own structure, its own economics, its own social forms, and its own mythology. These things must relate to one another coherently, and their nature follows from the fundamental power relationships and economic circumstances of the system.

In our post-2012 world, we have for the first time one centralized global government, and one ruling elite clique, a kind of extended royal family, the lords of finance. As we can see with the IMF, WHO, and the WTO, and the other pieces of the embryonic world government, the institutions of governance will make no pretensions about popular representation or democratic responsiveness. Rule will be by means of autocratic global bureaucracies, who take their marching orders from the royal family. This model has already been operating for some time, within its various spheres of influence, as with the restructuring programs forced on the third world, as a condition for getting financing.

Whenever there is a change of era, the previous era is always demonized in mythology. In the Garden of Eden story the serpent is demonized – a revered symbol in paganism, the predecessor to Christianity. When republics came along, the demonization of monarchs was an important part of the process. In the post-2012 world, democracy and national sovereignty will be demonized. This will be very important, in getting people to accept totalitarian rule, and the mythology will contain much that is true...

In those terrible dark days, before the blessed unification of humanity, anarchy reigned in the world. One nation would attack another, no better than predators in the wild. Nations had no coherent policies; voters would swing from one party to another, keeping governments always in transition and confusion. How did they ever think that masses of semi-educated people could govern themselves, and run a complex society? Democracy was an ill-conceived experiment that led only to corruption and chaotic governance. How lucky we are to be in this well-ordered world, where humanity has finally grown up, and those with the best expertise make the decisions.

The economics of non-growth are radically different than capitalist economics. The unit of exchange is likely to be a carbon credit, entitling you to consume the equivalent of one kilogram of fuel. Everything will have a carbon value, allegedly based on how much energy it took to produce it and transport it to market. 'Green consciousness' will be a primary ethic, conditioned early into children. Getting by with less is a virtue; using energy is anti-social; austerity is a responsible and necessary condition.

As with every currency, the bankers will want to manage the scarcity of carbon credits, and that's where global warming alarmism becomes important. Regardless of the availability of resources, carbon credits can be kept arbitrarily scarce simply by setting carbon budgets, based on directives from the IPCC, another of our emerging units of global bureaucratic governance. Such IPCC directives will be the equivalent of the Federal Reserve announcing a change in interest rates. Those budgets set the scale of economic activity.

Presumably nations will continue to exist, as official units of governance. However security and policing will be largely centralized and privatized. Like the Roman Legions, the security apparatus will be loyal to the center of empire, not to the place where someone happens to be stationed. We have seen this trend already in the US, as mercenaries have become big business, and police forces are increasingly federalized, militarized, and alienated from the general public.

Just as airports have now been federalized, all transport systems will be under the jurisdiction of the security apparatus. Terrorism will continue as an ongoing bogey-man, justifying whatever security procedures are deemed desirable for social-control purposes. The whole security apparatus will have a monolithic quality to it, a similarity of character regardless of the specific security tasks or location. Everyone dressed in the same Evil Empire black outfits, with big florescent letters on the back of their flack jackets. In essence, the security apparatus will be an occupying army, the emperor's garrison in the provinces.

On a daily basis, you will need to go through checkpoints of various kinds, with varying levels of security requirements. This is where biometrics becomes important. If people can be implanted with chips, then much of the security can be automated, and everyone can be tracked at all times, and their past activity retrieved. The chip links into your credit balance, so you've got all your currency always with you, along with your medical records and lots else that you don't know about.

There is very little left as regards national sovereignty. Nothing much in the way of foreign policy will have any meaning. With security marching to its own law and its distant drummer, the main role of so-called 'government' will be to allocate and administer the carbon-credit budget that it receives from the IPCC. The IPCC decides how much wealth a nation will receive in a given year, and the government then decides how to distribute that wealth in the form of public services and entitlements. Wealth being measured by the entitlement to expend energy.

In a fundamental sense, this is how things already are, following the collapse and the bailouts. Because governments are so deeply in debt, the bankers are able to dictate the terms of national budgets, as a condition of keeping credit lines open. The carbon economy, with its centrally determined budgets, provides a much simpler and more direct way of micromanaging economic activity and resource distribution throughout the globe.

In order to clear the way for the carbon-credit economy, it will be necessary for Western currencies to collapse, to become worthless, as nations become increasingly insolvent, and the global financial system continues to be systematically dismantled. The carbon currency will be introduced as an enlightened, progressive 'solution' to the crisis, a currency linked to something real, and to sustainability. The old monetary system will be demonized, and again the mythology will contain much that is true...

The pursuit of money is the root of all evil, and the capitalist system was inherently evil. It encouraged greed, and consumption, and it cared nothing about wasting resources. People thought the more money they had, the better off they were. How much wiser we are now, to live within our means, and to understand that a credit is a token of stewardship.

Culturally, the post-capitalist era will be a bit like the medieval era, with aristocrats and lords on top, and the rest peasants and serfs. A definite upper class and lower class. Just as only the old upper class had horses and carriages, only the new upper class will be entitled to access substantial carbon credits. Wealth will be measured by entitlements, more than by acquisitions or earnings. Those outside the bureaucratic hierarchies are the serfs, with subsistence entitlements. Within the bureaucracies, entitlements are related to rank in the hierarchy. Those who operate in the central global institutions are lords of empire, with unlimited access to credits.

But there is no sequestering of wealth, or building of economic empires, outside the structures of the designated bureaucracies. Entitlements are about access to resources and facilities, to be used or not used, but not to be saved and used as capital. The flow of entitlements comes downward, micromanaged from the top. It's a dole economy, at all levels, for people and governments alike – the global regimentation of consumption. As regards regimentation, the post-capitalist culture will also be a bit like the Soviet system. Here's your entitlement card, here's your job assignment, and here's where you'll be living.

With the pervasive security apparatus, and the micromanagement of economic activity, the scenario is clearly about fine-grained social control, according to centralized guidelines and directives. Presumably media will be carefully programmed, with escapist trivia, and a sophisticated version of 1984-style groupthink propaganda pseudo-news, which is pretty much what we already have today. The non-commercial Internet, if there is one, will be limited to monitored, officially-designated chat sites, and other kinds of sanitized forums.

With such a focus on social micromanagement, I do not expect the family unit to survive in the new era, and I expect child-abuse alarmism will be the lever used to destabilize the family. The stage has been set with all the revelations about church and institutional child sexual abuse. Such revelations could have been uncovered any time in the past century, but they came out at a certain time, just as all these other transitional things have been happening. People are now aware that widespread child abuse happens, and they have been conditioned to support strong measures to prevent it.

Whenever I turn on the TV, I see at least one public-service ad, with shocking images, about children who are physically or sexually abused, or criminally neglected, in their homes, and there's a hotline phone number that children can call. It is easy to see how the category of abuse can be expanded, to include parents who don't follow vaccination schedules, whose purchase records don't indicate healthy diets, who have dubious psychological profiles, etc. The state of poverty could be deemed abusive neglect.

With the right media presentation, abuse alarmism would be easy to stir up. Ultimately, a 'child rights' movement becomes an anti-family movement. The state must directly protect the child from birth. The family is demonized...

How scary were the old days, when unlicensed, untrained couples had total control over vulnerable children, behind closed doors, with whatever neuroses, addictions, or perversions the parents happened to possess. How did this vestige of patriarchal slavery, this safe-house den of abuse, continue so long to exist, and not be recognized for what it was? How much better off we are now, with children being raised scientifically, by trained staff, where they are taught healthy values.

Ever since public education was introduced, the state and the family have competed to control childhood conditioning. In religious families, the church has made its own contribution to conditioning. In the micromanaged post-capitalist future, with its Shock Doctrine birth scenario, it would make good sense to take that opportunity to implement the 'final solution' of social control, which is for the state to monopolize child raising. This would eliminate from society the parent-child bond, and hence family-related bonds in general. No longer is there a concept of relatives. There's just worker bees, security bees, and queen bees, who dole out the honey.

Postscript

This has been an extensive and somewhat detailed prognosis, regarding the architecture of the post-capitalist regime, and the transition process required to bring it about. The term 'new world order' is too weak a term to characterize the radical nature of the social transformation anticipated in the prognosis. A more apt characterization would be a 'quantum leap in the domestication of the human species'. Micromanaged lives and microprogrammed beliefs and thoughts. A once wild primate species transformed into something resembling more a bee or ant culture. Needless to say, regular use of psychotropic drugs would be mandated, so that people could cope emotionally with such a sterile, inhuman environment.

For such a profound transformation to be possible, it is easy to see that a very great shock is required, on the scale of collapse and social chaos, and possibly on the scale of a nuclear exchange. There needs to be an implicit mandate to 'do whatever is necessary to get society running again'. The shock needs to leave people in a condition of total helplessness comparable to the survivors in the bombed-out rubble of Germany and Japan after World War 2. Nothing less will do.

The accuracy of the prognosis, as prediction, is of course impossible to know in advance. However each part of the prognosis has been based on precedents that have been set, modus operandi that has been observed, trends that have been initiated, sentiments that have been expressed, signals that have been given, and actions that have been taken whose consequences can be confidently predicted.

In addition, in looking at all of these indicators together, one sees a certain mindset, an absolutist determination to implement the 'ideal solution', without compromise, using extreme means, and with unbridled audacity. World wars have been rehearsals for this historic moment. The police state infrastructure is in place and has been tested. The economy is in the process of collapse. The enemy is surrounded with missiles. Arbitrary powers have been assumed. If not now, the ultimate prize, then when will there be a better opportunity?

Our elite planners are backed up by competent think tanks, and they know that the new society must have coherence of various kinds. They've had quite a bit of experience with social engineering, nurturing the rise of fascism, and then engineering the postwar regimes. They understand the importance of mythology.

For example there is the mythology of the holocaust, where the story is all about extermination per se, and the story is not told of the primary mission of the concentration camps, which was to provide slave labor for war production. And some of the companies using the slave labor were American owned, and were supplying the German war machine. Thus does mythology, though containing truth, succeed in hiding the tracks and the crimes of elite perps, leaving others to carry the whole burden of historical demonization.

So I think there is a sound basis for anticipating the kinds of mythology that would be designed for leaving behind and rejecting the old ways, and seeing the new as a salvation. There is a long historical precedent of era changes linked with mythology changes, often expressed in religious terms. There will be a familiar ring to the new mythology, a remixing and re-prioritizing of familiar values and assumptions, so as to resonate with the dynamics of the new regime.

The nature of the carbon economy has been somewhat clearly signaled. Carbon budgets, and carbon credits, are clearly destined to become primary components of the economy. As we've seen with the elite and grassroots supported global warming movement, the arbitrary scarcity of carbon credits can be easily regulated on the pretext of environmentalism. And peak oil alarmism is always available as a backup. As elite spokespeople have often expressed, when the time comes, the masses will demand the new world order.

The focus on control over consumption, resources, and distribution is implicit in the emphasis on energy limits, is latent in the geopolitical situation, as regards depletion of global resources, and is indicated by the need for a new unifying paradigm, as the growth paradigm is no longer viable.

The nature of the security apparatus has been clearly signaled by the responses to demonstrations ever since 1998 in Seattle, by the increased use of hardened-killer mercenaries at home and abroad, by excessive and abusive police behavior,

by airport security procedures, by Guantanamo and renditions, by the creation of a domestic branch of the army, dedicated to responding to civil emergencies, and by the way Katrina and Haiti have been handled.

It would be a major mistake to think of those last two as bungled operations. They were exercises in collapse management of a certain kind, to be applied to certain populations, where the training and equipment appropriate for combat in Afghanistan is seen as being appropriate for administering aid to civilian disaster victims. These selected disaster victims will be seen primarily as threats to civil order, or perhaps undesirables to be incarcerated or eliminated.

They will be demonized as rioters and looters. Assistance will come later, if at all. And it can all be broadcast on TV, and somehow be seen as the way things have to be. These two exercises were not bungled at all. They were alarmingly successful, most notably in the case of the realtime PR mythology.

The limited role of national governments, being primarily allocators of mandated budgets, has been clearly signaled by long-standing IMF policies in the third world, and by the way the bankers have been dictating to governments, in the wake of the over-extended bailout commitments. The carbon entitlement budgeting paradigm accomplishes the same micromanagement in a much more direct way, and is the natural outcome of the push toward hard carbon limits.

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Richard K. Moore is a frequent contributor to Global Research.

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Posted by caimbhriain myrddin at [10:01 AM](#) [0 comments](#) 

Labels: [Apocalypse](#), [Imprint](#)

Sunday, August 1, 2010

[Non-Violent Systemic Repudiation, Expatriation](#)

Communitarian Alternative

An expatriator = one who advocates expatriation, repudiation and anarcho_communitarian values -- the adonim understanding [Adon (H113; H136 Adonay, my Lord), rendered "Lord," meaning Lord as Ruler of the earth; Adonim, the plural of Adon, carries all the meaning of Adon, but to a higher degree; God is the owner and proprietor of the earth, the Lord who rules his own] - Psm 111:10 ... a good understanding have all they who obey His commandments [the communitarian constitution; the 10C]; the recognition of the kingdom and authority of God (God's many names as explanation; the confederation of tribes).

The dom_innate vs. dominate, domination, dominant [DOM, to God, the great, the greatest] - usury in control, democracy non-existent; false usurper god -- usury = usurper -- labor, community groups, ngo's must turn from their tradition of oppositional redistributionism to a new role as creators and generators of wealth - we have to stop demanding a bigger slice of the pie, and start making our own -- we have to listen, to give "ear" [expatriation and repudiation] -- Adonim = sole_proprietorship.

Communitarian reform movement -- which generation is going to make the sacrifices needed, ours or our children's or our grandchildren's ?? - we must become a people of deeds, not rhetoric - our very survival is at stake !! -- 2nd American Revolution, active, non-violent EXPATRIATION from the SAGE construct; a reconstruction of constitutional values; federated communities; sovereign individuals -- the begettall and rebirth of the American ideal, a revived and revised American System, the public-Nation -- a recognition needed before the reckoning can begin, a "recognition gospel".

America (and by extension Canada) is an ideal; the ideal no longer exists -- America *is* its people; its people *are* America -- America is no longer a reality; America has ceased to exist; **America must be withdrawn from the corporate private_money system to be reborn**; the American System with its public_money system, communitarian and constitution values must be reinstated - the American people have been usurped of their *rights* under the corporate system -- corporate government and politicians at all levels must be disbanded and community "citizen assemblies", with a federated "people's congress" must be instituted in its place -- the individual is his own representative in the consensus process.

Violence must be avoided; you don't fight the Beast by becoming a beast yourself; non-violent EXPATRIATION is a must -- people have been misled, even most in power - a massive educational effort must be initiated - people must be reacquainted with the American System as *ideal*, founded and based on God's Word - each citizen as teaching ministrant; study circles -- the American Dream must be awakened; the dream must become reality; we have been lulled into a very restless, deep sleep; the nightmare must end !!

A focus on the the social message - there is no shortage of persons preaching the Gospel message - the social message is the other side of the coin - the communitarian values inherent within the Gospel message - the spiritual and physical are inextricably intertwined together, they cannot be separated and must be lived and experienced together, there is only one way; to conquer others is to know power, to conquer yourself is to know the way [the return of Christ's social message; the communitarian church; the human_organism] -- the spiritual focus in all aspects of life [the 10C] is primary, the spiritual nature in each of us; cities thick with people need to be stirred; the begetting of physical society, a transformation from the ground up; truth planted, nurtured, harvested; conversion is a process.

Spending a wage = spending your life -- voluntary simplicity, compassion [Janet Luhrs, author "The Simple Living Guide"] - simple and enriched -- to earn a living, to make a living vs. "a living" as an inalienable right given to each by God; to contribute to a living is the proper communitarian term - the common_wealth NOT private_wealth -- the church is NOT a business; the church is an organism of people; a people who contribute and distribute where needed - a for-profit corporation is a criminal entity; usury is against the Law of Almighty God, and is condemned in the Bible -- the SAGE set the conditions of life; this cannot be allowed to continue; the very existence of humanity is being threatened (the loss of our human-ity will result in the death of humanity), the corporate view is obscuring this fact; society's veneration without comprehension; thought required to lead and not be led; the commons must speak by its actions vs. the corporate state ["a distinct artifact of ruling classes, a professionalized monopoly of violence to assure the subjugation and exploitation of human by human" (-Murray Bookchin)] - 2 Cor 10:5 "Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ", thus ensuring ultimate freedom and equality.

Posted by caimbhriain myrddin at [3:04 PM](#) [0 comments](#) 

Labels: [Imprint](#)

Saturday, July 31, 2010

Christian Theory Of Just War

America and the Christian Theory of Just War

by John J. Dwyer [article link](#)

February 20, 2007 | LewRockwell

Excerpt:

I. INTRODUCTION

... For my good friends, I must tell you that there is an impostor among us in this day. It presents itself as a lovely and inspiring and even holy thing, but it is actually a pretender, an idol, a damnable heresy. It seeks to swell our hearts with pride and sentiment and certitude, but in the end it demands the right to anything of meaning we possess in this world – our property, our lives, the lives of our children, our faithfulness to the teachings of the gentle and humble Savior who is the Redeemer of our souls and the Captain of our salvation.

This impostor has distorted our perspectives on world affairs, our own country, and our history. It has twisted American Christians' understanding of our God and the Holy Scriptures He gave us. It has silenced our pulpits regarding that about which they should be aflame with righteous outrage and prophetic utterances, and it has made a lie before the nations of the world of the professions of our sacred rules of law and what George Washington, the Father of our country, called, "our blessed religion."

This impostor, this new god of Moloch, has demanded the deaths, mutilations, and moral corruptions, the mental and emotional devastation, of legions of our young, through multiple generations. Even as we meet here today, it multiplies the enemies of our nation and faith, and crafts a dark and uncertain future for our children and grandchildren and great-grandchildren.

This impostor, this detestable fraud and rapist and murderer, is American nationalism. It births its crimes in a flag, baptizes them with the anthems of bands, and seals them with 21-gun salutes and the rantings of wealthy demagogues who have come no closer to a battlefield than a television camera or studio microphone.

This impostor is not patriotism, though it would pervert that too. The patriot says, "I love my country," works for its good, and defends it if necessary – against enemies within and without. He strives and prays not primarily that God will bless his country, but that his country will bless God. The nationalist, meanwhile, says, "My country is better than yours." "My country is the greatest there has ever been." "The greatest nation on God's green earth." "They hate my country because it is so good."

Of all citizens, the Christian should be the most faithful patriot. He should bloom where he is planted, and be a blessing to the country where God has placed him, whether America or New Zealand or Sudan. Yet we in America, especially we in the Church of Jesus Christ, have become the most faithful nationalists. If you do not believe me, talk to Bible-believing Christians from other countries. They wept and prayed for us after 9/11, then stood dumbstruck, with gathering incredulity, as they witnessed what has apparently become our true national character, unfold bloodily, mercilessly, recklessly, on the world stage in the years since.

But be not deceived, my friends, this impostor, and others that claim the place in our individual and national life that should be filled only by Almighty God, were working their will through our actions long before 9/11. In fact, they were in no small way helping to craft 9/11, and other calamities large and small, before and after.

I believe we must confront our idolatrous reverence for American nationalism – for United States nationalism – to escape leaving those who follow us to a multi-generational lot constructed, whether we wish to admit it or not, largely of our own making. And we must face the consequences of our assumptions and attitudes and in order to understand first that they truly

exist within us, and second that they actually result in the actions that are the history we shall create and leave those who come after us.

Today I shall discuss some sad and sorrowful events. But these are not my primary message. They are a firebell in the night that something is wrong in this country, and has been, perhaps for a very long time. History – "His Story" as I tell my students, the story of God calling out a set-apart people for Himself from every tribe and tongue, through every generation – can teach us much. And there is no missing the repeated pattern of powerful nations like ours crumbling from within and without after engaging in the sorts of actions I shall discuss in the next few minutes.

But though this portion of the talk may seem to concern bullets and casualties and crimes of violence, these are only among the many symptoms of the true problem. "Power tends to corrupt," said the devout Catholic Christian Englishman whom we know as Lord Acton – and "absolute power tends to corrupt absolutely." John Adams said that "our constitution is wholly inadequate for the governing of any but a moral and religious people." As sinful human beings, we are all prone to blindness, shortsightedness, arrogance, and greed. Ceaseless corporate yielding to such pursuits will bring ruin upon a nation. But humility, patience, and suffering faithfulness can bring blessing.

I believe we still have a chance as a nation to count for good for the long haul. Regardless of our national destiny, we have the opportunity as the Church to shine a beacon of light and hope to every nation. Lest we come too close to despairing today, we shall remember the wisdom given to us as precious treasure by faithful, suffering servants of God in generations past.

II. OUR HISTORY ... (excellent historical review follows in article)

... after many years of studying and teaching history, and not from a liberal or politically correct diet of source, I have come to fear that for all our affluence and prosperity and power and even Christianity, we Americans are in a bad way. Our history washes over us like a sea of blood. We now view our supposed enemies as so many digital figures on a computer screen. We urge our children to share and play and don't hit, and yet our national identity is holding a rifle in one hand and a Bible in the other. (And by the way, I will always support – with Bible and rifle if necessary – our Biblical and Constitutional right to carry both.) We tell our children to find peaceful solutions even as we continue to bomb cities full of women, children, old folks, and babies. Old and young, black and white and brown, we make very good fighters and very good haters. ...

III. JUST WAR

Where to turn but for a remedy to Him who is not a respecter of persons – or nations. To Him who opposes the proud but gives grace to the humble. To Him who delights not in the strength of the horse or chariot, but takes pleasure in those who fear Him. In the fifth of Matthew we read of the Beatitudes – the "be happy-tudes" – from Jesus's Sermon on the Mount.

"And seeing the multitudes, (Jesus) went up into a mountain: and when he was set, His disciples came unto Him:

And He opened His mouth, and taught them, saying,

'Blessed are the poor in spirit: For theirs is the kingdom of heaven.

Blessed are they that mourn: for they shall be comforted.

Blessed are the meek: for they shall inherit the earth.

Blessed are they which do hunger and thirst after righteousness: for they shall be filled.

Blessed are the merciful: for they shall obtain mercy.

Blessed are the pure in heart: for they shall see God.

Blessed are the peacemakers: for they shall be called the children of God.

Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven.

Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake.

Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you."

Some Bible commentators attempt to dismiss any temporal applications of this famed passage and suggest Jesus's intentions regarded strictly spiritual matters, as if the two are not part and parcel of one another. Many others just sort of scoot past the issue. Some, however, unpack, in the case of the "peacemakers" of Matthew 5:9, the implications for the believer in relations with others that are not limited strictly to evangelism.

The splendid Reformed theologian William Hendriksen, for instance, while declaring that the gospel of peace is the preaching of Christ Crucified, wrote:

"'Blessed are the peace-makers, for they shall be called sons of God.' A blessing is here pronounced on all who, having themselves received reconciliation with God through the cross, now strive by their message and their conduct to be instrumental in imparting this same gift to others. By word and example such peace-makers, who love God, one another, and even their enemies, promote peace also among men. . . . True peace-makers are all those whose Leader is the God of peace, who aspire after peace with all men, proclaim the gospel of peace, and pattern their lives after the Prince of Peace." ... (excellent review follows in article)

... So what are the key tenets of the theory of Just War? Well, many have been put forward in many different forms through the centuries. However, thanks to the efforts of the aforementioned men and many others (refer to article), including some contemporary men such as conservative evangelical Presbyterian minister and economist Ron McKenzie of Christchurch, New Zealand, we can arrive at a consensus catalog of guidelines by which to estimate a war or a proposed war.

First, a Just War must be waged by a legitimate government authority. That is, not by private citizens, pirates, or usurpers. Also, its cause must be justifiable self-defense – as opposed to seeking the territory or property of others or furthering one's own economic, social or political interests – and its intent to restore a just peace, fair to all. And it must have a reasonable expectation of success in accomplishing that goal.

A Just War must only be fought as a last resort, when every conceivable alternative has been exhausted. Its use of force must be proportionate in response to the wrongs committed. For example, burning every home within a five-mile radius of a partisan ranger ambush of uniformed regular soldiers would not be a proportionate response. Or bombing those homes from 15,000 feet in the air when they contain no soldiers.

Other tenets of Just War with solid Biblical basis include not having a large standing army (Deuteronomy 17:16, 1 Kings 10:26-29, Isaiah 31:1) and not possessing offensive weapons (Deuteronomy 17:16), Just War does not allow for the attacking and damaging of the land that is God's creation (Deuteronomy 20:19), for "the tree of the field is man's life," and "the earth is the Lord's and the fullness thereof." This item alone precludes the use of nuclear weapons, which by nature harm both the land and non-combatants. And, the defensive military alliances so common in recent generations – and so loathsome to America's Founding Fathers – are decried in Isaiah 31:1–3 and elsewhere.

Rev. McKenzie, the New Zealand minister, further illumines the Just War philosophy when he writes how "God determines the appointed times of the nations and the timing of their rule. (Acts 17:26). No nation has the authority to invade another nation to change its government (even if it is evil). A nation cannot even be invaded to establish democracy. "Democracy," McKenzie continues, "must come from the hearts of the people, it cannot be enforced from the outside." Most attempts by great powers to establish 'better' government by force in other nations have failed, because the spiritual forces that control the nation have not been defeated (Daniel 10:13)."

And finally, non-combatants must be preserved from harm. That is, "collateral damage" is not allowed for, nor acceptable, however "regrettably." The first Geneva Convention on War in 1863, and others since, have minced no words: attacking defenseless cities and towns, as well as plundering and wantonly destroying civilian property, are war crimes, performed by war criminals.

IV. CONCLUSION

May Christians remember that a crucified Jesus Christ was God's remedy for the evil powers that animate wicked men and nations. Let us purpose to fast, pray for and serve lands like Iraq – and Iran – caught in the grip of such forces. Let us

commit to go to those lands and, if necessary, lay down our lives while armed not with an M-16 but with John 3:16.

I tell my students that we discuss such sorrowful events not because we hate America or we are nihilists without hope. To the contrary, it is because we believe in a sovereign, all-powerful, all-good God – Creator of the universe, Redeemer of us His elect company, and Sustainer of our weak needy souls – and we want to better know how we may please Him, and what are the obstacles and temptations to our doing so.

It is the truest patriot who loves his country enough to call her to task when she is in the wrong. Let the brave soldier who wears the uniform descended from Washington and those who froze at Valley Forge; from those who charged – and stood – at Cemetery Ridge; from those who scaled the cliffs at Pointe du Hoc and those who drove their torpedo planes into the teeth of the Japanese carrier force at Midway – let that soldier refuse the order which calls him to war on the innocents. For such an order is an immoral order and should not be obeyed by any American soldier.

And let the Christian clothed in the white robes of righteousness and descended from the Lord of eternity declare that attacks on innocent women and children are a blot on history and on the nation who commits such atrocities. Ultimately it is our humanity that is the collateral damage, we Americans, especially we American Christians – if we remain silent. ...

Christianity and Avatar

by John J. Dwyer [article link](#)

February 24, 2010 | LewRockwell

Excerpt:

... I support discussions of Avatar that enfold Cameron's "religion" and its flaws and dangers. That being said, recent attacks by professing believers – some of them Christians working in or around the motion picture industry – accusing the film of being "Anti-America, Anti-Military" announce the speakers' own cultural and nationalistic idolatry, if not their ignorance of the gospel itself. Of course, if a Christian chooses Fox News, Sean Hannity, Ann Coulter books, and National Review magazine as their primary news sources, they'll be surprised to learn that our country's "military-industrial complex" – to use the famous words of that war hero and Republican President Dwight Eisenhower – has for generations acted as Cameron depicts it in Avatar.

Conservatives who deny the undeniable truth of our (often "well-intentioned") violent, rapacious, money- and power-fueled imperialistic behavior all over the globe are – well, they need some good teaching of the true "Christian history" sort. We should be thankful Cameron did not make Stephen Lang's villainous character in Avatar a Bible-spouting fundamentalist, as so many of our "noble warriors" actually are. (I was particularly struck by the recent story of a leading American arms manufacturer engraving Bible verses inside the barrels of the guns it made to kill people with.)

Christians moan and groan over the Church's ineffectual impact on the world in general and our country in particular. Christians who make (tax-deductible) money off other Christians moan the loudest about it. But why should a holy God honor the efforts of fools? (The biblical sense of a fool is one who refuses to learn.) Those spouting "Anti-America, Anti-Military" epithets about Avatar – and other recent films that criticized our tragic attack on Iraq – behave as stubborn, stiff-necked fools, and place themselves in the perilous role of opposing the Christian gospel of peace, humility, gentleness, purity, sacrifice, suffering, repentance, reconciliation, and redemption. So far as they labor in that direction, they act as enemies of Jesus – not because they criticize non-Christian films, but because of the unbiblical views they hold that animate this portion of their criticism.

Let us criticize those aspects of James Cameron's work – and anyone else's – that fall short of Scriptural precepts. And let us learn from such work when it casts light on our own blindness. We Christians who elect and re-elect warmongering politicians; who sacrifice our sons to serve as hired killers for Caesar; who confuse and terrify a watching world of unbelievers as we baptize our brutal military colossus with Christian symbols, imagery, song, and emotion; who cow our

own pulpits into silence when they should be aflame with holy zeal and jealousy for God over such wicked idolatry – we are the villains of Avatar.

Christians should be men and women enough to own up to our shortcomings and assess where we need work to become more conformed to the image of Christ (Isn't that what we teach our children and grandchildren?), even when God chooses to use His enemies and ours to teach us some of those lessons. After all, He was no friend of the Assyrians, Babylonians, Persians, or Romans, as is evidenced by "Where are they now?" But He used them all in His sovereign, Providential plan for sanctifying His people.

As I wrote seven years – and a couple of wars – ago, it is past time for the followers of Jesus Christ to put down our M-16s and to go forth into all the world with John 3:16 as soldiers of the cross and not Caesar.

John J. Dwyer serves as Adjunct Professor of History at Southern Nazarene University and Oklahoma City Community College. He is former chairman of history at Coram Deo Academy near Dallas, Texas. He is author of the new historical narrative *The War Between the States: America's Uncivil War*. His website includes a five-minute preview video about the book. He is also the author of the historical novels *Stonewall* and *Robert E. Lee*, and the former editor and publisher of *The Dallas/Fort Worth Heritage* newspaper.

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MM Book 1 Chapter 3-19

WAR *IS* TERRORISM, a “war on terrorism” is a contradiction, and belies our spiritual illness: fighting terror with terror reduces man-kind to beasts without conscience, lashing out in the/our darkness !! – war is a taking, it cannot “give” peace [as result], especially if sought “as lie” by a weaponizing of excuse or opportunity: THOSE WHO TAKE, WAR !! – the absence of external conflict is NOT evidence of peace; engendered hatred remains, held within: OUR GOD(-ing) IS PEACE, there is NO other definition !! – war in the service of privilege and claim; asking God to guard the troops while conducting war [a crime *against* God] is to ask amiss; GOD WILL NOT PARTICIPATE IN, OR SUPPORT, OUR SINS [deicide in the cause of Mammon] !! – those who conduct war [and those complicit] will be taken in war !! — the Word of God is NOT a “Sword of Conquest” to be wielded in the selfish hands of mankind; God’s “conquest” is a conquest of love NOT war and death !! – [Isa 1:4-5 "sinful nation ... the *whole* head is sick ..."] !! — every war, every conflict is about us, no matter where it is, or whom is involved: HUMAN FAMILY !! – the *excuse* of the other “forcing our hand” into striking, violence/war, criminal acts is exactly that, an excuse; THERE IS *NO* EXCUSE FOR EVIL !! – our awareness of complicity demands our repentance; our “false” family is sacrificing its members: ** FRATRICIDE ** [the crime of "murdering" a brother] and DEICIDE [putting Christ to death; His Way of Love] !! — the systemic APOTHEOSIS [n. of God; deification; consecration]: the Bush/Obama Admin., National Interest, etc., demanding sacrifice; AMERICA USED AS IDOL, “GOD BLESS AMERICA” !! – “America” (the people, their hopes and dreams) used as “divine sanction” by the Nation-State (US Inc.) to enslave the very same !! – America ceased in “being” many decades ago, usurped and misrepresented by the “State”.

MM Book 1 Chapter 3-20


WAR IS *NOT* MORALLY JUST; lack of morality “builds” war – traditional Christian “Just War Theory”, “just cause” determinations, sense of “imminent threat”, “social [corporate] obligations”, etc., all *excuse* mass slaughter in the cause of group selfishness – WAR IS BUILT, DEVELOPED – the US/UK seen as the “messianic” nation(s), in God’s service [generally held public view]; WAR IS *NOT* AN AGENCY OF GOD, MAN DOES *NOT* HAVE JUST AUTHORITY TO WAR !! – God is NOT (self)propaganda, GOD IS TRUTH; developed sin, imposed evil must be overcome by good !! – AGAPE TRUTH, PURE MOTIVE vs. self-serving propaganda of any variant; the LIE told, claimed for benefit/deception; even God’s Word taken/used for LIES !! – using Christ [in vain (in self)], and “being and doing” Christ are NOT the same !! — WAR IS BIG BUSINESS [business is war; cause/effect; resultant] !! — OUR COLLECTIVE SINS/EVIL MUST BE LAID BARE, REALIZED AND REPENTED OF, WE MUST (RE)TURN TO GOD !! — State imposed

legality is NOT God's legality !! — war does NOT ennoble a generation, it does NOT give it meaning; violence is NOT a means of communication; WAR IS NOT ENDURING, ONLY LOVE IS ENDURING !! – war “media” is complicit in the myth making, the excuses for dehumanization: human beings turned into objects – the CARNAL LUST OF/FOR WAR vs. the *ugly* truth about ourselves: WAR IS ORGANIZED DEATH !! – WAR DOES NOT UNIFY, IT DOES NOT GIVE US VALUES vs. State exaltation, heroic idolation – WAR *PERVERTS* SOCIETY AND INDIVIDUALS: PATRIOTISM IS SELF-GLORIFICATION, IT IS PREJUDICE vs. THE OTHER – WAR IS *NOT* SELF-PRESERVATION, IT IS SUICIDE !! – VIOLENCE BEGETS VIOLENCE UNTIL SOMEONE SAYS ENOUGH, STOP !! – the COURAGE of FORGIVENESS, a GOD-LEVEL AWARENESS is evidenced when the “strongest” surrenders to PEACE !!

MM Book 1 Chapter 3 [web page](#) (widescreen)

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Posted by caimbhriain myrddin at [10:39 AM](#) [0 comments](#) 

Labels: [Apocalypse](#), [Evil](#), [Imprint](#)

Thursday, July 29, 2010

[Joseph Laycock: Vampire Bible: Will Smith and The Legend of Cain](#)

Vampire Bible: Will Smith and The Legend of Cain

Some are incensed by the idea of vampires in the Bible. But is the idea so new?

By Joseph Laycock [article link](#)

July 26, 2010 | Religion Dispatches

On July 16 it was [announced](#) that Will Smith has agreed to play the titular character in The Legend of Cain. The story of Cain, the son of Adam and Eve who murdered his brother Abel, comes from the Hebrew Bible, though Cain also appears in the New Testament, the Qur'an (where he is called Qabil), and in numerous stories and legends throughout Western culture. Smith's new project brings an added twist, however: Cain was a vampire.

Although no director or studio has yet been connected to Cain, the idea has created quite a stir on the Internet. Already some Christians have objected that writing vampires into the Bible is sacrilege, while others assert that the story plagiarizes White Wolf games. White Wolf, which produced the popular role-playing game [Vampire: the Masquerade](#), first imagined 'Caine' as the original vampire in 1991. (In 2003, White Wolf sued Sony Pictures over the film [Underworld](#), which also appeared to borrow some of their ideas about vampires and werewolves.) However, the connection between vampires and the Bible—if not Cain directly—has a much older history.

Our idea of vampires comes from the folklore of Eastern Europe. While there was a tradition that someone killed by a vampire would also become undead, it does not appear that these cultures were preoccupied with “the origin” of vampires. In folklore, infection was not necessary. A corpse could become a vampire for any number of reasons such as if the individual had been excommunicated or violated social taboos. Some people were simply fated to rise as vampires.

Western curiosity about “where vampires come from” likely began with the Victorians. Vampires interested Victorian anthropologists like E.B. Tylor and Sir James Frazer who were obsessed with finding the origin of religious belief. Then in 1897, Bram Stoker's Dracula was published, vividly depicting the contagious spread of vampirism in London. Many readers were left wondering: If Dracula turned [Lucy Westenra](#), who turned Dracula? Who was the “patient zero” of vampirism?

As early as the Enlightenment, vampirologists turned to the Bible and other ancient sources for answers. In 1746, biblical scholar Augustine Calmet said of the vampire panics then occurring in Eastern Europe, “It is certain, that nothing of this sort was ever seen or known in antiquity. Search the histories of the Jews, Egyptians, Greeks, and Romans, and you will find nothing that comes near it.” Conversely, Montague Summers, writing in the early twentieth century, argued that there are hints of vampirism throughout the Bible.

Modern vampire writers had no trouble imagining their subjects' ancient origins. In 1988 Anne Rice placed the first in ancient Egypt, where the wicked Queen Akasha accidentally became trapped between life and death. In *Dracula* 2000, the first vampire is none other than Judas Iscariot, which explains the vampire's aversion to silver (It reminds him of the coin he received to betray Jesus). Cain was first described as the original vampire by White Wolf games in 1991. In 1993, Sam Chupp and Andrew Greenberg produced the Book of Nod—an apocryphal Bible text—as a prop for the game. In this version of the story, Cain kills his brother out of love, not jealousy. To show his devotion to God, he sacrifices that which is dearest to him: his own brother. His curse is to wander the earth forever as a vampire.

So is White Wolf solely responsible for linking Cain, the first murderer, with vampires? If we start from vampires and work back to Cain, then the answer may be yes. But if we start at Cain and work forward, a different story emerges. In Genesis, Cain's behavior is almost childlike. He is motivated by sibling rivalry and a severe lack of impulse control. But in later retellings he becomes an increasingly demonic figure.

In the first Epistle of John, the author warns his readers to, "Be not like Cain, who was of the evil one." In some of the legends of Jewish midrash, Cain is actually the product of an adulterous affair between Eve and the fallen angel Samael. Tellingly, Eve has a dream prior to the fratricide in which she sees, "the blood of Abel flow into the mouth of Cain, who drank it with avidity." The idea that Cain was the progenitor of evil appears again in the Epic of Beowulf, where the monster Grendel is described as one of the outlawed "clan of Cain."

With such a legacy, it should hardly be surprising that Lord Byron and Bram Stoker—the forefathers of modern vampire literature—also wrote gloomy poetry and short stories about Cain. All things considered, Will Smith's role as the vampire Cain may actually be an inevitability within the exhausted genre of vampire movies. As for the accusations of sacrilege, perhaps we should look at the link between vampires and Cain not as a revision of a biblical story, but a testament to this story's enduring effect on the Western imagination.

Joseph Laycock is a doctoral candidate studying religion and society at Boston University. He is also the author of *Vampires Today: The Truth About Modern Vampires*.

Religion Dispatches [Articles](#) by Joseph Laycock
Religion Dispatches [home page](#)


The Progenitor Bloodline (physical begettall, close-near): the high-bred vs. the hybrid

Vampyre - the **Aristocratic-Desposyni** (source fire within); Predatory (Life-Blood Systemic); Immortal (the Continual); SAGE (Mammon); the Sun/Son "a consuming fire" - daylight (Christ the day-star); the self-Illuminated (dark-)nightwalkers; [Mid-17th century via Latin *pyra* | Greek *pura* | *pur* "fire"]; dead to Christ yet claiming the resurrection (King-lineage).

(Vere-)Werewolf - Truth-Benjamin Totem; COG Inc., the **Anti-Anointed**; Full Moon Holy Days (Passover/political freedom, FOT/economic freedom); [Old English werewulf | were- "man" + wulf "wolf" | Indo-European, "man"] [Early 17th century directly or via French | medieval Latin *veracitas* | Latin *verax* "truthful" | *verus* "true"]; ravenous pack/beasts (wolf in sheeps clothing; Lycan); Secular-Judeo-Christianity (Desposynic lineage/authority physically/spiritually); [Early 17th century via modern Latin | Greek *lucanthropos* | *lukos* "wolf" + *anthropos* "human being"]; Zion-Davidic Priests (Mt. Zion: Tribe Benjamin territory).

Hybrid - Progenitor Bloodline "Descendant Responsibility" - **Body of Christ**: Messianic servant-Priests, servant-Kings; [14th century | Latin, "begetter" | *progenit-*, past participle of *prognere* | *gignere* "beget"]; spiritual begettall, the **Begotten-Desposyni**; apotropaic, preventing evil [late 19th century; | Greek *apotropaios* | *apotrepein* "turn away" | *trepein* "to turn"]; non-SAGE "eye of the needle" - custodians (protector-preserver; upholder) vs. the dynastic claim and the withholding (the keepers of the dogma).

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Posted by caimbhriain myrddin at [10:06 AM](#) [0 comments](#) 

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Mammon or Messiah meta

Metaphysics (Ontology, Society): Being and Knowing

Wednesday, July 28, 2010

Mary Elizabeth Croft excerpt

... Collectively we have 'created' our world. Truth is, if we want to know what is going on in our minds, we need only observe our circumstances. If we are happy with our circumstances, we can conclude that our minds are somewhat happy and vice versa. Our circumstances follow our thoughts. Nothing is created without thought, thought is the only source of energy, energy is what it takes to create, and energy is all there is. We have 'cause and effect' reversed. Our belief in time and space is what keeps us from knowing real cause and effect. Our circumstances are the result of our thinking, so our judging any situation is based upon our belief that circumstances came first and our response is the result.

The "powers that be" don't want us, whom they consider the 'enemy', to know their secrets. They promote each of us as the other's competition, when in fact our opposition is way closer to home - our very own ego mind. If we continue to believe that 'what is going on in the world' is real and creates fear for us, we must consider that we are continuing to create it. If we want to change the world, which exists only in our own minds, we must first change our minds about the world. When we fear, we serve only the dark entities which David Icke claims thrive on our fear. When we rise above fear, they cease to exist, at least in our minds ... and seeing as everything exists only in our minds ... they will cease to exist - except for those who choose to keep them alive by paying their attention to them. We will win. We are watching a horror movie which ends well. Keep up your spirits in anticipation for the famous final scene.

When we are told something over and over, as in programming and mind-manipulation, the public fool system, media, gov't propaganda, TV advertising, TV news, satanic ritualistic cult abuse, billboards, sexual abuse, etc., with any emotion surrounding it (e.g.: the official story on the WTC demolitions) ... then the subconscious mind/ ego accepts it as true and incorporates it into its belief system. When the truth confronts us it is automatically rejected; it simply doesn't fit into the belief system. Its like trying to file into your documents folder, two separate articles with the same title; the computer rejects the second one, even though the second file has the more accurate information (or you wouldn't be bothering to file it). The computer is at least smart enough to request you either change the name of the second file or dump the original, which is what most people do, since the original is no longer true. But the ego mind is more tenacious than a computer because there is emotional identity behind it. Hence, we find closed-minded people who actually think they know what's going on in the world, when in fact, it's all just propaganda. Based upon this premise I offer a solution to what appears to be the sole problem of the world with the intention that once we have information about what seems to be yet isn't, we can change our minds about it, which will empower us to change our beliefs about who we are, which will allow us to change the world, which, by the way, doesn't exist except as a projection of our minds. Thoughts never leave their source - they boomerang.

Problem - Reaction - Solution

The ego mind tells us that it will solve all our problems for us. What it doesn't tell us is that it is the cause of all our problems. Does this sound like something we've heard from some other entity? "I'm from the government and I'm here to help." The ego/gov't has a plan:

1. Create a problem;
2. Wait until there is outcry and demand to solve said problem,
3. Reluctantly agree to find a solution for said problem, the cost of which is, in some form, further erosion of our rights and/or integrity, not to mention, already in the works because this was the plan of the ego/problem-creators in the first place.

The IBs' (Investment Bankers) Commerce Game is a game only they can win. The Banksters cannot lose; they have forced everyone to play and they have forced everyone into a debt from which we cannot escape. US/CA, as a bankrupt corporation, is owned completely by its creditors - the Bankers. They own all levels of the media, government, education, religion, everything; if you have a birth certificate, they own you too. They control every transaction; they control what is going on in the world; they even control the puppet whom the world blames for the terror and threat of war (GW Bush). Do you like the results of this control? Are you enjoying the game? The only way to win the Commerce Game is not to play. We were never meant to operate in commerce; they tricked us into it and for their benefit. Isn't there something we'd rather be doing? What do banks do with this credit which we created with our signing of promises to pay? They lend it. Banks are not permitted to lend their money or their assets; they are allowed to lend only credit; credit which WE created. There is only liability which is being spread around with the added liability of interest attached to it each time it is used to 'pay' someone. The value of the note is thus diminished each time. Hence, we have inflation. When I ostensibly 'pay' you \$50 for a service you provided me, since I am paying you with notes which were borrowed into existence, and now have interest attached to it, how can it ever get paid? From whence comes the interest to pay when the interest has yet to be borrowed into existence. If I borrow your car, how can I bring back more of your car than I borrowed? It doesn't exist. Every transaction gets us further into a debt which does NOT exist, except in the minds of the Banksters.


Will I, somewhere along my path of doing what I want to do, just happen to notice that I am no longer serving a major corporation, but rather my fellow living souls? Corporations, by definition, do not exist. They are legal fictions. The purpose for their alleged existence is for their limited liability and that of the living souls who operate them. The 'law' does not go after an entity who 'owns' nothing. Corporations have nothing to give. You can't get blood from a stone. Now you see why the wealthiest in the world 'own nothing yet control everything'.

We ought to stop wanting to own things, since we can't anyway because we do not have legal title to the things we think we own; we have only equitable title. We are allowed to 'use' that which the state allows us to use. This includes our bodies. We cannot 'own' anything for which we haven't 'paid' or for which we have relinquished title, e.g. our bodies via the birth registration. Since we have nothing with which to pay, we 'own' nothing - unless - we use asset funds to 'pay' for legal title. Unfortunately, unless we have handled our commercial affairs properly, we also cannot 'control' anything.

"The Matrix is a system, Neo. That system is our enemy, and when you're inside, and look around, what do you see? Businessmen, Teachers, Lawyers, Carpenters, the very minds of the people we are trying to save. But until we do, these people are still a part of that system and that makes them our enemy. You have to understand: most of these people are not ready to be unplugged, and many of them are so inured, so hopelessly dependent on the system, that they will fight to protect it." - Morpheus - The Matrix. Most people in the world are wholly dependent upon 'The System' and cannot function without it. This system forces them to live in a debt cycle which never ends. The system perpetrates an addiction to materialism for the purpose of producing interest which is created from debt. Since debt does not really exist, then neither does interest. Hence, the national debt is a hoax perpetrated by the PTB (Powers That Be). The biggest con game the world has ever known was perpetrated by those who control education, law, media, churches, banks, medicine. They played upon our innate belief that we must earn our right to life, that we are unworthy, not to trust our intuition, that we must depend upon the authorities, that any punishment we sustain is justified and deserved, that we have no self-generated power, that what is outside our minds is real. They have confiscated our health, wealth, love, and peace of mind under this ruse. This scam is known as The Matrix. ...

"How I Clobbered Every Bureaucratic Cash-Confiscatory Agency Known to Man"
by Mary Elizabeth Croft [read and/or download pdf](#).

It Is Time To Burn The Strawman [blog link](#)

Posted by caimbhriain myrddin at [1:17 PM](#) [0 comments](#) 

Labels: [Imprint](#)

Tuesday, July 27, 2010

[SurvivalBlog: Five Stages of Social Collapse](#)

How to Do More than Survive at the Different Stages of Societal Collapse

by Tamara W. [article link](#) [article link](#)

Thursday, April 8, 2010 SurvivalBlog

(bold text emphasis added by MMmeta)

Dmitry Orlov wrote about the five stages of social collapse. In descending order, these stages are: financial, commercial, political, social and - last and certainly worst - cultural. In the face of a collapsing society, what can be done to lessen the immediate and local impact at each of these stages? How can we lessen the personal impact of societal collapse? **Preparedness is key** in any disaster, and societal collapse is certainly a disaster on epic scale. The question then is what to do at each stage of societal collapse.

Here is how to do more than survive at each stage of societal collapse, and what one can do to prepare in advance of each stage.

1. In the financial collapse, currency hyper-inflates or becomes unavailable. If currency becomes unavailable, either due to hoarding or restrictions on allowed cash withdrawals, money becomes scarce. If currency hyper-inflates, the theoretical cost of paying off a loan frequently shrinks. However, in hyperinflation, wages rarely keep up with the devaluation of currency, leaving workers with a shrinking plate on which to pay their existing bills. It is preferable to pay off all debts before this stage, so that lack of money in either scenario does not make it impossible to pay payments and lead to your physical possessions being repossessed. When cash is scarce or worthless, crime frequently goes up. Don't look like a target. Where possible, lower your profile now so that collective memory will also change; "he used to have all the flashy stuff that's gone, probably trying to look poor."

What to do before then: Own your home and property. If applicable, own your business location. If possible, own usable real estate that can be rented out to others in exchange for barter. For example, own outright a plot of land near high density homes that can be rented for gardening in exchange for produce.

2. In commercial collapse, there is a business slow down. Lack of currency or lack of value of cash on hand causes business slow down. Inability to buy goods or pay for their transport creates shortages. To manage this stage, have your own supply source. For example, have a garden for food so that empty shelves at the grocery store do not leave your family hungry. Have a stand of trees that can be harvested for wood so that propane gas lines don't leave you cold at night.

What to do before then: If possible, become a distributor or seller of these necessities, ensuring your own supply as well. However, this requires building up the business connections and likely getting into the business before a collapse so that you have an established customer base. This requires inventory, storage and protection for inventory, and the means to purchase these products now, but it can create a means of livelihood for the long term.

3. In a political collapse, public order becomes chaos. Police don't bother policing the streets unless it is their own. Judges don't see many cases unless it is for the ruling elite or to silence an angry mob outside. In this situation, it is essential to have at least one means of personal protection. If calling 911 is jokingly called government sponsored dial a prayer when we have a functioning society, what will it be called when the police rarely bother to come at all? Own at least one gun, and

know how to use it. Teach your neighbors how to use a gun properly, so that their response to a home invasion is less likely to result in stray bullets hitting your home or even yourself. Consider having a family member join private security services. Or set one up yourself.

What to do before then: Organize a local neighborhood watch that actually packs heat, so that violent crimes by armed criminals can be dealt with immediately. An existing organized group can easily ramp up its number of patrols and extend its range. An active group also benefits from knowing the people and the area, thus will not be mistaken for a new gang as it starts to patrol or make contact.

4. In social collapse, the national institutions start to fail. Colleges close. Landmarks shut down. Communication across even intermediate distances becomes difficult and unreliable. In this stage of collapse, local institutions are the only ones left standing - if they are helped to stand. Bolster local institutions like churches and temples by volunteering. Keep food banks open by donating food - thus preventing begging on the streets. When state schools close, support private schools to fill in the gap. At this stage of collapse, strong local social connections become even more important.

What to do before then: Know teachers, lawyers, and supportive personnel that are within a safe commuting distance and who can be there when you need them. If possible, organize home-schooling groups now that can evolve into private schools for children within walking distance. Set up mediation center now with trained mediators and retired judges that can evolve into a local community court when the municipality ceases doing its job or becomes too corrupt to be trusted.


5. In cultural collapse, local institutions fall. This is best described as total anarchy or social collapse. When the Maya abandoned their cities, they were in cultural collapse. When the local institutions fail, the only fall back is family and clan. There is no prospering at this stage, only survival and hope for more than survival later. If society is in a stage of collapse, it is essential to take the right actions long before it falls this far. Move close to family, such as within walking distance.

What do to now: Repair family ties. If the world falls apart and one can only rely upon family, have strong relationships so that they are willing to support you. Build up family members into those you can rely upon Encourage financial responsibility among family members, so that they do not need desperate help when money is in short supply. Encourage strong personal responsibility in the next generation, so that they can be there to rely upon instead of needing help. Help them break addictions now, because that will only be an even greater temptation when the world seems to be falling apart. If your younger family members are looking for mates, encourage them to select spouses who are compatible and in for the long haul.

You may want to consider networking now nationally or internationally with like minded individuals, so that you could join a rising culture that is still strong. Whether it immigrating abroad to another nation or building anew regionally will depend on circumstances of the time and place. However, having the social infrastructure and connections in place now are essential to avoiding becoming a refugee. Whether it is knowing someone you could move in with after your home is destroyed in a disaster or after forced relocation, having family or friends that are like family can give you a destination ready and able to take you in. Also have the means in your own home, such as space and supplies, to help incoming relatives and close friends, in case you are the refuge to which they flee.

James Wesley Rawles

SurvivalBlog [home page](#)

Posted by caimbhriain myrddin at [11:20 AM](#) [0 comments](#) 

Labels: [Apocalypse](#), [Imprint](#)

Sunday, July 25, 2010

Labor With All Zeal And Diligence

Walter Rauschenbusch

The essential purpose of Christianity is to transform human society into the Kingdom of God by regenerating *all* human relations and reconstituting them in accordance with the will of God. The religious spirit is a factor of incalculable power in the making of history. Unless the economic and intellectual factors are strongly reinforced by religious enthusiasm [the communitarian gospel] the whole social movement may prove abortive. The vastness and the free sweep of concentrated wealth on the one side, the independence, intelligence, moral vigor, and political power of the common people on the other side, promise a long-drawn grapple of contesting forces, but if God be for us who can be against us? It is the religious leaders of the people who give direction to the forces of religion, but most have been coopted by the system [prophets for profit; it is up to the common to be led by the Spirit of God, the common spirit granted to all who seek for the *perfecting* of humanity; Work out *your own* salvation with fear (respect, reverence for God) and trembling (Phil. 2:12)]. The conscience of Christendom is halting and groping, *perplexed by contradicting voices*, still poorly informed on essential questions, justly reluctant to part with the treasured maxims of the past, and yet conscious of the call of the future, the voice of our children.

Ascertaining what was the *original and fundamental purpose* of the great Christian movement - the *life and teachings* of Jesus, and the *dominant tendencies* of primitive Christianity, is imperative due to the impossibility of handling of questions so vital to the economic, the social, and the moral standing of great and antagonistic classes of men, without jarring precious interests and convictions, and without giving men the choice between the bitterness of social repentance and the bitterness of moral resentment. Men must overcome the temptations which made the wrong almost inevitable, and the points of view in which they entrench themselves to save their self-respect. Those who come after us will live in a world which our sins have blighted or which our love of right has redeemed. We must do our thinking on these great questions, not with our eyes fixed on our accounts [the entrenched fear, the blinders], but with a wise outlook on the fields of the future and with the consciousness that the spirit of the Eternal is seeking to distill from our lives some essence of righteousness before they pass away. [CHRISTIANITY AND THE SOCIAL CRISIS BY WALTER RAUSCHENBUSCH 1907, 1913 edition, [with additions]]

Orestes A. Brownson


The remedy is to be sought first in the destruction of the priest [the systemic priesthood: religious, governmental and business]; we are not mere destructives; we delight not in pulling down; but the bad must be removed before the good can be introduced; conviction and repentance precede regeneration; moreover we are Christians, and it is only by following out the Christian law, and the example of the early Christians, that we can hope to effect anything; Christianity is the sublimest protest against the priesthood ever uttered ... in the person of [Christ] Jesus both God and Man protested against the priesthood -- we may offend in what we say, but we cannot help that; we insist upon it, that the complete and final destruction of the priestly order, in every practical sense of the word priest, is the first step to be taken towards elevating the laboring classes ... He who redeemed man did not spring from the priestly class ... the chief priests were at the head of those who demanded his crucifixion ...

Let us have no class of men whose profession it is to minister at the altar [the altar of power and commerce]; let us leave this matter to Providence; when God raises up a prophet, let that prophet prophesy as God gives him utterance ... let us have none to prophesy for hire [prophets for profit] ... none of your hireling priests, your "dumb dogs" that will not bark ... what are the priests of Christendom as they now are?; miserable panderers to the prejudices of the age, loud in condemning sins nobody is guilty of, but silent as the grave when it concerns the crying sin of the times ... the next step in this work of elevating the working classes will be to resuscitate the Christianity of Christ; the Christianity of the Church has done its work; we have had enough of that Christianity ...

According to the Christianity of Christ no man can enter the kingdom of God who does not labor with all zeal and diligence to establish the kingdom of God on the earth; who does not labor to bring down the high and bring up the low; to break the

fetters of the bound and set the captive free; to destroy all oppression, establish the reign of justice, which is the reign of equality, between man and man; to introduce new heavens and a new earth, wherein dwelleth righteousness, wherein all shall be as brothers, loving one another, and no one possessing what another lacketh - no man can be a Christian who does not labor to reform society ... no man can be a Christian who does not refrain from all practices by which the rich grow richer and the poor poorer [SYSTEMIC EXPATRIATION], and who does not do all in his power to elevate the laboring classes, so that one man shall not be doomed to toil while another enjoys the fruits; so that each man shall be free and independent ...

We grant the power of Christianity in working out the reform we demand; we agree that one of the most efficient means of elevating the working men is to Christianize the community, but you must Christianize it; it is the gospel of Jesus you must preach, and not the gospel of the priests ... let it be the genuine Gospel [the communitarian way] ... and not the pseudo-gospel, [the gospel of men; worshipping in vain; commandments of men] which lulls the conscience asleep, and permits men to feel that they may be servants of God while they are slaves to the world, the flesh and the devil ... we must preach no Gospel that permits men to feel that they are honorable men and good Christians, although rich and with eyes standing out with fatness, while the great mass of their brethren are suffering from iniquitous laws, from mischievous social arrangements, and pining away for the want of the refinements and even the necessities of life -- we speak strongly and pointedly on this subject, because we are desirous of arresting attention ... the redemption of the world is understood to mean simply the restoration of mankind to the favor of God in the world to come; their redemption from the evils of inequality, of factitious distinctions, and iniquitous social institutions [in the present world] counts for nothing in the eyes of the Church and this is its condemnation [the systemic, the origins of the evil; band-aid solutions provide temporary relief but no cure; you cannot use evil (the systemic) to propagate the good, in doing so you negate the good]. -- [based on Orestes A. Brownson (1803-76), *The Laboring Classes*, 1840 [with additions]].

Posted by caimbhriain myrddin at [10:48 AM](#) [0 comments](#) 

Labels: [Imprint](#)

Saturday, July 24, 2010

[We Are Eating From The Wrong Tree](#)

MM Book 2 Chapter 6-3

WE HAVE TO REPAIR AND RESTORE GOD'S CHURCH/NATION !! – the corporate structure by its very nature CORRUPTS !! – the many who ruled, and continue to rule over the sisters and brethren were and are symptomatic of a systemic, the corporate church, as many of us were/are, just sitting there [an image of the world, filled with its tragedy, disappointment, misdirection and deception] — our whole society is based on, and organized around consumption, including the corporate church – truth becomes product, proprietary, copyrighted, used for publicity and self-promotion; WE BECOME MERCHANDISE – this is NOT God's Way, stewardship is God's Way !! – God is truth and so are we [James 1:21, engrafted word (as instrumentality)], we must *be* truth, not error [our very being], there must be no distinction – to seek/assume greatness, pre-eminence, in the guise of a servant needs a rethink and repentance !! – we are *all* responsible for the truth, we must be truth-seekers, God-seekers, each of us, realizing that truth is *not* imposed, it cannot be.

Christ was tempted in all ways, yet without sin, and the “body of Christ” has been tempted in all ways, *with the sin* – it is important that we claim and hold on to the truth of our spiritual heritage, our spiritual ancestry, and it is important that we examine and acknowledge the error of that same heritage – we must repent and forgive and move forward – we are all flawed and imperfect human beings, any/all of our past sins and transgressions are forgiven upon repentance and any unrepented are placed into the hands of the Father – we have been imprinted with God's truth and we must continue in it, we must reach out and embrace each other, God will heal us by His presence !!

MM Book 2 Chapter 6-4


God is in control *through* the sisters and brethren, NOT through a hierarchy; *face-to-face assemblies* [we are face-to-face with God, and each other] – no one within the Church of God (COG) was and is sacrosanct [with the exception of Christ Himself]; 1 Peter 4:18 “And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?” – the ekklesia, the COG with much difficulty, with much hard work *together* is barely saved, WE MUST BE COGNIZANT OF, AND REMEMBER THIS !! – we are sanctified [set apart] together, as *one*, with the honor of *serving* each other, *ministering* [an act, a deed, NOT an office] the gifts God has shared with us, individually, in *true humility* [strength of character (an absence of pride, self-assertion), NOT a cowering, an imposed weakness, a depression (Psalms 14:4)] – God determined and set the “rules of engagement” for the COG and we must, in all truth, seek His will !! – we must overcome the psychosis that pervades the COG [a gated community of mind; the fragmentation (a fragmented mentation)]; we must unlock the gate and open it; WE MUST HEAL !! – our long-term therapy [for each and every one of us] is someone who loves us [ie., mate, family, friend, etc.], and we must ensure that this agape love *is* the COG !! – GOD DEMANDS NOTHING LESS !!

MM Book 2 Chapter 6-5

The work of God is multitasking, a ministry of gifts [the possible number of combinations limitless] — rank is nothing more than levels of ignorance, increasing the distance from God’s truth and its application; the responsibility(-ies) belong to/with the people – we must challenge doctrine and authority wherever it is in error – this is not heresy, this is seeking God, His truth !! — God does not want structured, repetitious prayer and He does not want structured, repetitious Sabbath services or Bible studies – this is not confusion, this is *delight* – the Sabbath is to be a delight to us !! – God wants us to dialogue with Him, reason with Him, in true humility and faith – He does not want us just to be passive spectators, obeying the commandments of men !! — the wider implications of doing nothing must be examined and considered, we will be responsible for any inaction !! – being “Laodicean” [people of my judgement, of my vengeance (people of the curse)] means being the “laity,” the people of God under the authority of man, not willingly exercising their spiritual gifts, not needing each other, the true riches of grace [capacity of service] and fellowship – the guiding principles must come from God, we are all spirit-begotten, we *all* have direct access to God our Father through our High Priest Jesus Christ — our original assumption was in error, the error is NOT with God !! – we fell for the fallacy [the fall], hierarchy claiming and offering knowledge of good and evil, claiming primary conduit of the Holy Spirit, and we bit; we are eating from the wrong tree !!

Mammon or Messiah Book 2 Chapter 6 [web page](#) (widescreen)

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Posted by caimbhriain myrddin at [10:47 AM](#) [0 comments](#) 

Labels: [Christ](#), [Imprint](#)

[The Ultimate Preparedness Community](#)

The Ultimate Preparedness Community

by George L. [article link](#)

The SurvivalBlog Saturday, June 10, 2006

In Boston T. Party’s excellent novel, Molon Labe, the central character, James Wayne Preston, writes an inspiring letter on page 45 to his father outlining the issues he sees requiring separation to build a common community of free people in Wyoming. A better plan doesn’t require moving to one state for a political revolt. **For those who are not Christian, please bear with me for a moment. You will quickly identify many of these organizational principles as essential for all group dynamics of individualists freely associating with each other to achieve specific goals. God’s plan of true Church organization does not require a physical move. It simply requires a small gathering of His people wherever they live, organized as outlined by the early apostles. Both accurate orthodoxy and orthopraxy (the practice of the Christian life) are vital to creating a dynamic culture that will overcome today’s popular culture.** In 1858, Southern Baptist theologian J. L. Dagg wrote in Manual of Church Order, P. 84-86 that the apostles, “have taught us by example how to organize and govern churches. We have no right to reject their instruction and captiously insist that nothing but positive

command shall bind us. Instead of choosing to walk in a way of our own devising, we should take pleasure to walk in the footsteps of those holy men from whom we have received the word of life...respect for the Spirit by which they were led should induce us to prefer their modes of organization and government to such as our inferior wisdom might suggest.”

Just as true conservatives know in order to understand the implications of our Constitution for today, they must understand the root arguments made by both the Federalists and Anti-Federalists. These type conservatives will appear radical to the world today. Consider the term radical is from the Latin radix and simply means root. **To understand Christ’s organizational format we must return to the roots of the apostles’ writings, while often ignoring the customs around us today.**

Remember that no one survives for long without the assistance of others. Within the preparedness community some are primarily interested in political reform, others economic, religious, social or just preserving certain issues we know are important to a free people such as rights of speech, arms, or privacy. None of these issues alone will compete with the culture of tyranny that grows in our midst. We must actually grow an alternative culture that provides a more dynamic and free alternative to what the current environment is forcing upon many of us. Home education was the mustard seed of involvement that resulted in many Americans realizing the ineptitude of the design and intent of government education. Now comes a new growth of social organization I believe will even eclipse the positive experiences of those having grown up in the home education culture.

Everything that happens in this world, including preparedness, begins first in the heart. It then works its way into the subconscious mind and into our conscious thoughts. Only then do we decide if we will take the time, energy, risk and creativity to put it into effect.

The great challenge of the preparedness community is the conflict of world-views. The Western world has historically understood that “civilized” life began first with the integrity and value of the individual. It then worked its way out to the family, tribe, and only then to the state or nation. We are now often at odds with a socialists or communist perspective of sacrificing individual values, even the entire individual, for the better good of the state. **We have come a long way from the original values of a government designed to protect life, liberty and property to those of grand social designs that harness your life, liberty, and property for it’s purpose. Even our religious institutions have mostly gone this same route of centralization of power to serve the needs of an “organization” at the expense of basic individual rights.**

How does one stand against such a great tide of opposition? Millions have been killed and persecuted in the last century of its oncoming wave of ideology. Many have argued our defense with opposing theories, but with no success against the envied and hate-filled majorities of democracy’s tyrannies. **For almost 1700 years the Christian church has organized itself more along the lines of the world’s spirit of collectivism than the spirit of freedom that Christ came to give.** Once Constantine made Christianity legal and forced its adoption, the original principles of organization outlined by the apostles in the first several hundred years of Christian growth began to be subverted and then mostly lost. **The accurate application of orthodoxy and orthopraxy will show how weak and fallen men are built into individuals of spiritual, moral, intellectual, and physical strength completely capable of working together in a spirit of freedom to overcome even the strongest system of collectivism ever created by the fallen nature of man...that of Rome in it’s later days.** The success of the Christian home churches in communist China is also an excellent example of the success of God’s organizational system even today.

Please do not discount this brief article as an inspirational or motivational piece. It is neither. It is motivational only to the extent that my desire is to move you toward a self-directed academic study of the greatest “how to” organizational design ever to come from the heart and consciousness of the Creator Himself.


While space does not allow me to get into the details of how **the early church gathered in homes, was lead by a plurality of unpaid elders, and provided for the teaching, spiritual and physical well being of its members and often the larger community,** please permit me to point you to a few resources to guide you on your self-study:

1. The New Testament Reformation Foundation: [home page](#)
2. A Baptist Greek Professor’s blog: [blog home](#)

3. For encouragement of young adults: Turning The Tide [home page](#)
4. The first week of March 2006 issue of Time magazine gave an interesting overview of the “home church” topic.

The combination of communities of free people working with and alongside others who both home educate and have home fellowships is a viable foundation of building a dynamic decentralized culture. This is far superior to the alternative being forced on us by confiscation of our life from both government taxation and emotional manipulation of a paid clergy system. **In summary, first develop a love of freedom, second, a knowledge of freedom, and then, act with inspired courage in being free.**

The SurvivalBlog [home page](#)

Posted by caimbhriain myrddin at [10:34 AM](#) [0 comments](#) 

Labels: [Imprint](#)

Friday, July 23, 2010

[Brian Dominick: Grassroots Revolutionary Strategy](#)

Grassroots Revolutionary Strategy

The Revolutionary Endeavor

by Brian Dominick [article link](#)

Maxim One: Personal change is vital to the revolutionary endeavor. We should accept that revolution is by its nature a set of personal acts, subjective transformations of the self being indispensable. We cannot hope to change relationships unless we also change all their components, ie, the individuals who constitute social institutions in the first place. The days of looking at revolution as a cold process or event carried out by "masses" of individuals who are personally no different than when completely subjugated by various oppressions, are fading into history. The new outlook demands that we also look inward, toward each other and ourselves.

Maxim Two: Institutional change is the basis of revolutionary change. We need to look at revolution as an inherently social act, with its basis in the changing of institutions. This is the counter-point to maxim one. While it is a new kind of person who brings about radical social upheavals of all sizes, it is those changes, as they effect institutions and society as a whole, that are the actual evidence of a revolution in progress.

Maxim Three: Populations make revolutions, so control should be actively democratic. True revolution is a participatory and directly democratic undertaking -- guided not by vanguardist elites but by people as a whole. Too many times in the past people have fallen in line behind charismatic leaders with promises of a pre-paved future. The truth is, though, that any revolutionary advances will be made collectively by common people, not those to whom credit is normally afforded. The people who shall be expected to do the work of tearing down the old society and building the New should have full managerial control over the directions their movement takes.

Maxim Four: Revolution is a premeditated process. Rather than being something spontaneous, revolution is a historical "phenomenon" we plan for, patiently, cautiously, hopefully. It is not an event that comes about as a result of historical circumstances. Revolution is not a moment to be seized but a continuing set of struggles which happen because two forces are in conflict. That is, it doesn't land in our lap as a consequence of history, at the appropriate time. We make the time appropriate by planning and building revolution, of which the insurrectionary period is but one phase, not the pinnacle or definition of revolution.

Maxim Five: Revolution relies on holistic change throughout the many aspects of social life. Radical changes in any sphere of social relationships do not in themselves make up a revolution, which instead comes about only when economic, political, kinship and cultural life are all fundamentally altered. Major advances for women, queers and young people, while noteworthy advances, are not revolutionary if they are not accompanied by radical alterations of culture, economic

changes and also a reorganization of the state. The dominant institutions and ideologies in other spheres will manage to accommodate the advances in kinship and continue oppression. What we need is an all-out, broad-based social change.

Maxim Six: The present, not merely the future, is revolutionary. The revolutionary endeavor is something we experience as we make it, even if the action we are taking and lives we're leading are not acknowledged as "revolutionary" at the time -- however premeditated the process, revolution is not something we wait for. This is why the concept of dual power, building while we resist, is so vital. We may or may not be living in a revolutionary time. Only history will decide that. We may not see an insurrection, the proving grounds of revolutionists, in our lifetime. Again, something we must accept before the fact. However, none of this means we cannot live revolutionary lives, as activists with vision and ideals. So we treat everyday as if it is in the midst of revolution, and we build, and we benefit from what we build, hoping so too will future generations.

Grassroots Revolutionary Strategy [web page](#)

Posted by caimbhriain myrddin at [1:29 PM](#) [0 comments](#) 

Labels: [Imprint](#)

Thursday, July 22, 2010

[Michael Meacher: Humans Only Have 200-300 Years Left on Earth](#)

Humans Only Have 200-300 Years Left on Earth

Interview with Michael Meacher MP

by Tom Levitt [article link](#) [article link](#)

July 22, 2010 | The Ecologist | Global Research

Former environment minister Michael Meacher on the place of humanity in the universe, intelligent design, the survival of the human race, Gaia theory and uncertainties over climate change

Tom Levitt: Your new book is focused on the destination of the human race, but what is our role, if indeed we have one?

Michael Meacher: Well 99.9993 per cent of time since the origin of the universe elapsed before we even came on stage. That doesn't say that it took all that time to produce this wonderful human species but it does seem odd and I think it shows that we are part of a cycle which is continuing. Ninety-nine per cent of all species are extinct - I don't think there is any guarantee of our survival especially if we remain as irresponsible and foolish as we are at the moment.

Irrespective of that I would expect the evolution of life forms to continue alongside and possibly surpass us. But we are an important part of it - we are the first species on earth in all that time that has a sense of morality and spirituality. These are very significant features of the human species which mark us out as very special.

I don't think the whole universe is about us and that's where we come to Stephen Hawkins point about us being exceedingly insignificant because we are on earth - just one of 8 planets in a solar system going round a sun which is one star, just an ordinary star, of which there are 200 billion in our galaxy, the Milky Way. And there are about 100 billion galaxies...

When you think of it in these terms, we are totally insignificant and almost invisible. So you have a contrast and paradox that is the size of universe, beyond are imagination and yet at the same time we are a very unique species. There is something very special about us. You have to somehow combine those two facts. How is it that a species in such a minute part of the universe should turn out to be so significant in the evolution of life forms? I don't think there is any obvious answer.

TL: Does that lead us to believe in a creator?

MM: The religious answer is that God created us in His own image but it does seem very odd that we have a universe of vast size to produce us and that it has taken an inordinately long time to reach this stage of life forms. It doesn't mean it is

impossible but it does seem very odd unless you take the view that time is immaterial and we are only at the beginning of it and it will revolve for ever.

I don't believe science has invalidated religion and it can't because they are two utterly different paradigms of existence. Science has enormously increased the wonder of the religious message. It doesn't force us to believe in it but it is compatible with it.

TL: What will happen to humans - can we survive?

MM: We have become very clever in our improvements in technology and engineering over the last 100 years and the level of productivity and extent of exploitation has increased rapidly. But while the earth is extremely bountiful, there are limits to how many resources we can extract without replacing them or enabling them to be recycled and to recover.

We have an overdraft with the earth something in excess of 130 per cent. We currently consume something like 30 per cent over and above what we are replacing and rather like an overdraft at a bank that can't go on.

I don't think we have learnt to keep within the limits. They are quite elastic but there is a point beyond which they will break and then you will get a complete and massive change in the climate in which the survival of human species might not be compatible.

I think with the current rate of exploitation and current disregard for sustainability that our economy and our civilisation has, I think we will easily reach that point in the next 200-300 years.

TL: Will we destroy the earth as well as ourselves?

MM: I don't think so. I think James Lovelock's idea - that when an alien virus invades the human body it fights back and usually manages to surround and destroy the alien - is more likely. Earth will do everything it can to survive with us being the virus it is trying to destroy.

Climate change is one way it is doing it. It is changing the climate - the atmosphere, temperature, ocean acidity and sea levels - all massive changes cumulatively saying to us that we cannot go on as we are. And we cannot go on as we are because we will lose the basic resources which are essential to our survival.

TL: Can we reverse this situation and stop ourselves from heading towards extinction?

MM: We can - we are an intelligent species. The question is whether there is the political leadership in countries to act on what the scientists say. It's not perfect - the description of the atmosphere and the interactions between so many parts of the climate is very complex and I don't think the science is 100 per cent there, but it's 80-90 per cent of the way there, and is being refined all the time. We certainly know plenty more than is necessary to apply the precautionary principle.

The issue is whether there is the political leadership to guide people. The knowledge is there for them but it is the difficulty in actually getting that change in way of life which political leaders by and large are unwilling to press. They prefer to win elections: people in the west like their comfort zones and way of life and political leaders are not willing to press very far.

I think that will only really change when the human races begins to suffer some of the extremely severe consequences of climate change which may be some decades ahead. They will then realise, as we have with the financial crisis, that we are up against the wall and hitting the buffers and we have got to change.

It would be nice if human beings realised those limits and began willingly to act in accordance with them in order to produce more a harmonious relationship with our environment and greater sustainability. But all the evidence is that we are not willing to do this until forced to. So yes we can change but I doubt whether there is yet the political will.

[Destination of the Species: The Riddle of Human Existence](#) is published by O Books, price £9.99 in paperback

The Ecologist [home page](#)

Global Research [home page](#)

Posted by caimbhriain myrddin at [3:04 PM](#) [0 comments](#) 

Labels: [Imprint](#), [Origins](#)

Wednesday, July 21, 2010

[Societal Fears Override God](#)

MM Book 2 Chapter 7-5


All of the evil around us is the result of something; it is up to each of us to understand this !! – SOCIETAL FEARS OVERRIDE GOD !! – THE SPIRITUAL CONDITION OF HUMANITY IS REFLECTED IN THE PHYSICAL, this applies to *all* situations and actions; these are terminal spiritual sicknesses, **MANKIND IS SPIRITUALLY ILL !! – ONLY CHRIST PROVIDES THE HEALING [SALVATION] — PATHOS** [suffering; disease; feeling], the “quality” in something experienced or observed which arouses feelings of pity, sorrow, sympathy, or compassion; the **** MINISTRY OF TEARS **** answering the collective unconscious, the THEOGNOSIS, the knowledge and recognition [diagnosis]; the health of the community is measured by the number who participate in it [MINISTRY OF GIFTS]; DIVINE HEALING — Genetic Memory [spiritual/physical influences and characteristics imprinted; passed from generation to generation] must be a consideration — **the one who has infused his own EVIL and FEARFUL spirit into others, who actuates and governs their minds, the originator and transmitter of all spiritual disease [LUST; his spiritual sacrifice] is SATAN the DEVIL !! – WE MUST KNOW THIS TO BE HEALED BY CHRIST, BY HIS TRUTH !!**

MM Book 2 Chapter 7-6

They say the “price of freedom is high”, well God say’s there is no price on freedom; He offers it *free*, it is His to give !! – **those who offer freedom at a price are offering slavery instead, to their systemic, and the price of their systemic is very high indeed;** it is a price that we cannot pay and too many have died trying [paid the ultimate price] !! — **the corporate monies have value because the evil is maintained [the servicing of Mammon; building holocaust]; the “price of freedom” is actually oppression – apathy fed by ignorance will lead to our extinction !! – WE EITHER SERVE GOD OR SERVE MAMMON;** we must know what it means to serve God; we already know what it means to serve Mammon – **the pain of the past [the fear] envelops each new generation; it is overwhelming our sanity;** if we want our dreams to come true, we must first wake up !! – this [contrived and imposed] world is a realm of suffering and confusion [God is not the author of confusion]; **the major source of suffering is ignorance and the major expression of ignorance is the belief in a Self** – we must become conscious of the fundamental discontinuity and therefore illusion of Self; our purpose, our goal is to be *one with God*, our sense of Self within the One [individually we are NOT one, *together* we are one] – our individual stories are our essence; our goal is not to escape our stories, but to make our stories sacred [WE MUST WRITE OURSELVES INTO THE BOOK OF LIFE] !! – **the unique torture of modernity [its thoroughness; impact] is the sense of being disassociated, de-storied [de-humanized], displaced [nameless, devoid of context, history, soul print; SEPARATED FROM OURSELVES AND GOD]** – through pain, the torturer aims to force the victim to betray and abandon his story – to lose hope in life is to lose the thread of your story; to recover hope is to reweave the fabric of your story. [Sacred Stories based on Tikkun]

MM Book 2 Chapter 7 [web page](#) (widescreen)

MM Book 2 [blog home](#)

Posted by caimbhriain myrddin at [12:35 PM](#) [0 comments](#) 

Labels: [Evil](#), [Genealogy](#), [Imprint](#), [Intelligence](#)

Tuesday, July 20, 2010

Freedom In Service To Control

MM Addendum 1-20

Confidence is faith in-and-of one's self; we must achieve self-confidence and confidence in/of-and-with God(-Family) – there is no greater enemy than one's own fears (real or imagined) – our fears will be/are manipulated / controlled by our would-be protectors/saviors, the very same who created/produced the very systemic to which we are so inured; their/its fears have become/are our fears, yet they/it fear us the most – the banality of evil, our complicity, our sin, must be recognized and repented of; only then will we be response-able.


Each and every Human Being is essential to, and for, the survival of the Human Race; the SAGE Agenda will ensure the elimination of the “systemic unneeded” as a resultant; the very survival of the majority of Humankind is threatened; this is Holocaust on a massive scale, systemic extermination (as previously exemplified in Russia/Germany pre-/during WWII, and as preliminarily exemplified in today's world: 30-50M needless deaths/yr., one sacrificial death per 1M\$ of world economy (to maintain value and markets); to extrapolate further, 1000 Human Beings die/are sacrificed each and every year to maintain the value held by one Billionaire); SAGE authority is considered supra-divine, as Messianic, as binding/bound in Heaven as-well-as on Earth; the SAGE are beyond consideration and examination by the vulgar; Mammon's systemic/mechanisms ensure and enforce privacy and compliance; the “Bilderberg Meetings”, previously private, are now a vulgarization for public focus/consumption, seeming “approval at large”.

MM Addendum 1-22

The more fear there is in the world, the more people are willing to be ideologically imprisoned and shackled – imprisoned within the prevailing SAGE national systemics, the mechanisms of subjugation and control; democratic-fascism must produce (as a profit/loss) supposed-freedom(s) as its operating theatre (freedom as servant/in service to control); usurpation /misuse/misrule of the “power of the people”, now used against the same and against those considered outside; the idolization, the apotheosis(-sys) of the Nation-State (the identification with, and the defense of); obedience /obeisance as measure (of freedom(s)/of right(s) of Mammon) — Governments ensure/effect compliance — “war is terrorism of the rich against the poor; terrorism is war of the poor against the rich” [quote: BBC.Intelligence2(squared), Debate, Sat.Jan.19.08] — the 1700's, the “New World” Order established – the concept of America is the “wool pulled over the eyes” by the SAGE (grievous wolves in sheep's clothing) and their “merchant nation”. ...

MM Addendum 1 [web page](#) (widescreen)

MM Addendum 1 [blog home](#)

Posted by caimbhriain myrddin at [2:14 PM](#) [0 comments](#) 

Labels: [Apocalypse](#), [Evil](#), [Imprint](#)

Monday, July 19, 2010

The Plough: Jesus and the Nonviolent Revolution

André Trocmé (1901-1971) is famous for his role in saving thousands of Jews from the Nazis, as pastor of the French village of Le Chambon. But his bold deeds did not spring from a void. They were rooted in his understanding of Jesus' way of nonviolence and the social implications of Jesus' proclamation of the Kingdom of God on earth.

In this book, you'll encounter a Jesus you may have never met before--a Jesus who not only calls for spiritual transformation, but for practical changes that answer the most perplexing political, economic, and social problems of our time.

Newly revised and expanded, this edition includes a concise biography of André Trocmé, and extensive notes on how contemporary thinkers have grappled with his ideas.

Jesus and the Nonviolent Revolution

208 pages [download book](#)

There is no easy peace. The earth's exploding population renders more difficult each day a peaceful solution to the problems of hunger, national security, and social justice. Simultaneously, the threat of nuclear destruction continues to hover over the future of humanity.


Meanwhile, the gap widens between the mentality of our contemporaries, shaped by a technological civilization whereby we control nature, and traditional religion, conceived during a rural epoch when human beings bowed under the weight of nature. Though technology threatens human existence more than it ever did in times past, Christian thought – frightened by the responsibilities it should assume – refuses to see in the gospel anything but a message of individual salvation. It might even be said that today's Christianity finds suspect any actions performed for the physical salvation of the human race. It spurns any practical efforts of authentic Christian obedience as presumptuous and pharisaical – and that in an age much in need of them. Such a reversal of the teachings of Jesus Christ must be rectified, lest the church disqualify itself as an instrument capable of pointing the way for a humanity bordering on collective suicide. ...

All of us, Christian and non-Christian alike, are responsible for the hunger, injustice, egoism, exploitation, and wars that devastate our time. Christians bear special responsibility: knowing that God can change both people and their situations, the disciple of Jesus can help bring into being God's future for humanity. ...

Moses had instituted a genuine social revolution aimed at preventing the accumulation of capital in the hands of a few. This was to recur every seven and every forty-nine years. I use the term "revolution" intentionally because the social readjustments commanded by Moses were far more radical than the efforts of modern revolutionaries. Contemporary revolutions grow primarily out of economic disparities caused by technological developments. Jesus' revolution, on the contrary, drew its strength from God's liberating justice. By proclaiming the Jubilee, Jesus wanted to bring about a total social transformation, with an eye to the future, yet based on the vision of justice God had already set forth in the past.

The Plough [home page](#)

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Posted by caimbhriain myrddin at [8:43 PM](#) [0 comments](#) 

Labels: [Apocalypse](#), [Christ](#), [Imprint](#)

Sunday, July 18, 2010

Systemic Manipulation

MM Book 1 Chapter 5-18

The "Devil" kills no man, men do; we actuate the Devil or we can actuate God — the corporate "structure" of society, roles/professions; the "State" is all about "corporate wealth" and "national debt", the enforced "privatization of wealth/profit" and the "socialization of debt/cost"; the "public-Nation" pays for and supports the "private-State"; since the "debt" can never be repaid (as Money is Debt), "income tax" is a necessity to repay the Debt as it is essentially "already issued debt" and it is regarded and collected by the corporate-State as a "franchise fee" for "public" State-Citizenship and Benefit; the Public must pay a "fee" to access some of their God-given "rights" usurped and taken by the State — the State is "private-ownership" overriding and/or dismissing the Nation's "public stewardship" — "religion" is the re-binding to the systemic; Mammon "is" the possession; the State is all about the controlled "structure" and "psychology" of the Nation (our "group think" and "conformity"); our physical "world view" and our spiritual "God-view"; the monetary "de-meaning" of a Human Being (in "violation of God"); defined in Mammon's terms: "worth" for life; how can one be "Lord and Master" if everyone actually had "equal rights" in all things.

The link between our “real” world and the “artificial” systemic is our consent whether known-or-unknown; every citizen has been “capitalized” monetarily and nominally as Nation-State debt-surety (the State-issued “[Strawman](#)”, the “artificial you”); the SAGE Nation-State “owns” you and everything connected to you (your possessions, even children) — the systemic manipulation of the Nation is pure evil: the very “forces” that assassinated ML King in 1968 selected/placed Barack Obama into the Presidency 40 years later – Mammon or Messiah: “sell your soul to the devil” (lust) or “give it unto God(-ing)” (love); no Human “Being” has “right” to wealth when so many are in poverty (anything above need is greed); the present “spiritual war” is about consciousness, against the “faces” and “masks” of death and corruption, the very “imagery”; negate the claim, take back your sovereignty vs. an artificial systemic evoking real and deadly repercussions; violence (in any form) is a betrayal of our God(-ing) and a failure of our humanity.


MM Book 1 Chapter 5-19

God has NOT abandoned you and you most likely have NOT abandoned God – God has never been very far from you, he considers you a member of His church, not a church controlled by a few select men, but a church of equal brethren, guided by Him; and now, He would like to know if you are willing to reconsider Him ?? – He is extending an open invitation to you and your family to take your rightful place within His community; *God desires and needs you* in His Family !! – God is not self-interest, yet, you are in His interest, and in turn, He is in your interest, we *are* God together – God’s Family is a sharing, a relationship of reciprocal interest [a belonging place; an open experience], not a self-interested taking, but an unselfish giving !! — the high ground of truth is now to be made level, as originally; in diversity is truth, not confusion – reason and worship as way of life; pure religion and undefiled, without spot — open dialogue is NOT confusion – we must come together and converse, amongst ourselves, and with God; we must reason and counsel together [a multitude, not just a select few] – dialogue and cointelligence — we have been sermonized near to death [by men of good intentions, but caught in the grasp of the hierarchal error] !! – God’s brethren, the ekklesia, are NOT passive spectators but active participants – let us start with our own households, then the common household of God, and then the fragmented household of man; a reciprocal sharing, a community of the *gift*, the FAMILY !! — the work of God is active, living faith, the preaching and the witness — the love of God in action speaks volumes, and touches hearts and minds in the full power of God; we are to share freely and openly what God has freely shared with us; this is God’s storehouse !!

MM Book 1 Chapter 5-20

We understand, each of us, *together* with Christ all things taught [God provides the understanding; we are not just to accept another's teaching, another's understanding, even if presented in the Spirit; we must *share in*, with Christ, the understanding and application; we must prove all things, search the scriptures daily]; it is our *relationship* with God that enables us to understand and apply His truth – fellow-laborers with us provide insight, teaching, guidance and example, but it is *with* Christ that we understand, all of us, together !! — free Christianity [free and open community] means we are free to accept the responsibility that comes with being a member of God’s Family; it is spiritual liberty, the unencumbered, self-sufficient environment that is necessary for the Kingdom of God.

The application of God’s Word is the *power* of God; the COG is NOT applying God’s Word [worshipping in SPIRIT and TRUTH] – how we stand in *relation* to our fellow man [and his society] as his future judge [1 Cor 6:2, the saints shall judge the world, the angels] is paramount [we cannot partake of another's sin, or be the cause or occasion of the same] or our role as judge [the judgment to LIFE] is negated !! – the COG systemic must be *of God* NOT of man; we are under judgement NOW [under the same terms as those in the future]; how can we mete out judgement when we are *complicit* in the very sins being judged ?? – THIS AWARENESS MUST TRANSCEND ALL ELSE, AT THIS TIME, IN THE COG !! — Rev. 18:4 And I heard another voice from heaven, saying, Come out of her, *my* people, that *ye be not partakers* of her sins, and that ye receive not of her plagues. 5 For her sins have *reached unto heaven* [the hierarchal Tower of Babel; the State/COG Inc.], and God hath remembered her iniquities — the “nature of the beast” is directing the COG, NOT the nature of God !! – the *image of the beast*, the hierarchal systemic [business; the corporate as means/instrumentality] has to be ** REJECTED IN TOTAL **, the absolute disestablishment [of the SAGE/Beast construct] *begins* at the House of God !!

Mammon or Messiah Book 1 Chapter 5 [graphics](#) (widescreen)
Mammon or Messiah Book 1 [blog home](#)
Posted by caimbhriain myrddin at [12:09 PM](#) [0 comments](#) 
Labels: [Apocalypse](#), [Christ](#), [Evil](#), [Imprint](#)

Saturday, July 17, 2010


[Who is the Author of You?](#)

MM Book 1 Chapter 4-10

Most “personal scripture” is prewritten by others and incorporated without question; who is the author of you ?? – God is the author of our salvation, He will rewrite us, renew us, if only we will invite Him in – our “scripture” has become flawed and only the original author can restore it !! — a community of renewed mind, an altered state of consciousness; the Kingdom of God begins with God’s consciousness — the Holy Spirit of God is God’s own Mind, His very consciousness, His knowledge and understanding from *within* – human spirit overlaid and permeated by God’s Spirit [sub-conscience (subconscious), conscience, *over-conscience*] !! – God’s Mind, His very consciousness, His intelligence(s) residing in us, His abilities, His very “being” a part of our own – He is expressed as our own mind becomes tuned into His mind [our mind truly becomes *our* mind] – the actualization becomes possible as we grow in grace and knowledge, as wisdom expands to fill our being, as we open the doors of our minds [doors, partitions, veils; light enters vs. shadow] to Christ and allow Him entrance to sup with us [to gather together for the common meal of bread, milk and meat; the spiritual manna], our capacity increases, we become nourished – Amos 3:3, can two walk together, except they be agreed? – God’s mind will merge with our mind as we become aware of, recognize, and conform with God’s will, as His will becomes our will, when His objectives become ours – we will exist in a perfect and holy symbiotic, dependent and reciprocal relationship – we will assume the rights and responsibilities of the God Family — we are the active agents in the design and creation of our own intelligence(s), in the service of the Family – the community *is* the congregation [not just the human community but the whole community of life]; we must be the elders at this time, those mature in the spirit, the servant example.

MM Book 1 Chapter 4-11

God’s consciousness awakening in our minds, with the fruits of the Spirit [[nine fruits, nine intelligences](#)] drawing out and defining our natural abilities, sharpening our intellect [ennead mentation (multiple intelligence)], creating each of us as distinct, unique individuals in the God Family, each uniquely prepared for the responsibilities that await us; God’s nature becomes our nature !! – the Spirit conveys to God an understanding of our thoughts and very being and in return gives us the attributes and nature of God Himself in harmony with our own and/or paired to correct – the Spirit gives to each person the attributes God desires in order to benefit the Body as outlined in 1 Corinthians 12:7-11; God gives us all different aspects of Himself, and puts us together for the benefit of all – every person in the Family has a particular strength that the others do not necessarily possess; we are all doing a job that we were given by God to do – the Body of Christ has been given people of varied gifts and talents and God does it for the greater glory of us all – the Body benefits by the operation of each one of us, but we can quench the operation of the Spirit; if we don’t pull our weight individually, we can quench the Holy Spirit; we affect each other because we are all one Body, we affect God – the Spirit can be quenched (1 Thess 5:19) by being neglected or grieved (Eph 4:30); our capacity for growth and service is diminished – our understanding becomes darkened as the light fades, as God’s consciousness withdraws from our unrepented sins, our unrepentant attitude; the withdrawal of God’s consciousness, the vacuum of understanding, the absence of light and God’s strength, draws in the adversary’s consciousness which overwhelms our weakened carnal mind, grips our minds tightly in its grasp of error.

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Posted by caimbhriain myrddin at [10:48 AM](#) [0 comments](#) 
Labels: [Christ](#), [Imprint](#), [Intelligence](#)

Friday, July 16, 2010

God's One Common Family

MM Book 1 Chapter 4-22

God will serve us if we are willing to do the same; reciprocal responsibility [a reciprocity, a relationship, mutual action, dependence (reliance, trust); if we take, we negate - the 10 Commandments are the template, the conditions of life, an environment, God's environment - we have the right of free entrance, free habitation; the 10 Commandments are the means, the agency, of entrance into God's Family; not blind progress, nor misguided regress, but an ingress, a turning within, an invitation to enter, to claim our inherent rights - God's Law of Liberty is a responsibility to God, to ourselves, and to those around us, the whole Family of God - they are an achievement [by skill, work, courage and the faith of God as gift], an accomplishment [to make complete, perfect, the true sense of success].

Freedom from the constraints of man begins with a NO !! – God's community is free-standing [resting on its own support, without attachment], and free-spoken [free in expressing ideas and opinions] – God invites study, discussion, reason, with freethinkers [free thought, free willed beings]; a Free Christian Community is one that refuses to consider, or treat, their fellowman and their environment as an adversary – the common embrace of God reveals worth as intrinsic and not dependent on success or power; God's community is open to *all*, its blessings are self-evident – the past, the present and the future exist as one, they breathe together, and we do not have the option not to care – “no see, no hear, no care” is an affront to God and a crime against ourselves; we have an obligation to care, to be aware, to learn, to be accountable; those who claim the *warrant of scripture* receive and utilize the instruction of wisdom, justice and judgment, and equity, with the realization that we are all *one being*, one existence, and that each of us is an integral [necessary for completeness; essential] member of the same !!

MM Book 1 Chapter 4-23

God is NOT “principal” as generally understood and *used* by man [first in rank, authority, importance, degree, etc., a chief, head, governing or presiding officer, a person who employs another to act as his agent, rule over or upon]; God is a FATHER, and His SON is His express image – God is *servant authority* and mankind has ingress as sons and daughters of the Father, brothers and sisters of Christ, the firstfruits [the active Church, the foundational ekklesia, the *preaching and the witness*, the living Gospel of the Kingdom, the preparatory servant community] considered the very Bride of Christ, His helpmeet; the GOD FAMILY – God is the *principium* [a beginning, a principle; first principles, fundamentals] and as such is the ultimate source, the origin, the cause; God is the natural or original tendency, faculty, or endowment; God is fundamental truth, law, doctrine and motivating force, upon which others are based, ie., moral principles; God is rule of conduct, especially righteousness [adherence to God; integrity; uprightness]; God is an essential element, constituent, or quality, one that produces a specific effect [the active ingredient]; God is scientific law [the scripture of creation, the code of life, intelligent design (this term now co-opted by a fundamentalist definition)]; God is creator and upholds His creation – the universe is God's tabernacle and the promise is man's – the God Family is guided by the *high knowledge*, God's own, within.

MM Book 1 Chapter 4-24

God is *ONE*, Man is ONE, of one blood, of one nation, ISRAEL [all peoples will eventually become "spiritual Israel" and receive Salvation: "And if ye [be] Christ's, then are ye Abraham's seed, and heirs according to the promise" Gal. 3:29] – all of mankind shall be born into the Family of God, ONE COMMON FAMILY; God is NOT a respecter of persons, all are made in the image and likeness of God – there is one bread, one body, one spirit, one hope, one heart, one way, one soul, one mind, one mouth, one accord, one Lord, one Father, one faith, one baptism, one lawgiver, one law, one manner, one sacrifice, one offering, one mediator, one brethren, one in Jesus Christ, one image and likeness; God is the PRIMARY, the ONE !! – GOD the FATHER is the progenitor of ALL mankind !! – the human consanguinity [blood kinship]: ONENESS !!

Ephesians 3:14. For this cause I bow my knees unto the Father of our Lord Jesus Christ, 15 Of whom the whole *family* [G3965] in heaven and earth is named. [Strong's Concordance, patria; lineage - kindred - family 1) lineage running back to some progenitor, ancestry 2) a race or tribe, ie., a group of families, all those who in a given people lay claim to a common origin. The Israelites which distributed into twelve tribes, descended from the twelve sons of Jacob; these were divided into families which were divided into houses 3) family, in a wider sense, nation, people.]

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Posted by caimbhriain myrddin at 1:43 PM 0 comments 

Labels: [Christ](#), [Elohim](#), [Genealogy](#), [Imprint](#), [Origins](#)

Thursday, July 15, 2010

[Don McAlvany: Disaster Preparedness--Principles of Self-Sufficiency](#)

SurvivalBlog Guest Article:

Disaster Preparedness--Principles of Self-Sufficiency

by Don McAlvany [article link](#)

September 2, 2009

1. Change the way you look at everything. Rethink your entire lifestyle.
2. Develop discernment about people.
3. When you invest, invest first in the right people.
4. Honesty, look at yourself, your strengths and your weaknesses.
5. Seek the counsel of others you trust.
6. Find like-minded people who can be part of a mutual support group and who you can cooperate with.
7. Find alternate methods for doing everything.
8. Develop an instinct for what doesn't feel right. No matter how good something looks or sounds on the surface, go with your gut feeling, with your instinct, with your intuition.
9. Eliminate non-essentials from your life. Eliminate all time wasters and money wasters, and things you don't need - i.e. clothes, furniture, junk, etc. Eliminate television from your life.
10. Simplify your lifestyle - learn to say 'no' to things or activities which do not make you self-sufficient. Learn to place trust in God and yourself, and not other people.
11. Develop physical, mental and spiritual disciplines.
12. Learn to treat everything as if it were irreplaceable.
13. Buy things that will last, even if they cost more.
14. Acquire tools that do not depend upon electric power.
15. Learn to spend time alone with yourself in total silence - think, reflect, reminisce, and plan [or strategize] in silence.
16. Learn to spend time alone with yourself and your family, apart from superficial entertainment and distractions.
17. Learn something from every situation you are in everything you hear, see, touch, or feel has a lesson in it. Learn a principle from every mistake you make, from everyday life situations.
18. Make sure your trust is in the Lord and not your own preparedness. Pattern your preparedness according to the guidance of the Lord. Listen to what the Lord puts in your heart - don't use only your reasoning power.
19. Learn to enjoy simple pleasures from the smallest things - have measure of joy and happiness that doesn't come from creature comforts or entertainment.
20. Store up memories for times of isolation or separation from your loved ones.
21. Establish priorities for all of life [i.e. relationship, needs, present needs, future needs.] Set goals for areas you'll be proficient or self-sufficient in. Set a schedule or time line based on money and time you can invest in self-sufficiency.
22. Examine the concept of civil disobedience [from the Bible and history.] At what point should the people of Egypt have said 'no' to killing the male babies in Moses' day? At what point should the people of colonial America have said 'no' to King George? At what point should the people of Germany have said 'no' to Hitler? At what point do we say 'no' to despots

in our day - when they take over money, our property, our guns, our children, our freedom? Decide what is your choke point - when do you move to civil disobedience? [For many throughout history - it was when evil leaders handed down edicts that were directly contrary to God's Word or commands.] Don't set your choke point too early or too quickly, nor too late, nor never. Think through or calculate a strategy - then never look back.

23. Learn to ask the right questions in every situation. [In 'Operation Waco,' nobody asked the right questions.]

24. Bring orderliness into your life. If you live in disorder it will pull you down, it will break your focus. Think focus versus distraction. Eliminate the distractions from your life.

25. Self-sufficiency [or survival] principles are learned on a day-to-day basis and must be practical.

26. Always have more than one way to escape, more than one way to do something. Have a plan B and a plan C.

27. Everyday life [and especially crisis] requires 'up-front systems' and 'back-up systems' if the first line of defense or 'up-front systems' fails.

28. Real education [or learning] only takes place when change occurs in our attitudes, actions, and way of life.

29. Wisdom is making practical applications of what you know. It is not enough to know everything you need to know. It will only serve you and others if practical application is made of that knowledge.

30. Fix in your own mind the truth about your capabilities. In a crisis situation this principle will keep you from cockiness [or overconfidence] and will provide you with confidence.

31. Decide ahead of time before a crisis arrives, how you will react in a given situation so that you are not swayed by the circumstances, the situation, or your emotions.

32. Beware of being spread too thin in your life. Decide on the few things in life that you must do and do them well. Think focus versus distraction. Make sure that unimportant, non-essential distractions don't keep you from achieving your important objectives.

33. Learn to quit wasting things. Be a good steward of all that God provides.

34. Buy an extra one of everything you use regularly and set the extra one aside for the time when such items may be difficult or impossible to obtain.

35. In every situation, train yourself to look for what doesn't fit, for what's out of place, for what doesn't look right.

36. Teach your children [and yourself] that they are not obligated to give information to a stranger. You don't have to answer questions [not even to a government official] that are none of their business.


37. Sell or give away things you do not use or need. Consider giving away or selling 50% of your 'stuff,' [i.e. the non-essentials.] Simplify and streamline your life, lifestyle and possessions.

38. Find someone who lived through the Great Depression and learn from them how they were self-sufficient, how they made do with little, and how they found joy and contentment in the midst of hard times. An excellent book on this subject is [We Had Everything But Money: Priceless Memories of the Great Depression](#).

- Don McAlvany, Editor, [The McAlvany Intelligence Advisor](#)

James Wesley Rawles [wikipedia](#)

SurvivalBlog [blog home](#) "family preparedness" and "personal freedom"

Posted by caimbhriain myrddin at [12:51 PM](#) [0 comments](#) 

Labels: [Apocalypse](#), [Imprint](#)

Wednesday, July 14, 2010

Michael Lerner: Disaster in the Gulf: A Plague to Warn Us to Change Our Relationship to the Earth

EDITORIAL

Disaster in the Gulf: A Plague to Warn Us to Change Our Relationship to the Earth

by Michael Lerner [article link](#)

Tikkun Magazine, [July/August 2010](#)

President Obama was offered an amazing opportunity to change our economic system when he came into office at the peak of a global economic meltdown—a crisis brought on in part by the selfishness and materialism fostered by global capitalism. He misused the chance and instead gave priority to the needs of Wall Street and the big banks.

Now Obama has another amazing opportunity—this time to change the course of U.S. environmental policy. To seize it he must help people understand that oil drilling and the resultant destruction of large swaths of land and sea are just one tiny example of the colossal environmental destruction produced by our unrestricted capitalist orientation to the world.

Instead of messing around with partial measures, the president should transform our approach to the environment by orienting it around this key idea: the earth is not a "resource" to be used for private profit. It is our mother, our body, our very selves. We are deeply implicated and dependent upon it, and we must respond to it not by asking how we can use it but how we can protect and restore it. Starting now. What is now universally acknowledged as the greatest environmental disaster in American history could be the moment when people finally understand that our very existence as a species is at risk because of our reckless endangerment of the planet. Unless the human race can abandon the false notion that progress is about acquiring more material goods and instead recognize that the progress we need to make is in living in harmony with the planet and with each other—and in reverence, gratitude, and thanksgiving for this amazing universe—we will simply not survive. This is a moment that calls for both a radically new political approach and a deep, new spiritual orientation for the human race.

Will Obama use this opportunity? Let him know your ideas, and join our campaign for the Environmental and Social Responsibility Amendment (ESRA) to the U.S. Constitution. The ESRA would take money out of politics, require corporations to prove that they have a satisfactory history of environmental and social responsibility, and require schools to teach the skills necessary to preserve and protect our environment on both an individual and a global level. Most Americans want to save the environment but don't think it's possible. The ESRA shows how it can be done. There has never been a better moment for you to become involved. Join our campaign to support the ESRA at www.spiritualprogressives.org/ESRA.

The earth is crying out to us: stop destroying the environment that nurtures all life! The people of the planet earth are crying out to us: stop wars, stop squandering your wealth on military spending, and stop imposing economic policies that benefit the rich but ignore the suffering of three billion people who live in extreme poverty! Build a global human community based on love, generosity, true caring, mutual forgiveness, and compassion. Allow yourself time each day, and a Sabbath day each week, to connect with your own inner spiritual being. Allow yourself time to experience awe, wonder, and radical amazement at the grandeur and mystery of the universe, the ongoing miracle of your own consciousness, and the beauty and fragility of life itself!

Awe, wonder, and radical amazement are a place to start.

The Gulf disaster is yet another one of the plagues that the spiritual reality of the universe is sending to wake us up, to let us know that our path is leading to planetary disaster. What more does the earth have to do, what more does God have to do, what more does Gaia have to do, to awaken us to the craziness of the economic and political world that we continue to support? What will it take for us to recognize that we must no longer frame environmental questions in terms of "what is realistic, given the political configurations in Washington, D.C., and the power of the corporations" but rather in terms of


"what steps are necessary to save the planet from the environmental destruction that our global capitalist system is inflicting upon it"? The ESRA is only "unrealistic" in a world that finds it unrealistic to demand that British Petroleum, ExxonMobil, ConocoPhillips, Chevron, Monsanto, Halliburton, and all the other corporate gangsters be held responsible for what they are doing, or to demand that they and the other polluters stop now. Yet failing to do this is being complicit with our own self-destruction.

And, yes, there is something you can do! Take the ESRA and get it endorsed by your local city council, your state legislature, your elected representatives to the House and Senate, your local church or synagogue or mosque or ashram, your professional organization, your civic group, your college or university, and your neighbors and friends. We'll help you—but you need to let us know that you want that assistance. Write to me at rabbilerner@tikkun.org or send a letter to 2342 Shattuck Ave, #1200, Berkeley, California, 94704. Donate to Tikkun. Put us in your will and get your friends to join the Network of Spiritual Progressives. It's only when we become a significant moral force that we can get the support we need to pass the Environmental and Social Responsibility Amendment—a major step toward environmental sanity (join at www.spiritualprogressives.org).

[Lerner, Michael](#). 2010. Disaster in the Gulf: A Plague to Warn Us to Change Our Relationship to the Earth. Tikkun 25(4): 7

Tikkun [Core Vision](#)

Tikkun Magazine [home page](#)

Posted by caimbhriain myrddin at [10:06 AM](#) [0 comments](#) 

Labels: [Apocalypse](#), [Imprint](#)

Tuesday, July 13, 2010

Violence Begets Violence Until Someone Says Enough, Stop !!

MM Book 1 Chapter 3-16

Genocide: a problem from hell, a creation of it [the eradication of the other, an absolute negation] – “genocide” word origin 1944, in answer to Churchill’s “we are in the presence of a crime without a name” – the penalty, cost for “bystanding” must be increased: we have a moral obligation to stop genocide, to intervene even in the face of adversity – our selfish interests should not come into consideration, our “national and self-prejudices” must be overcome [the slow death of non-systemic, expendable humanity, and of our humanity defines "genocide" also (between 30-50 million needless deaths per year worldwide: deaths of poverty, preventable disease, pollution, conflict, etc., 20,000 die of chronic malnutrition alone, each-and-every day, that's over seven million deaths every year)]; the genocidal politico-business systemic that enables our selfishness, that enforces and excuses it, even expects and demands it !! – this world must be stopped; war is murder, you cannot legalize it, war is criminal, especially war as excuse; WE HAVE NO RIGHT !! – we are a war society, our whole systemic-being is adversarial, every aspect of “our”-selves !! – MONEY IS THE DEVIL’S WEAPON, OUR FALSE GOD, and we bow down to it every moment of our lives; it is our excuse, selfishness manifested; we are immersed in the evil, we wallow in the filth; we don’t grasp it, it grasps us, holds us; the store is open 24/7 and we are satiated !! — this is all we know, we need a new teacher [Christ]; words of blood and thunder or the Word of God, a still, small voice – our lives are in each other, we *are* each other; WE DO NOT EXIST ALONE !! – WE MUST OVERCOME; IT IS NOT A MATTER OF BRAVERY, WE HAVE NO CHOICE – WE WILL CEASE TO EXIST OTHERWISE !!

MM Book 1 Chapter 3-19

WAR *IS* TERRORISM, a “war on terrorism” is a contradiction, and belies our spiritual illness: fighting terror with terror reduces man-kind to beasts without conscience, lashing out in the/our darkness !! – war is a taking, it cannot “give” peace [as result], especially if sought “as lie” by a weaponizing of excuse or opportunity: THOSE WHO TAKE, WAR !! – the absence of external conflict is NOT evidence of peace; engendered hatred remains, held within: OUR GOD(-ing) IS PEACE, there is NO other definition !! – war in the service of privilege and claim; asking God to guard the troops while conducting war [a crime *against* God] is to ask amiss; GOD WILL NOT PARTICIPATE IN, OR SUPPORT, OUR SINS


[deicide in the cause of Mammon] !! – those who conduct war [and those complicit] will be taken in war !! — the Word of God is NOT a “Sword of Conquest” to be wielded in the selfish hands of mankind; God’s “conquest” is a conquest of love NOT war and death !! – [Isa 1:4-5 "sinful nation ... the *whole* head is sick ..."] !! — every war, every conflict is about us, no matter where it is, or whom is involved: HUMAN FAMILY !! – the *excuse* of the other “forcing our hand” into striking, violence/war, criminal acts is exactly that, an excuse; THERE IS *NO* EXCUSE FOR EVIL !! – our awareness of complicity demands our repentance; our “false” family is sacrificing its members: ** FRATRICIDE ** [the crime of “murdering” a brother] and DEICIDE [putting Christ to death; His Way of Love] !! — the systemic APOTHEOSIS [n. of God; deification; consecration]: the Bush/Obama Admin., National Interest, etc., demanding sacrifice; AMERICA USED AS IDOL, “GOD BLESS AMERICA” !! – “America” (the people, their hopes and dreams) used as “divine sanction” by the Nation-State (US Inc.) to enslave the very same !! – America ceased in “being” many decades ago, usurped and misrepresented by the “State”.

MM Book 1 Chapter 3-20

WAR IS *NOT* MORALLY JUST; lack of morality “builds” war – traditional Christian “Just War Theory”, “just cause” determinations, sense of “imminent threat”, “social [corporate] obligations”, etc., all *excuse* mass slaughter in the cause of group selfishness – WAR IS BUILT, DEVELOPED – the US/UK seen as the “messianic” nation(s), in God’s service [generally held public view]; WAR IS *NOT* AN AGENCY OF GOD, MAN DOES *NOT* HAVE JUST AUTHORITY TO WAR !! – God is NOT (self)propaganda, GOD IS TRUTH; developed sin, imposed evil must be overcome by good !! – AGAPE TRUTH, PURE MOTIVE vs. self-serving propaganda of any variant; the LIE told, claimed for benefit/deception; even God’s Word taken/used for LIES !! – using Christ [in vain (in self)], and “being and doing” Christ are NOT the same !! — WAR IS BIG BUSINESS [business is war; cause/effect; resultant] !! — OUR COLLECTIVE SINS/EVIL MUST BE LAID BARE, REALIZED AND REPENTED OF, WE MUST (RE)TURN TO GOD !! — State imposed legality is NOT God’s legality !! — war does NOT ennoble a generation, it does NOT give it meaning; violence is NOT a means of communication; WAR IS NOT ENDURING, ONLY LOVE IS ENDURING !! – war “media” is complicit in the myth making, the excuses for dehumanization: human beings turned into objects – the CARNAL LUST OF/FOR WAR vs. the *ugly* truth about ourselves: WAR IS ORGANIZED DEATH !! – WAR DOES NOT UNIFY, IT DOES NOT GIVE US VALUES vs. State exaltation, heroic idolation – WAR *PERVERTS* SOCIETY AND INDIVIDUALS: PATRIOTISM IS SELF-GLORIFICATION, IT IS PREJUDICE vs. THE OTHER – WAR IS *NOT* SELF-PRESERVATION, IT IS SUICIDE !! – VIOLENCE BEGETS VIOLENCE UNTIL SOMEONE SAYS ENOUGH, STOP !! – the COURAGE of FORGIVENESS, a GOD-LEVEL AWARENESS is evidenced when the “strongest” surrenders to PEACE !!

Mammon or Messiah Book 1 Chapter 3 [web page](#) (widescreen)

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Posted by caimbhriain myrddin at [12:39 PM](#) [0 comments](#) 

Labels: [Apocalypse](#), [Evil](#), [Imprint](#)

Monday, July 12, 2010

Evil Growing Deeper

The threat to an Islamic future perception; humiliation deeply felt by many Arabs; Arab helplessness, vulnerability to western power/force is being exploited to "the extreme" - the "manner" of US/UK Policy was-and-is the determinant, the "promise/reaction" equation vs. an imposed corporate oil-garchy, and its new economy addressing Iraqi nationalism/tribalism; the psychological impact of continued US/UK occupation !! - the Sunni [many still Ba'athist] vs. the majority Shiite [Kurds 20% of population]; Sunni/Shiite violence / retribution [EVIL GROWING DEEPER; ROOTS OF CONTINUED CONFLICT] -- the "corporate" western perception continually voiced by the media [the rhyme and reason], is a shell of deception: the imposed [SAGE] systemic and their imposed compliant regime(s) [FREEDOM | BUSINESS]; LIBERATION BY SYSTEMIC ENSLAVEMENT !! - DEMOCRACY DOES *NOT* ARRIVE IN A TANK !! - WINNING A WAR DOES *NOT* EXCUSE IT, especially when you are cleaning up your own mess [and creating another in the process] !!

"Post-conflict reconstruction" in the image-and-likeness of the US/UK [the imposition of "democratic-fascism", the corporate "blare" (media), the unholy, burning (war systemic) "bush" continues - the secular Thorn Ministry: the SAGE] -- the Arab and Islamic "world" perception of the US/UK "agenda", the (self-)protection of [corporate] interest(s), remains: WAR DOES NOT CHANGE EMBEDDED PERCEPTION(S), IT SHARPENS AND STRENGTHENS THEM !! - the imposition claimed by self-proclaimed friends and liberators [occupation denied] of a compliant government does not give "legitimacy" to the corporate agenda in Iraq / Afghanistan [by-and-through democratic imperialism; a single, sovereign authority] -- deep fundamental change in the culture(s) of the Middle East has been, and will be, sought and achieved by MAMMON [war is the first stage in its imposition], first by the Mammonization of elites [already achieved], then the populace [removing the whip from the elites, and putting the whip in the hands of the slaves] - Islamic Mammon | Christian Mammon [claim; democratic gradualism | Mammonization]: Mammon is Mammon no matter the flavor - THE COMMODIFICATION OF LIFE [GOD] WILL HOLD MOST IN SERVITUDE TO, OR IN MAINTENANCE OF, MAMMON !! - people are *held and (ab)used* by the commodification of life !!

YOU CANNOT MANAGE AND CONTROL PEACE, ONLY CONFLICT; democratic-fascism has-and-will engender much "strife" in Iraq / Afghanistan, ensuring the conflict(s) needed by the corporate; media conditioned [social needs] perception(s) of Mammon will be stressed in the rebuilding process, COSTS WILL BE BORNE BY THE VICTIMIZED !! - the US/UK "military mission" has-and-will pause, and then continue "flush with new promises/claimed successes", even some opponents have-and-will be worn down/overcome by the political "promises" made [though never realized]; public opinion(s) Mammonized, the common emotive !! -- A CHRIST-IAN'S GOVERNMENT IS *OF* GOD NOT MEN, THERE IS NO OTHER WAY OF LIFE BUT BY-AND-THROUGH CHRIST(-systemic) [Christ's Blood (our being) and Flesh (our doing)]; again, our "choice" is MAMMON OR MESSIAH !!

Preemptive [preemption tactic] "war on evil" claim; a "just war" theory not applicable as lie even by the best liars; the consequence of sin [terrorism], as justification - "superficial" evil focus, not the "deep" evil of complicity - economic access [material, secular thought] assured, plus the military generation of its own economy [MIIM, ref: MM Addendum 1] vs. religious/moral [thought] intervention claim(s) !! - an "America First" Foreign Policy ensures contradiction in values/political decision making, all Nation States exude arrogance [disregard, inconsistency towards common obligations]; ** NATIONAL AND RELIGIOUS PREJUDICE IS EVIL ** - WHAT IS THE VALUE OF A LIFE ?? - many innocent Iraqi / Afghan lives sacrificed / killed [collateral damage]; Coalition Troops lives lost [misused as corporate mercenary forces], together with the initial outright massacre of Iraqi combatants by massive fire-power that could NOT be matched [A MASSIVE FIST USED] - our humanity distanced: SLAUGHTER IS A WAR CRIME, SLAUGHTER IN THE NAME OF GOD IS AN ABSOLUTE EVIL !! - Predestination division into Good [morally superior] and Evil; MORAL ARROGANCE, HUBRIS [wanton insolence or arrogance resulting from excess pride or from passion], WRAPPED IN PATRIOTISM - Christ did NOT pursue the "zealot" option [iniquity purged by MERCY and TRUTH], the "identity" group passions; GOD MAMMONIZED [God Bless "Corporate" America], MAMMON AS SAVIOR !! - THOSE WHO HAVE TAKEN ALL FROM US [the commodification of life], WAGE WAR IN OUR NAMES, TO TAKE MORE !!

Posted by caimbhriain myrddin at [9:59 AM](#) [0 comments](#) 

Labels: [Apocalypse](#), [Evil](#), [Imprint](#)

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Mammon or Messiah meta

Metaphysics (Ontology, Society): Being and Knowing

Sunday, July 11, 2010

The Conscious Evil Within The World

MM Addendum 1-7

COMPREHENSION ILLUSTRATION

Tyrean (Tyre) Consciousness (Ezek 26-28): conscious evil (with-)in the world/kosmos (Hosea 9:13); the social subconscious, under the shadow – the Princes of Tyre, the SAGE gods (Bloodlines); “I sit in the seat of gods” (Ezek 28:2) – the “Shadows on the Land”, the “Shadowcasters” – the Progenitor SAGE Lines and their Corporate Beings - the “Giant” shadows are merging, joining into total darkness – Daniel 7 Shinar “Lion with eagles wings” – wings plucked off (Patriarchs; God’s Guidance) – Rampant Lion (SAGE Heraldry), Heart of Man (made mortal) = Babylon (Babylonian Judea), the Shinar succession (origins).

SAGE claimed Divine Right Rulership of land and property, including human beings (Ezek 11:15); hubris institutionalized into law – social engineering madness – deep spiritual illness – a sick social psychology expanding into globalized relationships – foundational and current “wealth” by exploitation (vested interest and claim) – the God of War, the “Broom of Destruction” clearing “the Path”, sweeping aside all opposition (Mammon’s Eraser).

Geo-political/military/business scenarios designed to meet every circumstance, to steer, and to mend, the SAGE Agenda(s) – the “Bilderberg” steering group (advising the SAGE Inc., Board of Directors); 100 core members and associates; all are chained by wealth – the Forbes 500/2000, the “Corporate Beings” (SAGE owned, controlled and/or dependent) – the public face, persona – the MASK (covering Mammon’s twisted and distorted face of greed and avarice) – the Tyrean authorship, the “ghost writers” of the National narrative(s).

MM Addendum 1-8

COMPREHENSION ILLUSTRATION

The Dodekaphulon ((G1429) The Commonwealth of Israel):

- * Old Europe (the TEN, led by the Franco-German Alliance) vs. the Anglo-American Brotherhood of Joseph (Manasseh-Ephraim);

- * Relationship to God (expression): mainline Catholicism, Protestantism, Rabbinical Judaism, with their variants and sects (God Inc., the Gospel of Mammonism (the adversarial character; the nature of the Beast) – Secular-Christianity-Judaism);

- * the Desposynic progeny have accepted the Devil’s offer (the Temptation) (political-party as business clan: Business Party).

- * EU pursuing an increasingly Fascist “strength and power” rivalry with the US-UK to ensure continuance as a “partner in strength” (National/State-Corporate strategic conflicts mitigated by mutually agreed partitions (spheres of influence)): Defense/Offense issues – corporate and organizational aims/demands (MIIM, NATO, USMil) (Corporate-State Mercenaries);


- * US-UK Corporate control of oil-gas reserves (Iraq War), especially Eurasia (in conflict with (EU/)/Russia/China interests);

- * Rivalry between competing Financial Conglomerates – Euro vs. FRN-Dollar (the “dollarisation” of national currencies).

The root relationship between nations and the basis of corporate business must be WAR not Peace – history must be viewed and understood as the continuous “progress” of war and that moments of “peace” are merely pauses making possible the next conflict – BUSINESS IS A WAR SYSTEMIC and the SAGE are its Generals; the “covering” over-and-upon the various governments of the world (their particular ideology of no concern) is the SAGE war-systemic – ISRAEL AS WARMONGER NOT PEACEMAKER !!

Mammon or Messiah addendum 1 [web page](#) (widescreen)

Mammon or Messiah addendum 1 and 2 [blog home](#)

Posted by caimbhriain myrddin at [9:04 AM](#) [0 comments](#) 

Labels: [Apocalypse](#), [Evil](#), [Fallen](#), [Genealogy](#)

Saturday, July 10, 2010


Institutionalized Mammon Is What We Have Become

The corporate creed is greed, greed in the guise of National Interest, National Security [profit warriors]; "refugee" and "immigrant" are economic designations [money classifications; evil prejudice] - Isa 28:9 "Whom shall He teach knowledge? and whom shall He make to understand doctrine? [them that are] weaned from the milk, [and] drawn from the breasts ..."; we must remove ourselves from our carnal "mother" [COG (Church of God) Inc., harlots, false prophets] and the corporate [COG (Continuity of Government), Beast]; our minds have been pulled down into "media" confusion, the polluted discourse of Mammon - politics is the "business" of government [corporate pimps; private trust] not stewardship government [public trust] - our attempt to fight iniquity while maintaining the excess is a contradiction !! - as long as Mammon's life-blood [its money] keeps us alive, we are part of its body, its being !! - institutionalized Mammon is what we have become: it is "the" dominant force in our world [kosmos]; it is the worship [form; veneration (psychology)], weaponization, and power of evil; corporatized money as primary consideration/arbitrator !!

Our Very Being Must Be Called Into Question

The Bible is the "Christ Document", the definitive "Word" [the Christ re-definition: signature of love = God's verification]; the COG Inc.'s semantics of confusion vs. God's Wisdom from Above [the straight and narrow (narrowing the field, the focus; still waters, not a raging sea foaming out its shame); God's love = our Being, God's wisdom = our Doing (application of the love)] -- God is relational, the God Family is relationship(s), and God's Holy Bible is "content relationships" *together* being a "single logical document", the representative Word of God [many parts and writers, working together] !! - God's "signature of love" is His servants "key of trust", His query method is also love and humility - the collective mind of humanity will become as "one" together with God, as His Family: AGAPE MIND, no longer imprisoned by our fears, and our selfish thoughts in response !!

Any evocation is a resultant, is dependent upon our approach !! - while the various NGO's and "resistance" groups express the [physical] immune system [reaction] of the Social Body, we, as radical Christians, must express the conscience [spiritual], God's very consciousness: OUR VERY BEING [and Doing] MUST BE CALLED INTO QUESTION, A DEEP, PENETRATING EXAMINATION, BY MERCY AND TRUTH !! - we must understand who we are and what we have become, and ask repentance of God: we must ask for His forgiveness, and we must forgive each other [we are *all* complicit]; WE MUST *REPAIR* THE BREACH AND *RESTORE* THE PATHS TO DWELL IN, *IN* LOVE !! - every man and every woman has a [sacred] voice that must be heard, his or her story; an independent media vs. the corporate voice, the voice of Mammon; God speaks to every one of us individually, we should follow His example [the signature of God and His truth is agape love] !!

Posted by caimbhriain myrddin at [11:47 AM](#) [0 comments](#) 

Labels: [Apocalypse](#), [Imprint](#)

Friday, July 9, 2010


Our Rightful Inheritance

God and His Church is not [imposed] containment; God is openness to others [freedom, communion, relationship], strength, *equitable roles*, a *full sharing* of what God has shared with us, a sharing of God's presence and His [blessings] gifts, including healing -- a fear of intrusion does not, and should not, intrude upon God's welcome [the fear should not exist, overriding the Spirit; the result is actualization of intrusion in the guise of protection (by those who assume power) for/against those called (the Elect), and God's guests (those being led); it leads to self-fulfillment; a barrier even against God; reined in, curbed] -- the WAY, the 10C, the signs of God are *life-signs* [indications of true life; liberty]; if God is withheld, the body will wither and die -- we are warned in the Bible to beware, to give heed, to keep watch against vain deceit, and even to mark and avoid the teachings of certain people who insist on creating division, but there is nowhere a command for total exclusion of any within God's community -- total exclusion applies to the world's systemic; God's warriors seek that from which others flee, there is NO fear of anything [God is with us]; we confront society -- the politics of exclusion within the Christian community is of man NOT God !! - it is CONTENTION against God's community; the truth of God must overwhelm the falsehoods !!

"... by His stripes are ye healed," God has promised to heal us of our iniquities, our spiritual sins, as well as, our physical sins - illness of spirit and body were healed by Christ's sacrifice, the penalty has been borne and paid - Christ was beaten, whipped, His flesh torn away [fig. His pound of flesh] by the system - a right way of life will restore us, *heal* us, a way of righteousness, equity - we must claim our rightful inheritance with *all* its benefits !! -- suffering is pain coupled with despair, hopelessness - pain [physical; psychological] takes on an alter-ego, a separate personality that determines what we do, that impacts our lives; chronic pain is almost a third person, a possession, a being possessed - we must allow God to change the circumstances through faith and the application of knowledge [wisdom; the power of God] in the physical and spiritual - God will get to the cause(s), the root of the problem and will exorcise it !! - the incapacity caused by the pain, the suffering, gives way to a new capacity [the ability to contain, absorb, or receive and hold; ability; power; qualification] from God; the *quality of being*, the capability, the potentiality of God's Family opens to us, as God's *gift* !!

It is God's *presence* that brings the healing, our relationship with Him; the absence of God, by our choice, allows the deterioration [our daily lives, the application of God's word, the social Gospel] !! -- the world, the pride of life, is worshipping Satan [he has the world and its glory to give]; living within the false, the world's ways, is NOT worshipping God in truth !! -- SIN involves man's *relationship* to his Maker -- worship is the acknowledging of God in *all* His ways IN *all* our ways, we become one with God [*one presence*], His will, His way of life, becomes ours [the application of intelligent design] -- God provides the *healing* that is necessary, by OUR presence !!

The Church of God community: a *relationship* with God among men, an example, a *working* witness [a living witness] -- the corporate [by a recognition of their form, influence and effect] has to be rejected, including their products, their money and means - there is no such thing as ethical funds; shareholders [claiming the *divine right* of capital] are opposed to equity, they claim profit for perpetuity as right, they are slave-holders in effect, with a claim on the rights and labor of workers, with no real input whatever; it is ** wealth discrimination ** and opposed to the Kingdom of God -- the choice is either for the hard right or the easy wrong -- the price for freedom was Christ's sacrifice - we must be *stewards* NOT consumers [including the COG, hearers only; the Gospel as product is NOT doing the Gospel (doers of the word); a hierarchical form-structure is NOT a *ministry of the brethren*, good stewards of the Spirit of God] -- the want, the need of belief [most are just trying to heal the hurt; the emotion] must be paired with knowledge, intelligence, and active faith, joined as *wisdom*, the application of God's Word, the *power* of God !!

Posted by caimbhriain myrddin at [10:19 AM](#) [0 comments](#) 

Labels: [Christ](#), [Imprint](#)

Wednesday, July 7, 2010

We Must Choose A New Understanding


The Healing Work

**** PROVE THE FACT, DEMONSTRATE THE SOLUTION = CHRISTIAN-ITY **** = Acts 4:32-35, of one heart, of one soul, had all things common [COMMUNITY OF GOD] = GREAT POWER OF WITNESS and GREAT GRACE UPON THEM ALL = ADORNING [to put in order; *prepare*] THE DOCTRINE OF GOD !! - PREPARING AND PREPARED FOR THE RETURN OF CHRIST, worthy [becometh] of the Gospel !! -- the "real" world is NOT the "unreal" existence of this present world, the real world is the reality of Christ in-the-here-and-now, and His Kingdom, soon to be established [physically and spiritually] as was originally intended -- corporate money = destruction, the wasting of all it comes into contact with !! - consumers are agents of "consumption" [a wasting away; a disease].

The concept of the Sabbath, the willingness to observe as "community day" [fellowship], a focus [consciousness of God], a "day of relationship(s)", a "day of healing", it is FAMILY DAY where we experience the UNMIXED Word of God [pure agape love; God-ing] and "re-tool" ourselves, where we re-educate and re-define ourselves, according to God's education and definitions, and Christ is our *only* educator and example [pattern and measure] !! - WE MUST HEAR AND DO THE *HOLY* "CHARACTER OF GOD" [the 10C] !! - WE MUST BE *AS* GOD IN THIS WORLD [G2889 kosmos], in it, yet unspotted, NOT complicit in its instrumentality and its crimes; we must be considered a new creation, a new birth of righteousness [our being and doing], in a systemic of evil: WE SHALL SIT AS *JUDGES* [condemning the evil and overcoming it, purging it with mercy and truth], WE SHALL BE SAVIORS TO HUMANITY, WE SHALL HEAL THEM WITH CHRIST !! - if we are *as* God now, then we shall *be* God-Family when Christ returns with our Salvation, a salvation to be shared; that is the "healing" work that is before Christ and His Bride !!

Freedom From God Is Enslavement To Satan

Most who feel guilt abandon themselves, this is a tragedy; guilt and grief consume us; God has forgiven us, and we must do the same; we must abandon the guilt, not ourselves !! - let go of the guilt, the darkness within, consider God, love yourself [our perception(s) must change] - don't give yourself to another's claim of authority out of "fear" of God and guilt of sin; God wants you to claim yourself [God gives you, you !!] - we connect to and with God only in agape love - we have to give ourselves permission to heal; sorrow, pain is not a connection to a loved one lost, or a loss of oneself [healing is not dishonoring; it is not losing one's connection to the one lost]; love *is* the connection; HEALING is SALVATION, a healing path !! - God's standards, expectations, are NOT unrealistic, man's are !! - living in pain is NOT justified, we have choices; we have the power to be miserable, to carry a heavy burden for the rest of our lives, or not; judgment is liberation, NOT a sentence to confinement [a wounded spirit martyr; a prison of our own minds, of our own making]; the answer to the question posed, do the inner evils of our own mind relinquish our choice, is NO !! - we must do the best we can with what we have; our ** conduct ** is primary, righteousness is our right conduct, in full consciousness with each other, and with God !! - relationship, companionship changes who we are; we cheat ourselves and each other with our selfishness; unrighteousness is resisting God, doing what is right in our own eyes, using our own limited standards, seeking freedom from the will and rule of God [defining God using our own definitions (we fear God because we fear our definition, our application), not realizing freedom from God is enslavement to Satan (the very definition we fear)]; living life fully is the promise *of* God, of His Family - we must *choose* a new relationship, a new understanding [the 10C]; God is waiting for us; living life fully is a reciprocal relationship, our common table !! -- [multiple sources, including therapist Dr. Phil McGraw, on guilt]

Posted by caimbhriain myrddin at [10:49 AM](#) [0 comments](#) 

Labels: [Imprint](#)

Tuesday, July 6, 2010

Wisdom: The Application Of Knowledge

The only spiritual life is one of service; there is a lack of *meaning* in the world; you cannot find meaning in a world that seeks and glorifies money and power, the wisdom of the world; THE REDUCTION OF HUMANITY [every evil work; the elimination of the public-Nation by the private-Nation-State/TNC's; the elimination of any compassion (the label of living) and charity (corporate profit means "care = burden"; the real burden on humanity is the SAGE-Corporate; the evil invasion of greed against our sanity) and any generosity] - these are MONSTERS in-every sense-of-the-word, barely Human, animalistic purveyors of a systemic that has murdered and continues to murder millions of people; they exist in a spiritual vacuum, sucking the life out of us !! - WE MUST KNOW AND ACT [Wisdom: the application of the knowledge] !! -- Ephesians 5:15 See then that ye walk circumspectly [exactly, accurately, diligently], not as fools, but as wise; Colossians 4:5 ** Walk in wisdom ** toward them that are without, redeeming [to make wise and sacred use of every opportunity for doing good] the time; James 3:17 But ** the wisdom that is from above ** is:

* first pure:

[pure - chaste - clear] 1) exciting reverence, venerable, sacred 2) pure from carnality, chaste, modest, immaculate, clean; -- [saints - Holy One] 1) most holy thing, a saint; -- [cherish] 1) to warm, keep warm 2) to cherish with tender love, to foster with tender care.

* then peaceable:

[peaceable] 1) relating to peace 2) peaceable, pacific, loving peace 3) bring peace with it, peaceful, salutary; -- [peace - one - rest - quietness] 1) a state of national tranquillity; exemption from the rage and havoc of war 2) peace between individuals, ie., harmony, discord 3) security, safety, prosperity, felicity, (because peace and harmony make and keep things safe and prosperous) 4) of the Messiah's peace, the way that leads to peace (salvation) 5) of Christianity, the tranquil state of a soul assured of its salvation through Christ, and so fearing nothing from God [SATAN'S IMPOSED "FEAR OF GOD"] 6) the blessed state of devout and upright Christians.

* gentle:

[gentle - patient - moderation] 1) seemingly suitable 2) equitable, fair, mild, gentle; -- [be like] 1) to be like.

* [and] easy to be intreated:

[easy to be intreated] 1) easily, obeying, compliant; -- [well - well done - good] 1) to be well off, fare well, prosper, acting well; -- [persuade - trust - obey - have confidence - believe - be confident] 1) persuade 1a) to persuade, ie., to induce one by words to believe 1b) to make friends of, to win one's favour, gain one's good will, or to seek to win one, strive to please one; to tranquillise 1c) to persuade unto ie., move or induce one to persuasion to do something 2) be persuaded 2a) to be persuaded, to suffer one's self to be persuaded; to be induced to believe: to have faith: in a thing; to believe; to be persuaded of a thing concerning a person 2b) to listen to, obey, yield to, comply with 3) to trust, have confidence, be confident.

* full of mercy:

[full] 1) full; in reference to persons, whose minds are as it were filled with thoughts and emotions, either good or bad; -- [mercy] 1) mercy: kindness or good will towards the miserable and the afflicted, joined with a desire to help them 1a) of men towards men: to exercise the virtue of mercy, show one's self merciful 1b) of God towards men: in general providence; the mercy and clemency of God in providing and offering to men salvation by Christ 1c) the mercy of Christ, whereby at his return to judgement he will bless true Christians with eternal life.

* and good fruits:

[good works; working the Spirit (1 Cor 12:11); MINISTRATION OF SPIRITUAL GIFTS] -- [good - good thing - that which is good - the thing which is good - well - benefit] 1) of good constitution or nature 2) useful, salutary 3) good, pleasant, agreeable, joyful, happy 4) excellent, distinguished 5) upright, honourable; -- [fruit] 1) fruit; the fruit of the trees, vines, of the fields; the fruit of one's loins, ie., his progeny, his posterity 2) that which originates or comes from something; an effect, result 2a) work, act, deed, of Christian character 2b) advantage, profit, utility 2c) praises, which are presented to


God as a thank-offering 2d) to gather fruit (ie., a reaped harvest) into life eternal (as into a granary), is used in fig. discourse of those who by their labours have fitted souls to obtain eternal life.

* without partiality:

[without partiality] 1) undistinguished, unintelligible 2) without dubiousness, ambiguity or uncertainty; -- [doubt - judge - discern - contend - waver] 1) to separate, make a distinction, discriminate, to prefer 2) to learn by discrimination, to try, decide, to determine, give judgement, decide a dispute 3) to withdraw from one, desert 4) to separate one's self in a hostile spirit, to oppose, strive with dispute, contend 5) to be at variance with one's self, hesitate, doubt.

* and without hypocrisy:

[unfeigned - without dissimulation - without hypocrisy] 1) unfeigned, undisguised, sincere; -- [feign] 1) to take up another's statements in reference to what one has decided for one's self, ie., to reply, answer 2) to make answer (speak) on the stage, ie., to impersonate anyone, play a part 3) to simulate, feign, pretend.

Posted by caimbhriain myrddin at [10:23 AM](#) [0 comments](#) 

Labels: [Imprint](#), [Intelligence](#)

Monday, July 5, 2010

[We Must Come To Know Whom We Represent](#)

We are a "product" of the environment we surround ourselves with; corporate media environment = perception deception !! -- we are here to change the world, not to be changed *again* by it, or did we really attempt to change [conscientious objection; withdrawal] ?? -- Jesus the Christ is King, MAJESTIC in *all* things !! - most Christ-ians [those who hold, carry (take) Christ's Name, the Anointed] are tarnishing the Majesty of Christ; we are spotted, polluted by this world [we have taken God's name in vain; we are worshipping in vain]; we are grieving the Spirit of God, and weakening and destroying the spirit of nature [anima mundi; the planetary soul] - we must strive for, attain and maintain a ** GOD-LEVEL RELATIONSHIP ** [being and doing] in-and-with *all* things !! - we must reject "the claim" of-and-by ourselves and others !! - the "pomp" of society, the "private ownership of the means of production" must become "common-wealth" of the community(-ies) !! - a genuine, organic/natural existence [AT-ONE-MENT] vs. the artificially contrived, corporate existence; GOD IS LIFE !! -- our "denominated" selfishness [monetary and sect] must cease, or we will; OUR SYSTEMIC-MURDER WILL MURDER US [the wicked taken in their own evil; THOU SHALT NOT MURDER] !!

"Reason" has become repressive vs. Isa 1:18 "Come now, let us reason together, saith the LORD" ... domination and vested-interest induce error and sin [ignorance of God] -- vested value-judgements [philosophical system; value/ethic systemic; creed] or value-free(-dom); what is our definition of "value" ?? [WE LIVE OUR VALUES]; TRUE VALUE IS OF GOD, pure "agape" value: selfless activity, experience, knowing and sharing [our God-ing]: ** REACHING BEYOND SELF-VALUE ** - the Arm of God, applying God, His presence !! - the Mind of God enables us to see through and beyond the [SAGE] systemic !! - systemic security is dependent on belief, trust, dependence and/or threat; remove these and undermine/collapse the systemic; the firewall of selfishness, the imposed identity, must be breached - information-war, knowledge conflict: multiple launch points vs. God's Word; corporate media, the template of consciousness; security control: selfishness as right, reward ["to cash in"].

Our Systemic Is Self-Defining

Fundamentalism is God "politicized" - the path is not prepared for the traveller, the traveller is prepared for the path ... -self-satisfaction, casual brutality, senseless violence: our systemic is self-defining -- a Christ "philosophy" [the love of wisdom] of life vs. a business dogma [to think; settled opinion]/creed [systemic belief], advocating the unholy trinity of "me, myself and I", taking for yourself first -- systemic ordination is NOT the ordination of God; God is NOT dogma and/or creed; the Body of Christ is living and fluid: ECCLESIAN LIVING WATERS in the service of God vs. interpretations in service of the systemic -- all men and women represent God, whether they know it or not [made in the image and likeness "of" God]; WE MUST COME TO *KNOW* WHOM WE REPRESENT !! - when we represent

ourselves(-selves) we sin, we take; representing God is our gifting of agape love !! - sin is a lack of knowledge, an ignorance of God !! - REPRESENTATION OF GOD, no other corporate agency or person.

Posted by caimbhriain myrddin at [1:10 PM](#) [0 comments](#) 


Labels: [Imprint](#)

Sunday, July 4, 2010

[Mankind's Thin Veneer Of Humanity](#)

God is an influence in the world and is influenced *by* the world ... the God "agency"; how we construct our identity(-ies) [I approve of myself ??] - *prosecution* by war is an illegal act !! - a "War On Terror" by use of a War *of* Terror is criminal; this is not disarmament of Iraq/Afghanistan, this is the dismemberment by the corporate; one tyrant replaced by another: former "benefactors" claiming the OIL PRIZE and geo-political position !! -- WAR INDUCED HUMAN COSTS HAVE TO BE BORNE BY ALL, INCLUDING THE *GUILT* !! -- the "corporate war" has continued long after the initial military fighting ended: MONEY LOVES WAR !! - engendering continued conflict, the taking from the "peace" to pay/reward those who made/make war possible is INSANITY: "WEAPONIZING BRUTALITY" IS A CRIME AGAINST HUMANITY, NOT SOMETHING TO PROFIT FROM !! - many victimized people have-and-will-be abandoned to ensure corporate success, maintenance, and reconstruction - THE RECONSTRUCTION OF HUMANITY MUST BE OUR PRIORITY, *OUR* HUMANITY !! -- WE MUST GRIEVE OUR RESORTING TO VIOLENCE !!

God's SWORD [SacredWORD] is NOT the "knife-edge of extinction" !! - mankind's thin veneer of humanity is easily cut/ripped, and many enter and/or are pushed through !! - appreciation/gratitude is necessary for, and an aspect of, a deeper level of awareness, but requires a form of faith in the giver, and identification with the gift: WAR IS NOT THE GIFT OF PEACE [a "peace" to conduct business is NOT the Peace of God] !! - PEACE IS NOT A BUSINESS TERM; PEACE IS A GOD TERM [can only be defined in terms of God (Agape Love)] !! - a peace imposed and then enforced is NOT "peace" !! - the introduction of war [by those complicit] under the guise [pretext] of humanitarian intervention vs. brutality, in support of benefactor claim, is of itself the "same" brutality [as previously supported] -- Business is sedation of God-consciousness [we are asleep to LIFE, to a "true" Life (God *is* Truth)]; MAMMON CONSIDERED AS SAVIOR !! -- WAR IS A TESTAMENT TO OUR *FAILURE* AS HUMAN-"BEINGS", OF OUR HUMANITY !!

Posted by caimbhriain myrddin at [11:35 AM](#) [0 comments](#) 

Labels: [Apocalypse](#), [Evil](#), [Imprint](#)

Saturday, July 3, 2010

[The Spirit \(Way\) Of Life](#)

The Spirit (Way) Of Life 1

(employment, application of Being, the Doing (SONA=PERSONA) - MAMMON Systemic or MESSIAH (Christ Systemic))

Galatians 5:

19 Now the works of the flesh are manifest, which are [these]; Adultery, fornication, uncleanness, lasciviousness, 20 Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, 21 Envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told [you] in time past, that they which do such things *shall not inherit* the kingdom of God.

Physical and Spiritual application (secular and religious): "IN VIOLATION OF GOD"

works <#2041> ergon - work - deed - doing - labour 1) business, employment, that which any one is occupied, enterprise, undertaking 2) any product whatever, any thing accomplished by hand, art, industry, or mind 3) an act, deed, thing done.

flesh <#4561> sarx - flesh - carnal - carnally minded - fleshly 1) flesh (the soft substance of the living body, which covers the bones and is permeated with blood) of both man and beasts 2) the body 2a) the body of a man 2b) used of natural or physical origin, generation or relationship; ie., born of natural generation 2c) the sensuous nature of man, "the animal nature": without any suggestion of depravity; the animal nature with cravings which incite to sin; the physical nature of man as subject to suffering 3) a living creature (because possessed of a body of flesh) whether man or beast. 4) the flesh, denotes mere *human nature*, the earthly nature of man apart from divine influence, and therefore prone to sin and opposed to God.

Romans 8:7 Because the carnal <#4561> mind (the secular mind-ing, determinant character) [is] enmity against God: for it is not subject to the law of God (God's very character, as expressed in the 10C; we are the "living stones" the expressed character of God), neither indeed can be.

manifest <#5318> phaneros - manifest - openly - known - abroad - spread abroad - outwardly - outward - appear 1) apparent, manifest, evident, known; manifest ie., to be *plainly recognised* or known.

adultery <#3430> moicheia - adultery 1) adultery (DOUBLE-MINDED; REJECTION; SELFISHNESS).

fornication <#4202> porneia - fornication 1a) illicit sexual intercourse [BUSINESS=PROFIT, OUR NATURE OF INTERACTION]; (from 1 Cor. 6:12, we learn how leniently converts among the heathen regarded this vice and how lightly they indulged in it) 1b) metaph. the worship of idols; of the defilement of idolatry, as incurred by eating the sacrifices offered to idols (meat offered to idols, ie., sermons in support of the COG Inc., sanction-blessing of God claimed (CONFORMING CHRIST TO THE WORLD (KOSMOS), etc., NATIONALISM, PATRIOTISM)).

uncleanness <#167> akatharsia - uncleanness 1) uncleanness, physically or morally the impurity of lustful, luxurious, *profligate living* (THE DIVINE RIGHT OF MONEY: MAMMON EXPRESSED, THE ** LEAVEN ** OF MONEY) (EATING OF SINS, BLOOD).

lasciviousness <#766> aselgeia - lasciviousness - wantonness - filthy 1) unbridled lust, excess, licentiousness, lasciviousness, wantonness, outrageousness, shamelessness, insolence (the "god complex", SUPERBIA (arrogant pride), FILTHY LUCRE, FILTHY ROBES).

idolatry <#1495> eidololatreia - idolatry 1) the worship of false gods, idolatry; used of the formal sacrificial feasts held in honor of false gods, of avarice, as a *worship of Mammon* (the ALMIGHTY DOLLAR, BUSINESS); in the plural, the vices springing from idolatry and peculiar to it (the false idol NATION STATE and all the crimes committed in its service, machinations and propagation)(HIERARCHY, HIRED-ARCHY PRIESTHOOD-MINISTRY secular-religious) (OUR SELFISH CITIZENSHIP CLAIM) (THE COMMODIFICATION OF LIFE (the very abrogation, the denial of God)).

witchcraft <#5331> pharmakeia - sorcery - witchcraft 1a) the use or the administering of drugs 1b) poisoning 1c) sorcery, magical arts, often found in connection with idolatry and fostered by it; the *deceptions and seductions of idolatry* (PROPAGANDA, ADVERTISING, etc., THE FAITH OF/IN MONEY).

hatred <#2189> echthra - enmity - hatred 1) enmity, cause of enmity (DEMONIZATION OF THE OTHER; DE-HUMANIZING; SYSTEMIC).

variance <#2054> eris - strife - debate - contention - variance 1) contention, strife, wrangling [VESTED/PRIVATE INTEREST].

emulations <#2205> zelos - zeal - envying - indignation - envy - fervent mind - jealousy - emulation I) excitement of mind, ardour, fervour of spirit 1) zeal, ardour in embracing, pursuing, defending anything; zeal in behalf of, for a person or thing; fierceness of indignation, punitive zeal 2) an envious and contentious rivalry, jealousy (BUSINESS, COMPETITION).

wrath <#2372> thumos - wrath - fierceness - indignation 1) passion, angry, heat, anger forthwith boiling up and soon subsiding again 2) glow, ardour, the wine of passion, inflaming wine (which either drives the drinker mad or kills him with its deadly heat) (REVENGE, WARFARE).

strife <#2052> eritheia - strife - contention - contentious 1) *electioneering or intriguing for office* (PARTY POLITICS); apparently, in the NT a courting distinction, a desire to put one's self forward, a partisan and fractious spirit which does not disdain low arts; partisanship, fractiousness (CLAIM OF SELF, ABILITIES (God's Gifts), SELFISH APPLICATION vs. GIFT-ING, GOD-ING).

seditions <#1370> dichostasia - division - sedition 1) dissension, division.

heresies <#139> hairesis - sect - heresy 1) act of capturing, capture e.g. storming a city 2) choosing, choice 3) that which is chosen 4) a body of men following their own tenets (sect or party) e.g. Sadducees 5) *dissensions arising from diversity of opinions and aims* (VESTED INTEREST, CLAIM; DEMOCRATIC FASCISM).

envyings <#5355> phthonos - envy - envying 1) envy; for envy, ie., prompted by envy.

murders <#5408> phonos - murder - slaughter - be slain 1) murder, slaughter (100 NEEDLESS DEATHS EVERY MINUTE IN SUPPORT OF MAMMON (the value of its fiat-debt-money): 50 MILLION EVERY YEAR (minimum number); the SACRIFICE OF WAR (selfish claim), incl., BUSINESS AS WAR SYSTEMIC (the murder of intellect, achievement, livelihood, community), the CRIME OF PROFIT)).

drunkenness <#3178> methe - drunkness 1) intoxication; drunkenness (STRONG DRINK: THEOLOGY, IDEOLOGY, PROPAGANDA, etc., MYTHOLOGY (the National Mythic); SELF-MEDICATION, DELUSION vs. the DISEASE OF MAMMON).

revellings <#2970> komos - revelling - rioting 1) a revel, carousal; a nocturnal and riotous procession of half drunken and frolicsome fellows who after supper parade through the streets with torches and music in honour of Bacchus or some other deity, and sing and play before houses of male and female friends; hence used generally of feasts and drinking parties that are protracted till late at night and indulge in revelry (HEDONISM; UNEXAMINED PRIVILEGE; REWARD OF MAMMON; NATIONAL(-ISM) CELEBRATION and HONORS; PARLIAMENT / CONGRESS (strong drink)).

The Spirit (Way) Of Life 2

Galatians 5: (1Cor13 LOVE defined)

22 But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, 23 Meekness, temperance: against such there is no law. 24 And they that are Christ's have crucified the flesh with the affections and lusts. 25 If we *live in the Spirit*, let us also *walk in the Spirit*. 26 Let us not be desirous of vain glory, provoking one another, envying one another. (THE PHYSICAL REFLECTS THE SPIRITUAL: BEING and DOING) (LIVE and WALK in the SPIRIT)

fruit <#2590> karpos - fruit 1) fruit; *the fruit of the trees*, vines, of the fields; the fruit of one's loins, ie., his progeny, his posterity 2) that which originates or comes from something; an effect, result 2a) *work*, act, deed, of Christian character (the 10C) 2b) advantage, profit (WELLBEING, OF THE OTHER AND SELF), utility 2c) praises, which are presented to God as a thank-offering 2d) to gather fruit (ie., a reaped harvest) into life eternal (as into a granary), is used in fig., discourse of those who by their labours have fitted souls to obtain eternal life.

Isaiah 61:3 To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called *trees of righteousness*, the planting of the LORD, that he might be glorified. 4. And they shall build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations. ...11 For as the earth bringeth forth her bud, and as the garden causeth the things that are *sown in it* to spring forth; so the Lord GOD will cause *righteousness and praise* to spring forth *before all the nations*.

Psalms 92:12 The righteous shall flourish like the palm tree: he shall grow like a cedar in Lebanon. Proverbs 11:30. The *fruit of the righteous* [is] a *tree of life*; and he that winneth souls [is] wise. 1 Peter 2:24 Who his own self bare our sins in his own body on the tree, that we, being dead to sins, *should live unto righteousness*: by whose stripes ye were healed. Revelation 22:14 Blessed [are] they that *do his commandments*, that they *may have right* to the *tree of life*, and *may enter in* through the gates into the city. (CHARACTER OF GOD, 10C)

spirit <#4151> pneuma - Spirit - Holy Ghost - Spirit (of God) (THE VERY MIND, THE VERY CONSCIOUSNESS, OF GOD OUR FATHER HIMSELF, HIS VERY AGENCY AND POWER; LET THIS MIND BE IN YOU THAT WAS IN CHRIST JESUS) - Spirit (of the Lord) - (My) Spirit - Spirit (of truth) - Spirit (of Christ) - human (spirit) - (evil) spirit - spirit (general) - spirit - (Jesus' own) spirit (FAITH *OF* CHRIST) - (Jesus' own) ghost - misc 1) a movement of air (a gentle blast 1a) of the wind; hence the wind itself 1b) breath of nostrils or mouth 2) the spirit, ie., the vital principal by which the body is animated; the rational spirit, the power by which the human being feels, thinks, decides; the soul 3) a spirit, ie., a simple essence, devoid of all or at least all grosser matter, and possessed of the power of knowing, desiring, deciding, and acting 3a) a life giving spirit 3b) a human soul that has left the body 3c) a spirit higher than man but lower than God, ie., an angel; used of demons, or evil spirits, who were conceived as inhabiting the bodies of men; the *spiritual nature of Christ*, higher than the highest angels and equal to God, the divine nature of Christ 4) of God, ie., *God's power and agency*, distinguishable in thought from his essence, in itself considered manifest in the course of affairs, and by its influence upon the souls productive in the theocratic body (the church) of all the higher spiritual gifts and blessings 5) the disposition or influence which fills and governs the soul of any one; the efficient source of any power, affection, emotion, desire, etc.

love <#26> agape - love - charity - dear - charitably - feast of charity 1) brotherly love, affection, good will, love, benevolence 2) love feasts (GIFT-ING, GOD-ING OF ALL THINGS, INCLUDING SELF).

joy <#5479> chara - joy - gladness - joyful - joyous - joyfulness - joyfully - greatly 1) joy, gladness 1a) the joy received from you 1b) the cause or occasion of joy; of persons who are one's joy.

peace <#1515> eirene - peace - one - rest - quietness 1) a state of national tranquillity; exemption from the rage and havoc of war 2) peace between individuals, ie., harmony, discord 3) security, safety, prosperity, felicity, (because peace and harmony make and keep things safe and prosperous) (THE NAZAREAN-JUDAIC ANARCHO-COMMUNITARIAN WAY OF CHRIST) 4) of the Messiah's peace (MAMMON or MESSIAH), the way that leads to peace (salvation (HEALING)) 5) of Christ-ian-ity, the tranquil state of a soul assured of its salvation through Christ, and so fearing nothing from God and content with its earthly lot, of whatsoever sort that is 6) the blessed state of devout and upright men after death.

longsuffering <#3115> makrothumia - longsuffering - patience 1) patience, endurance, constancy, steadfastness, perseverance 2) patience, forbearance, long suffering, slowness in avenging wrongs.


gentleness <#5544> chrestotes - goodness - kindness - good - gentleness 1) *moral* goodness, integrity 2) benignity, kindness.

goodness <#19> agathosune - goodness 1) *uprightness of heart and life*, goodness, kindness.

faith <#4102> pistis - faith - assurance - believe - belief - them that believe - fidelity 1) conviction of the truth of anything, belief; in the NT of a conviction or belief respecting man's relationship to God and divine things, generally with the included idea of trust and holy fervour born of faith and joined with it 1a) relating to God: the conviction that God exists and is the creator and ruler of all things, the provider and bestower of eternal salvation through Christ 1b) relating to Christ: a strong and welcome conviction or belief that Jesus is the Messiah, through whom we obtain eternal salvation in the kingdom of God 1c) the religious beliefs of Christians 1d) belief with the predominate idea of trust (or confidence) whether in God or in Christ, springing from faith in the same 2) fidelity, faithfulness, ie., the *character* of one who can be relied on.

meekness <#4236> praotes - meekness 1) gentleness, mildness, meekness.

temperance <#1466> egkrateia - temperance 1) self control (the virtue of one who masters his desires and passions, especially his sensual appetites).

Posted by caimbhriain myrddin at [10:24 AM](#) [0 comments](#) 

Labels: [Apocalypse](#), [Evil](#), [Imprint](#)

Friday, July 2, 2010

The Cracked Idol, The Crumbling Pedestal

The US/UK Media/Gov claim all the results of war [combatant death, injury, "collateral damage", humanitarian crisis, etc., the use of force] was the result of the [evil] Iraqi and Taliban Regimes and now the result of fundamentalist/radical Islamic dogma/terrorism, its resistance to the "liberation", its continued misuse of its own people - US/UK "managing expectations" [media] of their populations; a long, brutal war made possible with denied responsibility for the chain-of-events set in motion; US/UK PEACE-HUMANITARIAN MASK covering mass murder for corporate claim !! - THE "GOD OF FORCES" HONORED: the corporate "phallick": kneeling down to power/pleasure, the instrumentation, mouthing it/worshipping it, RECEIVING FROM IT, IN LUST, THE SEED OF LIFE ITSELF [COG "woman" sexual adultery, harlotry; spiritual sodomy (the Corporate physically; spiritually, the COG Inc., Ministry)] !! - the media "myth-making" propaganda, the "shallow" politics(-ians), the brutality of corporate war, should be OUR AWAKENING [an entering into consciousness] !! - (re)turning to self [a defiance of God and/or in defiance of God] is a lessening [gratification substitution; self-masturbation; ego; right of claim; empty(-ing) self-lust] - sexual connotation(s) permeate our consumer society(-ies) [recognized and used in the Bible]; systemic psychological imprint/lock, definition(s) [the phallicy (fallibility: leading to error; "deceived" in judgement by *self*)] - GOD *IS* "A REACHING BEYOND THE SELF" *IN* AGAPE LOVE !! [vs. our self-fulfillment; a God-level mate-ing: seeking fulfillment in/with another, a *becoming* with someone else (ONE-FLESH: I AM WHAT I WILL BECOME)]; God will transform our mind [transforming: metamorphosic (changing the form, our form of being)] !!

CLAIM WITHOUT COMPLICITY is a contradiction; the very "claim" makes one complicit !! -- a running, flowing, dialogue with self and God [a reasoning together] is so very important, and must be shared !! - the SAVING GRACE of God, our God-ing, must be kept and shared [God's environment]; AGAPE COMMUNITY: OUR COMPLICITY IN EVIL RECOGNIZED AND REPENTED OF, *ALL* CLAIM REJECTED !! -- our metaphoric comprehension of God, or lack thereof, by our everyday existence/symbolism is so very important to realize: ** GOD IS FAMILY, PURE AGAPE LOVE ** !! - similitude and metaphor (similitude reduced to a single word) is understood by all; the Bible is literal *and* metaphoric, one does NOT negate the other: literal expresses the physical, metaphor expresses the spiritual, though not exclusively - Biblical "literal metaphor" use/misuse [ie., OT conflicts, the Divine Sanction taken/used].

The "appointment" of privilege and its attitudes; the lack of credibility, brain-dead perception; corporate puppeteers clearly seen; shallow, scripted politics(-ians): the CRACKED IDOL, the CRUMBLING PEDESTAL !! - 9-11 horror/tragedy *used* as excuse, yet underlying complicity denied, "innocence" claimed !! - "BLIND" TRUST is no longer prevalent: people are better informed, yet, the emotive identity [nationalism] remains - MOST ARE STILL HALF-SIGHTED AND DEPENDENT !! -- wealth built by greed is actually debt owed by others: WAR INCURES MASSIVE DEBT, GENERATING MASSIVE MONETARY WEALTH [human debt/cost negated] !! - the corporate victimization of the Iraqi/Afghan people *and* the US/UK population and military will continue: ALL OF HUMANITY IS BEING VICTIMIZED !! - the continued use of religious symbolism [as words of war], "we pray that God receives and blesses those killed [US/Mil]" ... White House/Media "spinning" God into a web of deception, a covering of lies !! - GOD RELEASES US FROM ALL CLAIM WHEN WE *REJECT* ALL CLAIM [of-and-by ourselves and others], especially/specifically "monetary" claim: FORGIVE US OUR DEBTS ... !!

Posted by caimbhriain myrddin at [2:19 PM](#) [0 comments](#) 

Labels: [Apocalypse](#), [Evil](#), [Imprint](#)

Thursday, July 1, 2010

Hans Küng: The Testimony of Faith to the Ultimate Origin

The Testimony of Faith to the Ultimate Origin

by Hans Küng [article link](#)

Tikkun Magazine, March/April 2010

Science can neither confirm nor refute what the two accounts of Genesis proclaim as their clear message: in the beginning of the world is God. So it is not "in the beginning was the Bang," but "in the beginning was the word, the will, and there was light; there was energy, matter, space, and time."

Creation of Space and Time from Nothing

Here we are speaking only in an inauthentic way of a "before" the creation of the world. What was God doing before he created heaven and earth? Augustine, in chapter 11 of his *Confessions*, already gave a precise answer to this question, which he regarded as impertinent. He was brief and terse: the question was meaningless; the question about the "before" was superfluous. Why? Because the world was not created in time, but with time; to this degree Einstein agreed with him. So only the creator is "before" the cosmos, only eternity is "before" time; here Augustine goes further than Einstein and addresses God: "Furthermore, although you are before time, it is not in time that you precede it. If this were so, you would not be before all time. It is in eternity, which is supreme over time because it is a never-ending present, that you are at once before all past time and after all future time." Thus from a theological perspective the act of creation is a timeless act; it comes about through time. And time is created time, created time-space, created space-time.

Now what does it mean to talk of creating the world "from nothing"? In the Bible, as I have said, this is only a later notion, the fruit of Hellenistic reflection. It does not mean the nothing becoming independent, as it were an empty black space before or alongside God. Nothingness must not be confused either with the "vacuum" of modern particle physics, whose "fluctuations" perhaps stand at the beginning of our universe, and which is in no way a nothing, but a something. What is meant rather is absolute nothing, which excludes any material cause in the act of creation. Creation "from nothing" is the philosophical and theological expression of the fact that the world and human beings along with space and time owe themselves solely to God and not to another cause.

But God does not owe himself to any cause. One may not even call God *causa sui* (cause of himself), as Descartes and Spinoza did. He is not caused at all. He is by definition the uncaused reality, because it is eternal and perfect: *Id quo maius cogitari nequit* -- "that than which nothing greater can be thought" (Anselm of Canterbury, Descartes). The Bible does not philosophize about this. But it does express the conviction that the world is radically dependent on God as the author and sustainer of all being yet also remains independent of God. Christian theology has maintained that creation continues: *creatio continua*. For our present understanding, only in this way is the coming to being of the world as an ongoing process in time possible as a process that does not exclude the origination of new structures but includes them.

Creation from nothing and ongoing creation must thus be as a unity -- both are the condition of the possibility of physical process generally. As U. Lücke wrote in *Kosmologie* (Vandenhoeck and Ruprecht, 2004): "*Creatio continua and creatio ex nihilo* would simply be two names for one and the same creative activity of the eternal God, itself timeless and at the same time appointing time. And this one and the same creative activity of God would not lie beyond in a singularity billions of years away, but would be strictly present to us, beyond our control, but nearer to us than we are to ourselves."

What Is the Meaning of Belief in Creation Today?

In images and parables of their time, the biblical accounts of creation answer simple basic questions that also arise for human beings of today and that science cannot answer with its method and language. What are answered in the Bible are not purely theoretical questions but elementary existential questions:

* What was at the beginning? The good God, who is the origin of each and all.

* Is anything else (star, animal, or human being) God alongside God? No, there is no God but God.

* But aren't a good principle and an evil principle obviously fighting one another in world history? No, God is the good God who is not in any competition with any evil or demonic counterprinciple.

* Isn't part of reality of a lesser quality: matter as compared to spirit, sexuality as compared to spirituality? By no means -- the world of the good creator God is fundamentally good, and thus also are matter, the human body, and sexuality. "God saw all that he had made and it was very good" (Gen. 1:31).

* What is the goal of the process of creation? The human being -- not isolated but in the midst of the cosmos -- is the great goal of the process of creation. According to the Bible, it is not first a redemption but already the creation that represents God's gracious concern for the world and human beings. The preservation of the world can be seen as continued creation and evolution.

We can ask ourselves: Is it pure chance that modern science could develop in particular against the background of the Jewish and Christian doctrine of creation? Two basic insights that the Qur'an also stresses were beyond doubt helpful presuppositions here:

* The world is not God; it is created and not holy in itself; it has been at the disposal of human beings.

* The world is not chaos but ordered, cosmos; it may be used, built on, investigated by human beings.

So what sense can it still make today in respect to the beginning of the world not only -- scientifically -- to speak of a Big Bang, of models of the world and theories of the cosmos, but also with full justification -- theologically -- to speak of a God who has created the cosmos, as countless people from the Hebrew Bible on -- Jews, Christians, and Muslims, but also many others -- have confessed time and again?

Belief in creation adds nothing to the instrumental knowledge that science has so infinitely enriched; it does not offer any scientific information. But creation faith gives us an orientating knowledge, particularly in a time of rapid scientific, economic, cultural, and political revolutions and therefore of uprooting and loss of orientation. It allows people to discover a meaning in life and in the process of evolution, and may provide them with standards for behavior and an ultimate security in this unimaginably great universe. Even in the age of space travel, when they reflect on the amazing results of astrophysics and as always look out at the starry night sky, people will ask themselves: What does it all mean? Where is it going? Does nothingness explain anything? Is reason satisfied with that?

The only serious alternative -- one that pure reason, like so much else, cannot prove because it transcends its horizon of experience, yet for which there are good reasons, an answer that is thus completely rational -- is that the whole does not come from a Big Bang but from an origin. It comes from that first creative ground of grounds that we call God, the creator God.

Even if I cannot prove it, I can still assert it with good reason, in that enlightened trust in which I have already affirmed the existence of God, which is so rational and so tested for me. For if the God who exists is truly God, then he is not just God now, for me here and today, but God already in the beginning, God from all eternity. Only in this way, it seems to me, does the universe become plausible to us in its existence as cosmos, in its mathematically ordered, highly complex, and tremendously dynamic nature. And in the face of the magnitude of our universe and the complexity of science, many scientists have shown feelings of amazement, of reverence, of joy, and even of terror and thus have also asked whether this universe does not embrace more than the apparent -- a question that cannot be answered by science but only by a rational trust that has its grounds and that we call faith.

So believing in the creator of the world today does not mean believing in some myths, nor does it mean imagining God as creator in the way in which for example the incomparable Michelangelo as an artist painted him in a completely human

way on the ceiling of the Sistine Chapel. Here all notions come to an end. Nor does believing in God as the creator of the world mean deciding for this or that one of the changing models of the world that great scientists have worked out. And this is not because here the issue is one of presupposing all models of the world and the world itself. Even an eternal world of the kind assumed, for example, by Aristotle would be compatible with belief in God. This was the view of Thomas Aquinas, though on the basis of the Bible he was convinced that the world had a temporal beginning. That the eternal God is before all time does not mean a temporal but an ontological priority.

Today, to believe in the creator of the world against the horizon of scientific cosmology means to affirm in enlightened truth that the ultimate origin of the world and human beings does not remain inexplicable; that the world and human beings have not been senselessly thrown from nothing into nothing; but that as a whole they are meaningful and valuable, not chaos but cosmos, because they have their primal ground, their author, a creator, a first and last security in God.

Once again it must be emphasized that nothing compels us to this faith. We can decide for it in complete freedom. Once we have decided for it, however, this faith changes our position in the world, our attitude to the world. Anyone who believes in God as the creator can with good reason also fully affirm the world and human beings as God's creation. The person can, above all, respect human beings as our fellow human beings (and not as lesser beings), but also respect and cultivate nonhuman nature, particularly the *animals*, as *our environment and the world with which we live* (and not as our born enemies, not as material to be used at random).


It is not although I am God's creature, but because I am God's creature, and because my fellow creatures and my environment are God's creatures, that I, my fellow human beings, and also -- for all the difference -- animals receive a dignity that has to be respected. The "fill the earth and subdue it" of the creation story (Gen. 1:28) cannot be understood as *carte blanche* for unscrupulous exploitation and destruction of nature and the environment, certainly not in an age when we soberly contemplate the "limits of growth." Believing in the creator God allows me to take my responsibility for fellow human beings and the environment and the tasks imposed on me with greater seriousness, with more realism and hope.

NOTE: This article was adapted from chapter three of *The Beginning of All Things*, by Hans Küng, translated by John Bowden. Eerdmans, 2007.

Hans Küng is president of the Global Ethic Foundation in Tübingen, Germany, and professor emeritus of ecumenical theology. Among his many books are *Global Responsibility*; *A Global Ethic for Global Politics and Economics*; and, together with Rabbi Homolka, *How to Do Good & Avoid Evil*.

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Posted by caimbhriain myrddin at [11:00 AM](#) [0 comments](#) 

Labels: [Origins](#)


Wednesday, June 30, 2010

[Re-Created in the Image of Man](#)

"Increase" is a *gift* from God [the "land" shall yield her increase]; profit/usury is a taking of men [profit taking (earning)]; PROFIT MAKES EVIL PAY; profit is a denial of God's increase !! - "increase" is a blessing from God, a stewardship gift [reciprocal] from knowing and following God's Way of Life [of Christ(-systemic)] !! -- the Iraq/Afghanistan War is a "war of maintenance" [of the SAGE systemic]; MAMMON FEEDING ITSELF, TAKING FOR ITSELF !! - any form of "taking", any aspect of it, in *no* way reflects the character of God(-ing) [10C], it is theft: CHRIST IS A *GIFT* !! -- our "environment" [what we are surrounded in-and-by; physically/spiritually] is most important, our BEING and DOING determinant [esp., mental environment]; the "Kingdom of God" is the environment we must achieve, an environment of truth and peace, of righteousness, of agape gifting !! - politico-media inducement into an attitude [self-group think NOT God think] - double-speak [minded], not outright lying but avoiding the truth; sound "bites" measured in seconds, not a whole "meal" of conversation; rhetoric and verbal abuse, misleading metaphors, simple

personifications [ie., Bush good, Saddam bad], over-simplification of complex issues for masking intentions; stigmatizing opposition [visuals; prejudiced imagery] - language on a "lower level" to stir the "base instincts" on which politico-business thrives !! - ** WE ARE INCLINED TO BE DECEIVED BY OUR SELFISHNESS [environ] ** !! - we should be ashamed to have been re-created in the "image of man".

Inundation by the unattainable [media message, advertising, etc.]; economic oppression and abuse - GOD *IS* ATTAINABLE !! -- the "limiting of life" vs. the ** RIGHT OF EXISTENCE ** GIVEN BY GOD !! - corporate money is of itself an evil [instrumentality]; we should abhor its use by us, and its (ab)use of us !! -- OUR LIFE [in all of its complexity], OUR LIVES, IS/ARE THE MOST PRECIOUS GIFT(S) WE HAVE; WE MUST DO ALL WE CAN TO *ENHANCE* EACH OTHER, BY GIFTING EACH OTHER; THIS IS THE WAY OF GOD, OF AGAPE LOVE !! -- exploring righteous aspects of ourselves that are hidden, undeveloped - life by-and-through the corporate Nation-State [systemic claim] is opposed [enemy of] to life by-and-through Christ(-systemic) !! - the deep psychosis(-sys), the psychological lock must be opened; the pure author-ity of the Word of God [authority *not* authoritarian; God is not the author(-ity) of confusion (Babylon); GOD IS SERVANT EXAMPLE] supersedes the imposed, polluted [vested interest; claim] author-ity of man [incl., the COG Inc.] !! - OUR INTELLIGENCE MUST BE DEEPENED [individual/collective vs. our surface interpretations, surface/sub-surface intelligence] !! - THE DEEP THINGS OF GOD, HEALING OF MIND !! - many walk in faith [yet, in error], but few walk in Spirit and in Truth [Being and Doing] !!

Posted by caimbhriain myrddin at [10:51 AM](#) [0 comments](#) 

Labels: [Imprint](#)

Monday, June 28, 2010

[We Must Become Mercy and Truth](#)

Events have dragged/pushed us beyond the threshold of sanity, the "event horizon" [of mind]; *ONLY* OUR GOD(-ing) CAN SAVE US !! -- suppression of civil rights by an "undeclared" war [declared use of force vs. specific targets, ie., Saddam, Taliban, notwithstanding] against terrorism could last a long time, and become permanent, with NO opposition !! - RESISTANCE [Christ-ian] IS A MATTER OF CONSCIENCE !! - the claim that "peace activists" encourage war, by creating an exploitable environment [for those who would use war], is false [strength of character (God's) vs. imposition of another's character (of war)]; WAGING WAR REQUIRES MANY TO BE INVOLVED, AN EMOTIVE CATALYST [ie., nationalist religion]; ** WAR REQUIRES SUPPORT !! ** - WAR WILL BE *DEFEATED* BY MERCY [repentance and forgiveness] AND TRUTH !! - the infliction of war, for whatever reason, is a crime against our humanity, a crime against our God(-ing): THERE IS *NO* EXCUSE FOR INFLICTION OF WAR, THERE IS NO EXCUSE FOR THE EVIL REASONS OF WAR !!

Dismissal/negation by [selfish] (ab)use [of Christ]; Christ(-ian-ity) is a GIFT - CHRIST IS NOT USED, ONLY GIFTED !! - fraudulent *use* of Christ is the most prevalent form of Christ-expression, [incl., the COG Inc.], CHRIST AS SELFISH IDOL, AND WORSHIPPED AS SUCH, IN VAIN [IN VANITY; PREJUDICE] !! - THE TRUTH [*OF* CHRIST] IS DAMNED AS ANATHEMA [non-redemption; doomed to destruction] BY *OUR* "CHRIST-IAN-ITY" RECONCILED TO THE WORLD [kosmos/Mammon] !! - WE DO *NOT* KNOW WHAT WE ARE DOING, YET GOD WILL FORGIVE US, BECAUSE GOD *IS* MERCY AND TRUTH !! - we must *become* mercy and truth as Christ-ians, we must heal this evil world together with God; WE MUST REVENGE [*of* God; vindicate(-tion) of God's Way and Truth: to defend; to justify; to support or maintain as true or correct, against ** denial, censure or objections **; to assert; TO PROVE GOD (to be; as) JUST AND VALID] ALL DISOBEDIENCE - WE MUST BE, EXIST, *AS* CHRIST !!

Posted by caimbhriain myrddin at [9:25 AM](#) [0 comments](#) 

Labels: [Apocalypse](#), [Imprint](#)

Saturday, June 26, 2010

A Place of Refuge

Political Parties are encased selfish doctrines/policies [vested claim], all variations of the one actual/overriding "party": the BUSINESS PARTY [corporate money(-ies) as sole means/instrumentality; the common denominator (denomination; corporate-domination/dominion)] !! - "democracy" [the people, to rule (rule of the ruled)] as a learned process, utilizing imposed corporate means, is a contradiction; democratic-fascism is the resultant/norm [accountable only to the means] - demon-ocracy [daemon: the dark wisdom, FAITH OF THE FALLEN, application of; a guardian spirit, inspiring or inner spirit (lesser; of evil); demiurge(-ic) (one who works for the people; creator, the material world): as ruling force, creative power (of evil; works *of* the world/kosmos)] -- demimonde n. [Fr demi (half; less than usual in size, power; DEMIGOD(-ing): a lesser god(-ing); offspring (of man and god) knowledge of good and evil) + monde (world; society), L mundus (world); any group whose activities are ethically questionable].

We must provide for (prepare the Gospel; preparing/survivalism ethos) and/or ask/demand/take "right of *sacred* asylum" [L. from Gr., safe from (the) spoil, and spoil (to plunder); a sanctuary (a sacred place; consecrated to the worship of God and family life; sanctuary-man); a place of refuge; a place of retreat and security; shelter from the "justice" of man (the *reality* of our Christ-ian-ity (ekklesian community) makes us criminals according to the corporate-systemic, held in its service)], asylum *with* God away from man's systemic claim(s): AS HE IS, SO ARE WE IN THIS WORLD !! - public justice as private vengeance -- asylum/sanctuary begins in our minds at Baptism: the COG is congenital [congenite; of the same birth; born with another; begotten together]; our symbiotic relationship with God begins our healing, our Christ-ian community, in symbiosis with the world, heals the world !! - the demon-ocracies of this world, the demigods(-ing), the demiurgic means must be destroyed [our means must be spiritual: the gift(-ing)]: WE CANNOT BE PART OF, COMPLICIT IN, THE LESSENING [systemic-being] !!

We Must Forgive But Never Forget !!

The fact that the "public mind" is seemingly of no consequence to the SAGE speaks volumes - these men/women are-and-will-be vilified on the level of Hitler and Stalin in the common perception, their very mention will be hated in the coming years - we must preserve the books, magazines, electronic media (web pages, blogs, articles etc.) that chronicle our era, what is happening to us right now and those deemed responsible - in the time coming, the probable societal breakdown, censorship and confiscation of materials deemed threatening to the Fascist-State under the guise of social stability will attempt to erase the public-record and the public-mind - we must archive these materials now on a continuing basis, we must stow them away and preserve them for a future accounting, they must be part of our preparing/survival ethos - WE MUST FORGIVE BUT NEVER FORGET !!

Posted by caimbhriain myrddin at [9:07 AM](#) [0 comments](#) 


Labels: [Apocalypse](#), [Fallen](#), [Imprint](#)

Friday, June 25, 2010

We Must Bear The Image Of God

Col 1:21 ... ALIENATED [estranged] AND ENEMIES ** IN YOUR MIND ** BY WICKED [hurtful; evil] WORKS [kosmos] ... RECONCILED BY CHRIST, SANCTIFIED [set apart; separated] BY TRUTH !! ... 2 Cor 10:5-6 Casting down imaginations, and ** every high thing ** that exalteth itself *against* the knowledge [G1108 Gnosis; knowing; understanding] of God, and bringing into captivity every thought to the obedience of Christ; And having in a *readiness* [G2092 prepared; made ready; opportune] to revenge [G1556 to vindicate one's right; do one justice; to protect, defend; to avenge a thing] *all* disobedience, when your obedience is fulfilled - WE ARE CALLED TO CHANGE THE WORLD (kosmos), TO REVENGE *ALL* DISOBEDIENCE BY-AND-THROUGH OUR OBEDIENCE TO CHRIST [*all* iniquity purged by GOD'S MERCY and TRUTH] !! - psychological adjustment: growing in grace and knowledge, overcoming, fine-tuning [symbiosis(sys)]; OUR SHARING OF GOD'S VERY MIND !!

War is the hallmark of the uncivilized mind [a lack of God, of civil realization]; a disconnect in thinking; alleging a set of beliefs but NOT acting on them, preaching but NOT living, secularized in all things [FAITH OF THE FALLEN]; calling for national service in pursuit of "common purpose" is a lie - a sense of strategy is lacking for those opposed to the systemic, yet still bound to it [by *its* instrumentality]; our belief system tells us NOT to believe [incl., the COG Inc., EXALTED AGAINST GOD] !! - OUR WORLD IS A THOUGHT *NOT* IN OBEDIENCE TO CHRIST, WE DO NOT AGREE WITH GOD !! - character obedience vs. following imposed orders, command structures [authority claim], obedience *imposed by fear* [even of God] !! - intolerance, the transfer [imposition] of prejudiced religion, reactionary change, punitive war, all in the Name of God [A GOD OF VENGEANCE]; partially following Christ [selective application] when it is convenient [seven-day absentists]; secular-humanist's "God-ing" more than the claimed fundamentalist's [God at a price] !! -- we must understand and be cognizant of the *impact* each one of us, individually and collectively, has on those around us, and on their and our world: FAITH, HOPE, and especially LOVE [as impact], we must bear the image of God [as He is, so are we in the world]; unleavened bread of SINCERITY and TRUTH *not* leavened bread of MALICE and WICKEDNESS !!

Posted by caimbhriain myrddin at [10:45 AM](#) [0 comments](#) 


Labels: [Evil](#), [Fallen](#), [Imprint](#)

Thursday, June 24, 2010

God Is The Surpassing Power

GOD IS THE SURPASSING POWER, not just a circumscribing power, of abusive relations, of authoritarianism; GOD IS EQUITY IN *ALL* THINGS !! - "rankism is an abuse" - rank is NOT necessary; those who would have rank must be the greater servant, they must give dignity and their respect as gift to those not considered ranked [unleavened bread]; RANK MUST BE TURNED INTO A SERVANT GIFT, AN ENGAGEMENT TO ELIMINATE ANY/ALL CONSIDERATION OF RANK(-ism) !! -- an assault on another's dignity [rank is an insult] is an assault on our God(-ing) [humiliating God]; our prevalent systemic is rankism dependent [capitalism; democratic-fascism], ie., the chronic indignity of the working-poor under constant monetary threat vs. voting their [selfish] economic interest in order to deconstruct a selfish systemic [ie., the working-poor voting populist, or socialist]; a dignitarian [dignity] movement is needed, an egalitarian societal ideal [this is what Christ(-ian systemic) advocated] !! - one social group subordinating another social group is evil, a woven cloak, a societal construct that needs to be unwoven by Mercy and Truth - CIVILIZING RANK IS NOT THE ANSWER, OUR COMPLETE ELIMINATION OF RANK IS: A NEW ATTITUDE, A NEW MIND !! - we must throw off the burden of the "somebody mystique" - WE MUST BE COGNIZANT OF THE IMPOSITION OF [selfish] WILL THROUGH RANK(-ism) !! - GOD IS *NOT* SUB-ORDINATION TO THE ORDINATED !! - rankism [ordination to privilege] is prejudice and abuse, the tyranny of structure, demanding humility [for reward]; WE ARE HUMBLE *ONLY* BEFORE OUR GOD !! - NOBODY IS A NOBODY, everyone *is* a somebody !!

Our family relationship is our co-genitor [environment]; the "family" form is our *only* form of relationship(s), in *all* things -- anger is the reaction to our emptiness and fear [causation]; we must eliminate the cause; there is no such thing as "healthy" anger - we must NOT react to another's anger and we must recognize our own - REAL LOVE, CONCERN IS THE CURE [anger is the result of a lacking, a lessening, of love (of God)]; our "expectations" of another's behaviour [esp., our marriages/family], our frustrations at their perceived lacking, results in our anger [hurt] - vested-interest [esp., media-induced] perceived injury emotive, a leading cause of collective anger [an evil, empty systemic using the emptiness to produce more; a vicious cycle in its service] -- OUR ANGER IS A "SELFISH" EMOTION; GOD IS *NOT* ANGER OR ANGRY WITH US [we don't feel His love; we are detracted by "our" anger (anger is always wrong)] - we must overcome our anger: 1 be quiet [shut-up] 2 be wrong [we are here to be happy (reciprocal love)] 3 feel love [remember] 4 get love [open to] 5 be loving [gift(-ing)] - ANGER IS DESTROYING US [venting anger does NOT get rid of it, only love(-ing) does (unconditional acceptance upon repentance, our being and doing cognition; realizing God is cognoscible (capable of being known): KNOWING, PERCEIVING GOD)] !! - we are adept at transferring our negative, destructive emotions on others [because we cannot deal with them ourselves], unwillingly on their part [selfish transference of selfish emotions]; we must become adept at transferring our love [gifted by God], gifting the essence of ourselves unselfishly and openly; others will accept love willingly.

Posted by caimbhriain myrddin at [11:59 AM](#) [0 comments](#) 
Labels: [Imprint](#)

Tuesday, June 22, 2010

[Paul Wapner: Is New Environmentalism the Answer or the Problem?](#)

Is New Environmentalism the Answer or the Problem?

By Paul Wapner [article link](#)

June 15, 2010 | Tikkun | AlterNet

Take your well-disciplined strengths
and stretch them between two opposing poles.
Because inside human beings
is where God learns.

—Rainer Maria Rilke

There is a battle going on for the soul of environmentalism. How it plays out will determine our ability to respond to a whole host of environmental dilemmas, especially climate change. All of us are partners in this struggle, since battle lines are being drawn not simply on the street or in policy debates but also inside each of us. We are torn between two visions of how to relate to the earth. Much depends on how we negotiate our way through the conflict.

One vision sees Homo sapiens as merely one of many species, and thus subject to the same biophysical constraints as other creatures: Like the rest of life, we evolved over millennia, and depend fundamentally on the biophysical gifts of the earth. From an environmental perspective, this means that we should try to harmonize ourselves with the natural world—we should use only so many resources and produce only so much waste, and generally strive to fit ourselves into the web of ecological interdependence.

The other vision sees humans as the exceptional species: Yes, we are subject to nature's laws, but these are not inviolate. We can outsmart, work around, or otherwise rise above them by employing our reason and technological abilities. From an environmental perspective, our exceptionalism calls on us not to harmonize ourselves with nature but to rework the natural world in the service of human betterment.

The first view can be called the urge toward naturalism whereas the second can be called the urge toward mastery.

For decades, environmentalists have primarily expressed the first view in their political orientation and campaigns. They have tended to confront their critics along the naturalism-mastery divide, offering a counter-narrative to the predominant, hubristic attitude of lording over nature and trying to instill a sense of species-humility in the face of growing environmental challenges.

Environmentalism is changing, however, especially in light of the climate crisis. Many are now toning down or outright abandoning a naturalist sensibility for one leaning toward mastery. We see this in the attraction to technological fixes as evident in the resurgence of support for nuclear power, the popularity of carbon sequestration, and the embrace of "green" consumption. Today, some staunch environmentalists are even proposing earth-altering actions to protect ourselves from the dangerous buildup of greenhouse gases, seeking to change the atmosphere itself to accept more carbon dioxide or at least deflect climate change dangers. Proposals include putting up orbiting sunshades to block sunlight, fertilizing the oceans with iron to grow more phytoplankton to absorb carbon dioxide, and pumping sulfur dioxide into the atmosphere to impede solar radiation. Many environmentalists have come reluctantly to recognize that there is simply no way that societies are going to cut back, restrict their imprint on the earth, and otherwise live lightly on the planet enough to mitigate climate change. Too many people need energy and are unwilling to deny themselves the pleasures of material consumption for an orientation of naturalism to take hold widely enough to make a difference. At this stage, they reason, we should ramp

up our abilities to outsmart and manipulate nature in the service of protecting ourselves from climate catastrophe. Put differently, many environmentalists are now admitting that global capitalism, incessant technological innovation, endless consumption, and pervasive anthropocentrism are here to stay. Rather than continue to battle against these dynamics in the service of living more harmoniously with the natural world, many argue that it is time to embrace them and align ourselves with their power.

There is much promise to the "new environmentalism." In the shadow of Copenhagen's failed negotiations, we are all grasping at straws for insight, and the notion that technological fixes could enable us to surmount climate change dangers within the existing world order (and with our lifestyles intact) appears particularly attractive, especially to the privileged among us.

And yet, for all its promise, the new environmentalism raises significant questions. Is it really forward-looking, or will it simply reinforce and accelerate the forces that got us into the climate crisis in the first place? That is, can it usher in a new energy future or will its promise of technical solutions distract us from the difficult work of realigning our lives? Is it so compatible with current economic and social systems that it will merely diversify our energy choices without fashioning a genuinely different orientation to our energy lives? More generally, we need to ask where the new environmentalism will lead us. Will it take us into a technocratic future animated by the type of design and technological optimism associated with Promethean thought that has long animated environmental skeptics, or will it prefigure a more naturalized world, more in line with the precautionary sensibility that has long guided the environmental movement?

There are no easy—and certainly no definitive—answers to such questions. We cannot evaluate the new environmentalism in either/or terms, as if it were either helpful or not in ushering in a sane climate future. Rather, the effects of the new environmentalism turn on how we translate it into practice. Key to such translation is recognizing that the impulse behind the new environmentalism needs to be in productive tension with conventional environmentalism and the urge to naturalism. As we move deeper into the climate age, we need to revive and embolden the impulse toward naturalism to rein in our hubristic tendencies. Our humanity depends on it.

Traditional environmentalism taught us to live humbly within nature's limits. A new environmentalism, which assumes we can't learn fast enough to live humbly, embraces geo-engineering ideas as our main hope for cooling the planet.

Traditional environmentalism taught us to live humbly within nature's limits. A new environmentalism, which assumes we can't learn fast enough to live humbly, embraces geo-engineering ideas as our main hope for cooling the planet.

The Moral Character of the Two Environmentalisms

Environmentalism is many things. At its core, however, it is an ethical movement. As political theorist Leslie Thiele reminds us, it is about extending moral consideration across space, time, and species. It involves caring about the needs and well-being of our fellow human beings, future generations, and the more-than-human world. Addressing climate change is a moral act to the degree that it involves protecting each other and other creatures from climate catastrophe, and ensuring that future human beings will inherit a livable planet. In many ways, the new environmentalism does represent this moral sentiment. Its embrace of technological capability, economic growth, and instrumental rationality represents a commitment to addressing the climate crisis and thus making the world a better place for all living creatures, including future generations.

There is, nonetheless, something unsettling about the moral character of the new environmentalism, especially to the degree that it ignores naturalism. Its promise to deliver a world in which we may continue to indulge all our appetites, desires, and customary practices simply by altering material structures seems morally thin. Such a vision involves technologically engineering the world so individual, environmental decision-making becomes irrelevant. It strives to ensure that we conduct ourselves in an environmentally sound fashion through designed systems of social life. This raises ethical concerns to the degree that it relieves individuals of having to clarify their moral commitments or take deliberate actions to limit themselves in the service of others' well-being.

Ethical action involves deliberation and the conscious choice to restrict acting on one's desires in deference to the welfare of others. The new environmentalism promises gadgets and systems that will absolve us of the need for such reflection and consideration. Most ethical action also entails a sense of humility about oneself and, by extension, the human species. At least since Aristotle, ethicists have considered humility a virtue whose practice deepens the human character and heightens one's moral sensitivity. The new environmentalism dispenses with this to the degree that it calls on us not to respect nature's limits and adjust ourselves to them, but to outsmart and plow through nature's biophysical character with the aim of crafting sustainable lives without requiring, or indeed permitting, the exercise of choice. Humility is thus a casualty of the new environmentalism.

This is not to say, of course, that the new environmentalism is immoral or even amoral. As mentioned, its proponents care deeply about protecting the environment and ensuring that humanity survives and flourishes in the face of grave environmental challenges. Rather, it is to suggest that the new environmentalism is incompletely moral. The new environmentalism needs the ethical bearings that sensitivity to naturalism can provide. It needs the sense of humility and the appreciation for the more-than-human world that conventional environmentalism has long valued and championed. This is especially the case at this point in history.

Since the dawn of modernity, the balance between naturalism and mastery has been increasingly weighted toward mastery. Our attempt to decipher nature's ways and manipulate them in the service of human betterment has been accelerating for centuries and shows few signs of abatement. Indeed, we seem continually committed to run roughshod over the nonhuman world. Given this imbalance, this is simply not the time for fully embracing the new environmentalism but rather reviving naturalism, which at its core expresses diffidence concerning human frailty, and the human condition more generally. Naturalism conveys the understanding that we—as individuals and as a species—are not at the center of the universe but simply occupy a distinct place in the order of things.

In many ways, it has been our self-centeredness—our placing ourselves at the core of existence and our willingness to do whatever it takes to advance our interests—that has been the cause of our environmental dilemmas. It is time to regenerate a cautionary attitude toward this sensibility and put it in its proper place. If checked by humility, the new environmentalism can offer wonders without veering off in dangerous and ethically troubling directions. Couched within an effort to balance naturalism and mastery, the new environmentalism can take its rightful place in the evolution of the movement. It can offer promise toward addressing climate change by urging us to explore our technological, scientific, and "economistic" tendencies and capabilities. It will fail us, however, if we don't balance these proclivities and capacities with the moral compass of knowing that, while we may be unique as a species, we are not exempt from nature's laws and imperatives, and we live less than full lives when we forget this. This recognition, paired with the realization that there is more to the cosmos than humans, provides the antidote to the hubris of the mastery narrative—and to our collective ability to address climate change.

The tension between naturalism and mastery is as important to environmentalism as the paradoxes that wrack human life are to human experience. We live best when we refuse to collapse such paradoxes. Likewise, we will live most humanely through the climate age by keeping alive the long environmentalist tradition of harmonizing with the natural world rather than lording over it.

***Paul Wapner** is associate professor and director of the Global Environmental Politics program at American University. His most recent book is *Living Through the End of Nature: The Future of American Environmentalism* (MIT Press 2010).*

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Posted by caimbhriain myrddin at [12:34 PM](#) [0 comments](#) 

Labels: [Imprint](#)

Monday, June 21, 2010

Rudiments of the World

God and His truth are not the exclusive property of any group or person [reactionary and/or elitist spirituality]; the common Family and God's truth are open and free for all to accept and be accepted of; the group or person has the honor of worship and representation, but only God places you within His Family -- God's truth is not proprietary; there is no copyright on His truth - no man can put his name on God's truth, he is NOT the author of it - God's truth is to be shared freely as it was freely shared with us - the merit of the words themselves lend the authority; any copyright is of God !! -- the COG community, the Family, is wholly *self-sufficient (self-Existent)*, receiving *all* from God [there is no utilization of oppression, usury, artificial scarcity, slavery, etc., ie., the world's money and means]; we are not to *touch, taste, or handle* the rudiments [the primary and fundamental principles; to proceed in a row, go in order; to go on prosperously, to turn out well; to walk; to direct one's life, to live] of the world, we are not to use or be subject to its ordinances [doctrines; of public decrees; of (Roman) government; of rulers (carnal rulership); hierarchy] -- we are to be separate from the world, we must withdraw, cease to exist systemically -- an *emancipatory spirituality* [Tikkun] that encourages people to work together in community [the social and political movement] filled with a powerful spiritual practise includes a genuine recognition that its goals cannot be achieved by means that are not as holy as its ends.

Colossians 2:20 Wherefore if ye be dead with Christ from the *rudiments* of the world, why, *as though living* in the world, are ye *subject* to *ordinances*, [some were employing, utilizing its means] 21 (Touch not; taste not; handle not; 22 Which all are to *perish* with the *using*;) after the commandments and doctrines of men? 23 Which things have indeed a shew of wisdom in will worship, and humility, and neglecting of the body; not in any honour to the satisfying of the flesh [carnally minded].


God will open our minds to the wonderful possibilities of His, *OUR* community, and to His abilities and intelligence(s), to accomplish the same -- we are NOT to *touch* [fasten ourselves to, by any means], *taste* [to partake of, in any way], or *handle* [to touch, handle; to do violence to, injury (the corporate means; money based on oppression, usury, etc.)] the SAGE systemic; and certainly NOT employ its means to propagate the Gospel [a message (and way of life) wholly opposed to, and one that demands our complete and total separation from, these same means; darkness is not the source of light]; a tainted message is the result, one lacking in power [the application of God's word], a message caught between two worlds -- true, open and free Christian community is the proper *preaching and witness* that God and His family require to deliver the Good News, the social [communitarian] Gospel, the *way of separation*, to the world [the people, the underlying foundations, the systemic psychology], to lay the foundation and build the Kingdom of God [restoration, the social reconstruction] for the inheritors.

The way of gain [means; as instrumentality] - a *shameful* situation in the COG; the COG today is NOT a manifestation of God's truth !! - we are not honoring God our Father, and our Mother the Church; we are committing SIN; it should be a period of weeping and mourning as we stand before the Promised Land; God's household is wasted, a desert, sterile; NO RIGHTEOUS GROWTH; we must REBUILD *IN STRENGTH* -- contentions, divisions, making merchandise of the brethren, men committing fornication with their "mother" (their father's wife), the church, filling their own bellies [CLAIMING OWNERSHIP; AN *EMPTY* BUSINESS; COG SPOILED] -- our following of men [I am of...]; there is NO preeminence of any within the COG community, NO reputation; this carnal situation has to end !! - we follow Christ, and Him only !! -- the puffed up corporate church must cease; the high mindedness - where is the *servant authority*, the elders, the mature example, to gently lead in all humility ?? - why haven't we truly gone to our brethren [in love, in prayer, trusting in God] to resolve any differences [instead of accusing, marking, calling our judgment "tough love"]; we have more in common than in difference; we have to get man out of the way of God [the evil, carnal, wall of division and strife is *money, position, and personality*] !!

1 Corinthians 5:1. It is reported commonly [that there is] *fornication* among you [AS INSTRUMENTALITY], and such fornication as is not so much as named among the Gentiles, that one should have *[OWN; POSSESS]* his father's wife [MOTHER; COG]. 2 And ye are *puffed up*, and *have not rather mourned*, that he that hath done this *deed* [WORK] might be taken away from among you.

Whose [and what] interests are being represented here ?? - it is time that we mark [to watch; recognize] and avoid [not shun, but withdraw from, reject the teachings of] the hierarchy, the hierarchical government form, the self-appointed "ministry of the hierarchy," a ministry filling their own bellies -- we must ask for forgiveness, we are all responsible; we must admonish, teach the truth as brethren [not in authority over]; the hierarchy are our brothers, BUT THEY ARE OPPOSING GOD IN MIND, and they are opposing, silencing God in form [they assume what rightfully belongs to the brethren], in the received and applied tradition of men !! - we must implement *God's pure design*, uncorrupted by man and return to being good stewards of the faith [a ministry of the brethren] in true community [the implementation of God's consciousness] !! - we must walk *as God* in *full* consciousness !! - the "work" of the COG is NOT in the running of a Corporate entity; it is establishing and creating community; a *living* faith, where we worship in spirit and in truth !!

Colossians 2:18 Let no man *beguile* you of your reward in a *voluntary* humility and *worshipping* of angels [FALLEN ANGELS; THEIR SYSTEMIC], intruding into those things which he hath not seen, vainly puffed up by his fleshly mind.

Posted by caimbhriain myrddin at [11:50 AM](#) [0 comments](#) 

Labels: [Apocalypse](#), [Fallen](#), [Imprint](#)

Saturday, June 12, 2010

Evil Is Seemingly Boundless In Extent And Reward

Without Money, Without Price

EVIL IS SEEMINGLY BOUNDLESS IN EXTENT AND REWARD !! - the harm done to people's lives by corporate CEO's [their corporate policies; the public icons (incl. Board of Directors)] is *beyond* measure and recognition, this includes our government - consulting the public good is a formality necessary to preserve the image of plurality, but sovereign power and interest is now corporate not public - democratic reason is lost and vested interest takes precedence !! -- real, expressed, violent civil-disobedience is the corporate-government overriding the public concern and will [not obeying the people, the rightful owners] and imposing and maintaining the SAGE-Systemic with armed force - our laws and media point us in other directions, ie., the poor, welfare, immigration, health care, etc., privilege and its evil are protected [as essential], its victims are blamed [further victimization of the victimized]; the psychosis(sys) of Mammon has spread its roots deep into humanity, negating humanity -- man is NOT getting better, WE ARE GROWING *MORE* SELFISH EVERYDAY: the world [natural and kosmos(systemic)] is degenerating [we are more and more degenerate] physically and spiritually !!

HOW DO WE PERCEIVE OURSELVES [individually and collectively; our groupings] ?? - what do we see, how do we look ?? - we are de-meaning ourselves by our "nature of interaction" [business, its money] !! -- we must think *beyond* the moment !! - WE ARE ALL "PASSING THE BUCK" [refusing our complicity, our responsibility, while utilizing the systemic, "the buck"] !! -- the corporate "suit" is a filthy rag [clothed in sin: FILTHY LUCRE/RAGS] - we either experience God or the Devil *by* the nature of our interactions with each other [we "define" God] !! -- LORD as "loaf-keeper", companion as "bread-fellow", CHRIST IS THE BREAD OF LIFE, the SPIRITUAL MANNA, the *wisdom* from above [*as* Christ; application of the the Word, the Gospel] !! - the 12 loaves of shewbread, the ** "bread of the presence" **, were unleavened [the 12 "Tribes" (name characteristics) of Israel], and *renewed* every Sabbath day; we must *become* de-leavened as the COG [WE ARE THE SHEWBREAD], in *all* aspects of our lives, physically and spiritually [sincerity and truth], as companions of Christ and of each other !! - ALL MUST BE GIFTED AND PLACED ON THE *ONE* COMMON TABLE OF GOD(-ing) [the community], FOR ALL TO SHARE, WITHOUT MONEY [commodification], WITHOUT PRICE [systemic claim] [Isa 55:1] !!

What is the Cause of Our Pause?

The manipulators and managers of power, using the various -ism's [ie., socialism, terrorism, etc.], religion, democracy, globalization, etc., as justification [media: manufactured consent (Chomsky), compliance and complicity] for their [selfish]

actions !! - the "commanding heights" of power [Prince(s) of Tyre (ref: Mammon or Messiah Addendum 1)] are *NOT* the Mountain of God [Zion]; the *terrible* mechanism(s) of globalization in a global climate of turmoil is a liability, corporate oppression stirring the storm [convective emotions] - cooperative reaction amongst selfish entities [the Nation-States] to fight/combat terrorism, etc., [a *product* of their selfishness] will fail, resulting in a deep rift, a breach between the US(UK) and the EU; EVIL WILL *CONSUME* ITSELF [destructive prosperity, wealth, is a contradiction, an oxymoronic systemic of evil works] !!

Many plan to "live" before they die, to be a devil before they're an angel [source: unknown song] !! -- the volume of human cruelty is loud, reaching up to God [the cry of fear and despair]; systemic "privation" [private means/profits (demanding/causing privation)] enabling prejudiced gain is evil [personal gain at the expense (life; need; penury) of another] !! - the [systemic] CLAIM OF MONEY and those who control [prejudice] it, and the usury imposed, must be rejected and abhorred [evil works: being and doing; weaponization] !! -- the "dust of empire" [emotions stirred up; choking winds; stomping boots] will become the "ashes of civilization" [Ezek., 28:18; devour; ashes upon the earth]; the Revelation/Revealing, the consuming/purifying "truth" will reduce our world [kosmos(systemic)] to ashes !!

The love "threat", people hate the love [of God; the world hated/hates Christ, His Way of Life]; Christ was killed by the "people of God", by their utilization of the "Roman" systemic and we are doing the same !! - WE ARE PRIESTS OF MAMMON [by definition] !! - WHAT IS THE CAUSE OF OUR PAUSE ?? - where is thought if it never leaves the thinker ?? - we must bring every thought to Christ; we have to examine, reason with [God], and then "re-define" our existence [common purpose; in terms of "the other" rather than in terms of (our)self] !! - WE MUST WALK *TOGETHER* WITH GOD, AS GOD FAMILY !! -- in the war "within" man's soul, only God's love can heal the wounds: our physical existence is a reflection of our spiritual [illness; injury(-ies)]; GOD'S LOVE AND PEACE DWELLS FROM WITHIN !! - we are writing ourselves *into* "being" [the Book of Life] !!

Posted by caimbhriain myrddin at [7:42 AM](#) [0 comments](#) 

Labels: [Apocalypse](#), [Evil](#), [Imprint](#)


Tuesday, June 8, 2010

[A Developing Community](#)

**** True Intelligence **** is God's Way, utilizing the "creation imprint" designed and intended for man; intelligence beyond thought; God-made sense of self vs. conditioned/manufactured/social mythic "mind-made" sense of self [the imprisoned mind] - the mind seeks to control the situation; fear future or desire future; the mind will fuel the impulse/situation; it will project into "the now" to shape the reality -- God's mind, His very consciousness, can be, and is, ours !! -- we must acknowledge what we feel, not what we deny, in our existence; a spaciousness around what we feel, our environment [emotional; state of grace, capacity for service]; MAKING SENSE, A DEEPENING OF MIND; INNER STILLNESS, A LACK OF FEAR; SERENITY, PEACE = the whole structure of "mind-made" sense of self dies | DEPTH, SACREDNESS !!

Media culture = representable interference with reality: accommodating the camera - torrent of images and sound = numbing the mind; we collaborate with our own dumbing down: we plug-in willingly - we are part of a long running desire to find a low risk, low demand release from the problems of life ... the promise that the next "one" will provide the solution ... the "CNN effect" to produce a public opinion result, that results in government intervention; so-called "experts" recycled ad-nauseum - corporate journalists using the "we" in their questions, the collective pronoun used in questioning government officials: there is a carefully managed "news agenda" to produce a carefully managed and manufactured public opinion - the "appearance" of reporting is exposed by the "guest list", the pre-defined framework of corporate experts ... very seldom are NGO's and alternative views presented by their own; limited views are presented mostly by the corporate - a vast spectrum of diversity must be realized, a vital presentation and exchange of ideas and opinions: AN OPEN COMMONS NEEDED !! - [experts based on NPR, Talk of the Nation]

Corporate enforcement of systemic lies vs. any opposition; we must respond only by education and persuasion by example - the COG Inc.'s, "enforcement" of their defined Truth is also a falsehood, a misapplication -- God wants us to be pure and whole; He does not want us to be automatons and just obey Him, He wants us to connect with Him from the *wholeness* of ourselves [in union with God, begotten as Family] - the COG is a developing community, a community that is *loving* towards everyone and everything, a community that is "in community" with everyone and everything: ONE WITH GOD, IN WHOLENESS - IF WE EXPRESS GOD, IF WE ARE *IN* AGAPE LOVE, EXPRESSING LOVE, PURITY, AND TRUTH, ANYWHERE CAN BE, AND IS, OUR COMMUNITY - we can't change anything but ourselves, and it takes God's help to renew our minds, to override and rid ourselves of selfishness, to look after the care of someone else - every failure [or sin (our violation of God's character, the 10C)] or difficulty [or contradiction in our lives, our conduct] is an opportunity to learn and change our ways - [wholeness based on Touched By Nature, Dorothy MacLean, Shared Vision] -- we are BONDED to God by love, His love, freely given as gift.

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Labels: [Imprint](#), [Intelligence](#)

Sunday, June 6, 2010

[Gregory Paul: Libertarian America](#)

Libertarian America: What the Ayn-Rand-Paulian Wing of the Tea Party Really Wants the USA to Become

By Gregory Paul [article link](#)

June 5, 2010 | OpEdNews

There is a strong libertarian streak to the Tea Party crowd. In some recent elections where they have had an impact, such as the election of Ron Brown to the late Ted Kennedy's seat, the TPs held their noses as they voted for a nonlibertarian, moderate Republican in order to bump off one of them socialist Democrats. But TPs scored a big coup when they shot down the establishment Republican primary candidate for a Kentucky Senate seat and elected a full blown libertarian, Rand Paul, son of the equally fervent liberty ideologue Ron Paul. And a couple of days later Rachel Maddow put a great big Type-93 super torpedo into the ship that is libertarianism, the Tea Party, and Paul's candidacy by simply and repeatedly asking the latter whether or not he thinks it should be illegal for businesses to discriminate on the basis of race, religion, sex and so forth Paul had announced his candidacy on her show awhile back and had no idea tht he was sailing into such dangerous waters. It was fun in that cringy, squirmy way to watch the supposedly principled Paul devolve into the run of the mill politician who can taste the power if only he can get elected weave and dodge Maddow's question like he was a ship chasing salvos without actually answering with the plain truth.

Libertarianism manages to be both extremely conservative, extremely liberal, and solidly centrist all at the same time. This is achieved by running a single principle -- individual liberty -- into the ground of real world practicality. Actually libertarians are not really for total liberty, that's called anarchy in which government does not exist. But libertarians think that although government and regulations called laws are a necessary evil mainly to prevent basic criminal activities and slavery, as well as provide the basis for property rights and title recording -- they should and must be very, very minimalist. Socialism is -- with the exception of the military an intolerable moral evil. Also beyond the pale are government regulations of individual and mercantile activity. Taking a person's wealth via taxes upon penalty of the law beyond the very lowest amount needed to run a civilization is another ethical evil. It is all about personal responsibility, backed by private charity. In Libertarian World the main determinant of societal results is Darwinian selection of the free market as determined by the profit motive. Many libertarians are religious, usually in the Christian context which is rather odd in that the New Testament goes to lengths to describe the ideal Christian society as so socialist that a married couple that fails to turn over their property to the church is executed by God (it's in Acts). It is also ironic and rather inconsistent that the main opponents to Darwinian science are socioeconomic Darwinists. (And it is a major public education failure of progressives to better expose and exploit the hypocrisy of these amazing contradictions.) However a substantial portion of libertarians are god skeptics. Most of all the uberlibertarian Ayn Rand who has become an economic goddess to many theocons including Glen Beck, she was as hard core atheist as one can get.

By the way, lots of people call themselves libertarians including I see Muslim apostate and atheist Ayaan Hirsi Ali on Real Time With Bill Maher as I write part of this -- who are not even close to meeting the definition of the term. If you think it is a good thing for government to intervene in a major way in personal or business affairs in a few regards -- such as preventing abortions, or regulating Wall Street, or preventing bigotry in private enterprise -- but not in most others, then you are not the libertarian you think you are. You are cherry picking your issues. Anybody can do that. It's like someone who endorses a degree of capitalism calling themselves a communist. Here are the labeling rules. If you are against the government interfering in personal and cultural affairs in any manner but think that state involvement in economic matters should be extensive then you can call yourself a SOCIAL libertarian. If on the other hand you think the government should keep hands off our financial liberties but want it to crack down on the culture then you qualify as an ECONOMIC libertarian. But only if you want the state pretty much entirely out of both spheres are you a real LIBERTARIAN.

The intention of this entertaining to write piece is to give those who oppose the Tea Party movement a whole lot information they can deploy against the cause. In the process those who do not know all that much about the ideology can get a much better sense of what America would be like if full blown libertarianism becomes the American paradigm which it won't as I explain later. Please note I am not selecting items in order to show libertarians in a consistently bad light. Heck, I as a semi-social libertarian and economic progressive favor some of the below ideas. But only some. So here we go.

In libertarian America all drugs will be openly legal, and you would be free to put anything into your sovereign body you like. This would effectively undermine the criminal drug industry the same way the repeal of prohibition damaged organized bootlegging. And the massive American prison gulag, which is large than that of China's, would be largely emptied.

Restrictions on sales of alcohol will be eliminated.

Receiving payment for sex would be legal across the country, making those Nevada counties the national norm.

There will be no restrictions on adult oriented porn.

Any form of sex between consenting adults of any sex will remain legal.

Abortion on demand (at least early term) would remain safe and legal.

The national day of prayer is an iffy proposition according to some libertarians.

On the grounds of free speech and free private association it would be legal for the owner of a restaurant to post a sign saying "Whites Only Niggers, Kikes, Wetbacks, and Redskins Not Allowed." Or, "Blacks Only Honkies, Kikes, Wetbacks, Redskins and Atheists Not Allowed." Restrooms in privately operated enterprises could be segregated. A major corporation could hire only one race, or one sex. Renters may be denied housing by a landlord on the basis of his or her bigotry. Real estate covenants banning "those people" could make a come back. You get the idea. It would remain acceptable for governmental discrimination to be banned, and most libertarians do back flips denying that they are racists, sexist and the like. They usually, and in many if not most cases sincerely, decry bigotry. A good number are pro-gay. They just think that others should be free to express their bigotry in ways that impact upon real people. Libertarians contend that the age of segregation is past, and few institutions would dare be so business foolish to exclude a portion of the population. It is plausible that wide spread business bigotry would not return, but there is every reason to expect that some proprietors would hang out exclusionary signs. Especially in the southeast. That would mean we would live in a country where walking down mainstreet on a nice sunny day to do a little shopping could result in coming across one or more grotesquely obscene signs. Children will see the bigot boards and have to be told what they mean. Good and decent people will fight back by reviving the civil rights movement, organizing sit down strikes in bigoted businesses. The police will have to evict the trespassers. The strife will be permanent. If a growing portion of the population decides a segregated society is a good idea, then there will be no legal means to prevent a return to a new Jim Crow. But the bigots will be free to pursue their liberty to be bigots.

No governmental budget deficits would be allowed.

Income and estate taxes will be eliminated. Maybe property taxes too. Libertarians debate exactly what types of taxes will be left over. But what you can count on is that what few taxes remain will be as little as is needed to run a bare bones government that runs the executive, legislative and court branches, plus the small military needed to directly defend American territory.

The United States will not engage in any wars on foreign soil. Overseas naval actions will be at best limited to fighting piracy, but regular payments to pirates may be used as an alternative. Whether the USN will oppose other nations trying to limit freedom of the seas is also up for grabs.

Israel will be on its own.

There will be no foreign alliances.

There would be no foreign aid.

The United States will withdraw from the United Nations which according to some is scheming to impose one world government (and will have to move its headquarters elsewhere if it still exists).

Disabled person would enjoy no governmental aid and protection when it comes to access to private facilities and workplace protection. They can take their business to those enterprises business savvy enough to satisfy their needs. If most don't that's a shame.

All roads that can be supported by tolls will be privatized. Those that cannot will be paid for by tax fees on those who travel on them, perhaps on fuel, or mileage. There will be no government support for passenger rail, or urban subways, trolleys and the like.

The FAA will be disbanded as the airlines are allowed to run their own affairs. Economic self-interest will ensure that the airlines keep their passenger safe while providing the best economically viable service. That's the theory.

NASA will not exist. If people want to go up to space then they can raise the capital needed for commercial extraterrestrial enterprises. The sending of probes to other planets, moons, asteroids comets etc will presumably cease due to their lack of commercial viability better than forcing unwilling citizens to pay for them via taxes.

No public works dams, canals, irrigation complexes, powerplants, airports, etc would be paid for by taxpayers, they would all be built and maintained by private interests. There would be no regulation of the process on environmental grounds.

They will be no minimum wage. Or government enforced maximum hours worked or over time. There will be no maximum limit on wages and bonuses.

A lender will be able to charge any interest rate on any terms that they find saleable and profitable.

There will be no Social Security.

All government funding for medical research will cease. The CDC is not likely to survive.

The government will have no role in providing health care to any American of any age. If you lack the resources to produce the massive funds for the procedure/s needed to save your life and cannot garner sufficient familial or charitable support then it's your own failure of personal responsibility for not accumulating the wealth needed to ensure your well being. Don't expect the government to force others to cough up the money. You got a problem with that? Then move to France or Canada.

Governmental welfare of all types will be eliminated, so the governmental safety net will be entirely absent. Any person in need of any financial assistance at any age will have to rely entirely upon family or private charity. Note that faith-based charities shall receive no government assistance.

Governmental housing assistance will not exist. This includes the tax subsidies for middle and upper income mortgages.

No more government run and enforced do not call list. That's an outrageous violation of the right of telemarketers to their right to conduct commerce. Citizens may be able to sign up for voluntary do not call lists that telemarketers are not obliged to honor. If you don't like all the operator and robocalls then use caller ID to screen them or hang up.

All environmental laws will be repealed as the EPA is dismantled. Oil companies drilling off shore, for instance, will not be hampered by any government regulations. This should not concern Americans because for reasons of self-interest corporations will naturally strive to do everything possible to prevent major spills. BP, for example, will not wish to lose money if one their rigs is destroyed by explosions and fire. The ensuring loss of enormous quantities of oil is another monetary loss, as are lawsuits by those adversely impacted by the spill. Loss of sales due to bad publicity is another reason for the oil giants to run tight ships. However, as Rand Paul has noted, folks should not be unrealistic because -- as Elvis Costello noted -- accidents will happen. And as Paul is contending, those who dare criticize the corporations who are working hard to make our lives better for the occasional inevitable slip up are as un-American as the progressive socialist Obama. Likewise, competent ranchers will not overgraze their land in order to maintain its long term earning potential, and those foolish enough to ruin their property will pay the consequences.

There will be no farm subsidies.

All corporate welfare will cease to exist.

Don't even begin to think of stimulus programs, job programs, Wall Street bailouts, bank bailouts, FDIC bank deposit insurance or bank takeovers or anything along those lines.

There will be no subsidies or tax breaks for nuclear power or clean alternative energy sources. Nor for energy conservation. If clean alternative energy sources can prove themselves in the free market then great. If not then's the breaks.

The energy industry will be free to extract and burn all the fossil fuels they deem profitable in any manner they desire.

The national park system is pure socialism. Same for all government held lands. So they must all be sold to private interests. Consider the Grand Canyon. The progressive imperialist Republican Theodore Roosevelt objected to the construction of a hotel overhanging the Canyon Rim, so it is merely on the edge. In Libertarian America developers would be free to build high rise hotels and condos lining the rim of the canyon, as well as theme parks, the only factor determining their extent being their ability to generate profits for their capitalist investors. Similar facilities will crowd the floor of Yosemite Valley, visitors may enjoy the thrill of riding trams up the soaring face of El Capitan, and an extensive tollroad network can allow folks to experience the entire park by car. Yosemite and Yellowstone can be clear-cut, forests no longer being protected by the government. Some suggest such events can be prevented by land use restricting title covenants before the first sale to private owners. But true libertarians recognize that this is a form of never ending government regulation that grossly limits free enterprise. Private conservation organizations like Nature Conservancy who are highly dependent upon corporations for financial support -- can save those properties that they can scrape up the funds for.

Free speech will remain free. Go ahead and argue for progressive socioeconomic policies or a ban on prostitution and abortion all you want. The libertarians will be similarly free to denounce their critics as un-American. Bonus liberty -- you can use any profanity you prefer in any public space.

With the FCC liquidated the late George Carlin will finally win the broadcast radio and television profanity wars as networks become free to run any language, sexual and violent content at any time they wish. If you don't like what you are seeing and/or hearing then change channels or stations to those who internally ban such content to attract the priggish crowd if any do so. And no one is forcing you to own a radio or TV.

No limitations on campaign contributions by individuals or corporations.

There will be no laws or regulations preventing the formation of trusts and monopolies. In libertarian theory this will not be a problem because lower cost competition will always arise to bring down the trusts.

Except for outright fraudulent ponzi type pyramids, financiers will be able to devise and promote any sort of investment scheme they wish. This is workable because economists have long assumed that humans as rational and well informed entities that normally make wise financial decisions that serve their best interests, not as emotion driven beings that tend to act on a combination of base greed and fears that cause them to act like herd animals following the latest financial fad or panicking when things go south. The market will sort it all out. Any severe boom-bust fluctuations in the economy that may periodically devastate lives are normal expressions of the "business cycle" and should be accepted without un-American complaint as the price of liberty.

Rent controls and constraints will be verboten. Nor will there be regulation of leases.

Public grade schools. Nyet. That'll get rid of the Department of Education and all state and local school boards. You got kids then pay out of pocket to send them to school, or find a charitable educational institution. Don't expect citizens to be forced to pay for the education of someone else's tykes.

There shall be no government assistance for attending college.

Aside from military related subjects, all government support for science will be eliminated, and the NSF shut down.

After the Smithsonian is privatized the former "nation's attic" will charge admission.

No public funding for the arts. Either make money via sales of your work, and/or find a private patron. NPR and PBS shall rely on their corporate and listener/viewer donations.

No extra sin taxes on alcohol and cigarettes.

No restrictions on gambling aside from fraud.

No workers comp. No need because freed of government restraint the economy will soar so high that there will be a worker shortage. That's the theory.

No business will have to accept union workers. Management will be able to hire strike breakers at will. The police will have to support management against labor. This social brew has the potential to revive the labor versus management violence common in the late 1800s and early 1900s. This could prove interesting because"..

Any adult can carry any firearms he can carry anywhere anytime, without license or back ground checks, as long as he is on the few public lands that exist, or has the approval of the owner of the property owner whose land he is on. The right to bear arms extends to airliners, where law abiding citizens bearing pistols shall ensure no plane will again be converted into a cruise missile. This actually leads to a conflict of the principle of liberty. Can't the owners of an airliner or an airport exclude guns from their planes and facilities? If a private corporation owns a toll highway, can't they entity ban those using their road from carrying weapons in the same manner as the operator or a road side bar? The result may be a patchwork nation where gun toters have can bear their arms on some roads and planes and not on others. Others propose that the 2nd Amendment trumps the right of those who don't want guns in their businesses. There is no need for undue concern, a Supreme Court packed with libertarians will justly and wisely settle this libertarian conundrum.

There will be no zoning laws and regulations. If you have the money to build a residence or business on your land then go right ahead and do it wherever it may be. If you own neighboring property and don't like the unregulated coal burning facility or landfill going in or up next door then move. If your property lost so much value because of the unpleasant new

facility that you lost your retirement funds, or can't move, that's unfortunate. Capitalism is not a tea party well, actually it is these days.

There will be no workplace safety laws so bye-bye OSHA. The need to retain workers, fear of lawsuits and so forth will compel businesses to do what they can to protect their employees. If a worker is still not content with their safety then they can leave. If this is not practical for some reason or another, we do not live in a perfect world you know.

Consumer protection laws will be nonexistent. It's buyer beware. The pressure to maximize sales by offering safe and effective products will minimize the sale of substandard products. If you do not want to endanger your children then do not use, or move into a dwelling with, lead paint. If you prefer the vibrant colors offered by lead paints then who is to challenge your liberty to do so? The company that sells toxic meat will be in danger of losing business, so don't be overly concerned about your safety. Citizens can rely on investigative journalism rather than the defunct FDA to steer a safe course through life.

The socialist public fire department system will be replaced by privatized fire companies. If you wish to enjoy protection for your residence or place of business you will need to contract with a private operation. If you do not wish to do so you cannot be compelled to do so. If you cannot afford fire protection that is your (and perhaps your neighbor's) problem. This system was in effect a hundred years ago that's why many fire stations are called companies. It was abandoned because it proved impractical.

Despite being government socialism par excellence, many libertarians accept governmental police forces for legal reasons. But others wish to see a return to the more privatized security systems in place in the 1800s. The FBI is unlikely to survive Libertarian America.

A reminder that if you do not favor the developments outlined above as a whole, then you are at best libertarian light.

Some will quibble with some points, and numerous items could be added I never did get to the return of the gold standard -- but the above gives a pretty good overview of what true blue (or is it red) libertarianism involves. It is not my intent to get you all scared and frightened that if we do not all join together to fight the evil that is wholesale libertarianism that our great nation will sink into a full blown libertarian hell. That's because it is as likely to happen as it is for America to go commie. Libertarianism and communism are both extreme ideologies occupying opposite ends of the socioeconomic spectrum. Of the two the latter is less moral because of its suppression of democracy, but in pragmatic terms they are similarly impractical because neither allows for the compromises and fudging inherent to human affairs. Americans like the more about libertarianism than they do communism, and the US is the most libertarian 1st world country, but real libertarians make up a wee portion of the population. As much as Americans complain and whine about big government, the not so big secret is that most of the lower and middle class like a lot of what the state provides. Most support an active foreign policy backed by at least some degree of military power and action when deemed necessary, and they want to protect Israel. Social Security and Medicare remain the third rails of American politics, the majority want them fixed not eliminated -- all the more so after the latest financial debacle demonstrated the downside of libertarian economics. The communist turned libertarian Whitaker Chambers enjoyed how the conservative farmers he lived amidst denounced the growing government; until he realized that they not only happily cashed their subsidy checks, they denounced any who were rude enough to point out the gross contradiction. Most think it's great that the government makes sure blacks et al. can be served in any eatery. Americans especially like the do not call list. To put it another way, the mainstream does not really desire to live in the no hold barred cowboy, Wild West style nation the libertarians seem to think all good Americans should and do long for. Your typical Yank loves the national parks, does not want condos lining the rim of the Grand Canyon, or logging in Yellowstone. Many don't want to hear f*ck, sh*t and c-word on CBS and Fox in primetime, or daytime. The right also wants Big Brother to keep women from controlling their reproduction and promote abstinence only sex ed. Republican politicians love to decry government pork, but most of the same pols are skilled at bellying up to the federal trough that makes the voters back home happy, and the red states garner greater federal assistance than the liberal blue (voices.washingtonpost.com/ezra-klein/2010/04/the_red_state_ripoff.html, and here [Pulling-Our-Legs-When-They-Say-Big-Government-is-Bad-for-America-and-Bad-for-Them](#)). The left is openly for extensive government assistance for the population, and intrusion in economic affairs.

Nor do long-term trends favor a large segment of the libertarian cause. At the cultural end they are doing well, with the exception of the anti-choice movement that has gained some ground in law and popularity. The libertarian view on gun rights is thriving as gun adorers carry their heaters into Starbucks. Social conservatives like that. What the latter do not like is how societal liberty has enjoyed even greater success regarding issues that enrage SCs as the culture becomes increasingly less pious and socially liberal to the extent that gays are becoming mainstream (http://www.edge.org/3rd_culture/paul07/paul07_index.html). For a few decades America also seemed to be on the path of libertarian economics as Reagan and the Bushes reigned aside from the awkward Clinton interruption. But with the recent reminders that libertarian economics repeatedly devolve into enormous and unstable pyramid schemes, the nation has tacked in the progressive economic direction the new reforms of Wall Street and the American health complex and are not at all where liberts wish to go, and once the latter variety of reforms are put in place they have proven hard to reverse. The enthusiasm with which the TPs used to chant "drill baby, drill" now look like clueless corporate lackeys, as does Paul when he chides Obama for being outside the American norm for criticizing BP. The Repub Louisiana Governor who enjoyed getting after Obama for socialist tendencies is on his knees begging to President for central government assistance. When all is said and done the reason the federal budget is in the area of 2.5 trillion is because of two centuries worth of pressure from the voters for bigger government, and any who thinks that is going to fundamentally change is a darn fool. All the more so because the population demographics look good for the Tea Partiers who represent the reactionary wing of the Baby Boomers, the millennials are not particularly interested. That helps explain why the right is going ballistic over what have actually been mild reforms that have left the left disappointed. As let down as liberals may feel, the right that not so long ago seemed to be winning the economic end of the cultural war is in danger of losing the nation as America becomes yet a little more like progressive western Europe.

That's a good thing. A successful modern libertarian nation has never existed. Libertarians contend that's because it has never been tried. They've got a point. It is often said that the Tea Partiers and the libertarians wish to repeal the New Deal, and return the country to the system it had before that. Actually that does not go back nearly far enough. Libertarianism will repeal the income taxes first begun to fund the Great War, as well as the trust busting and worker-consumer protections initiated by the first Roosevelt. The national parks date back to the post Civil War era, as do massive government subsidies as per the federal sponsoring of the transcontinental railroad. Come to think of it, that federal effort to prevent the succession of the southern states was against libertarian theory, as was the war against Mexico, the wars on AmerIndians, and the purchases of the Alaska and the Louisiana Territories. We are talking about going back to 1800 here.

So basically what we are supposed to do is rewind the economic governance of these United States back to what it was before that taxpayer abusing progressive President Jefferson misappropriated the citizens hard earned dollars and bought a lot of land that Napoleon claimed to own. And then hope for the best. Fortunately we can get an idea of whether that's likely to turn out to be a good idea by comparing the performance of the advanced democracies. Those on the right often try to distort the debate by portraying the decision that America must make as a black and white choice between either full blown American free enterprise or wholesale Eurosocialism. The reality is that all 1st world nations have hybrid economies that combine extensive capitalism with considerable socialism there are lots of small businesses and big corporations in Sweden and Denmark -- with American Exceptionalism stemming from its emphasis on capital over socialism even though the latter involves a few trillion dollars per annum. If the thesis that libertarian economics produce superior results are correct then the most liberty-based example should enjoy the greatest societal success while the progressive countries wallow in chaos and failure. For your convenience I have constructed the Successful Societies Scale, the most comprehensive comparison of socioeconomic conditions in the 1st world to date (http://www.epjournal.net/filestore/EP07398441_c.pdf). The results show that although America performs well in some regards, in most respects the most progressive countries enjoy the best societal conditions in history. One reason for the pattern is that truly universal health care systems (which do not need to be single payer) have proven far most cost effective than free market health care (saving each citizen a quarter of a million over a lifespan) while reducing adult and juvenile mortality below the American level ([click here](#)). So the data shows that the progressive mix of approximately equal doses of capitalism and socialism, not the extreme socioeconomic Darwinism of libertarianism, is the way to go.

Which returns us to the practical point of this essay. In their Quixotic attempt to rule the nation libertarians have to get elected to office. And there's their problem. Not only are the bulk of Americans not libertarian, the TP movement is itself divided. A good many are all for the ideology across the board. But another big segment is the social conservatives who favor only the economic side of liberty. So when an ardent libertarian runs for office they are in a bad bind. Libertarians

proudly proclaim themselves to be people of principle who disdain pragmatists who carefully adjust their views to suite the popular mood. So they should openly and proudly proclaim their libertarianism when they up for election. But they know if they do that they are electoral dead meat in nearly all the country. Outright libertarianism is not a barrier to office only in parts of the west, New Hampshire and Maine where the locals are conservative but tolerant of cultural free choice. That's a few percent of the national population, not nearly enough to take over the country. Even in most conservative districts the social conservatives will nail them. So they usually have to be stealth candidates, revealing only enough of their economic libertarianism to attract the conservative base, hoping the voters do not catch on to the rest of their agenda before the vote is tallied. When cornered they often try to avoid directly answering by posing "interesting" intellectual points, such as if liberals really think restaurateurs must by law accommodate all comers regardless of race and so forth don't they have to allow law abiding patrons to carry firearms, followed by a denouncement of bigotry, while not acknowledging that of course such laws violate individual liberty, duh. That is exactly what Rand Paul was hoping to pull off until Rachael Maddow launched her spread of verbal torpedoes and scored a direct hit.

So the mission for those opposed to the liberts and the TPs is to Maddow them. To expose them by asking the pertinent questions. One reason the right has been as successful as they have been since Obama took over is because of a failure of the mainstream press, and of liberal commentators, to better reveal what these good folks actually think. So ask the strategic questions and do the expository investigations. Make sure that the Tea Partiers know that the libertarian candidate they are supporting is pro-choice, favors access to contraceptives, the right to be a prostitute and use hard drugs, thinks networks should have the liberty to broadcast profanity and show people having sex and the like. That should peel off some of his TP and other conservative base. Also let the mainstream electorate know that the libertarian thinks Yosemite should be turned over the private interests, that there should be no minimum wage, that the part of the Civil Rights Act pertaining to private businesses ought to be repealed, that Wall Street needs to be free to do whatever they want and his access to the centrist vote is degraded. If the libertarian candidate openly admits to the more peculiar side of his beliefs then he shoots himself in the electoral foot. If he obfuscates like Paul did then he shoots himself in the other foot because he is now exposed as more calculating than principled, yet does not entirely manage to deny the oddity of his views. It's a lose-lose situation for the Tea Party crowd.

The Republican elite is smart enough to comprehend that the TP movement is a double-edged sword that for all its short term positives has the potential to do the party a lot of long term harm. That's why they did all they could to defeat Rand Paul and are diving for cover as the nation begins to learn more about his deep libertarianism. But it's too late, matters have gotten so out of hand that the GOP elite has actually lost control of their organization. It used to be said that FoxNews was an organ of the Republican Party but this has never been precisely accurate, and in the search for ratings based revenue the libertarian Murdoch's cable network and talk radio are setting the agenda for the Republican Party by persistently egging the GOP base further to the right, leaving the party's leaders increasingly lacking control. And it is hard to see how they can control back. Forced to resort to damage control, Republican pols and pundits are urgently trying to portray Tea Partiers as nothing more than run-of-the-mill patriots who merely desire smaller government and elimination of the deficits and their constitutional right to proudly bear their automatic weapons in coffee shops. The left has a golden opportunity to exploit this right wing weakness by merely informing everyone how wild, wacky and radical many of the views of a movement that has the support of about a fifth of the country and is largely limited to older folk really are.

Gregory Paul is an independent researcher interested in informing the public about little known yet important aspects of the complex interactions between religion, secularism, culture, economics, politics and societal conditions. His scholarly work has appeared in Evolutionary Psychology, Journal of Religion and Society, The Journal of Medical Ethics, Philosophy and Theology. Popular essays are at Wall Street Journal, Washington Post/On Faith and Edge. Coverage of Paul's research has appeared in Newsweek, USA Today, The Guardian, London Times, LA Times, MSNBC, FoxNews.

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Mammon or Messiah meta

Metaphysics (Ontology, Society): Being and Knowing

Thursday, June 3, 2010

We Must Refuse The Imposed Consumption

The augmentative oppression of humanity by technology; the cutting-edge [the real cutting-edge is the two-edged sword of God's truth (preaching and witness); REDEFINING OURSELVES AND HUMANITY] -- ANY CHOICE IS BEING REMOVED; WE ARE BEING FORCED !! - THERE IS NO CONSIDERATION GIVEN, OR PROVISION MADE, FOR NATURE OR PEOPLE TO REMAIN UNAFFECTED - ALL IS CLAIMED, TAKEN !! - THE COG MUST BE THE UNAFFECTED, THE UNINFECTED !! -- SOCIETY MUST REBEL !! - Christian non-participation, active resistance [intentional, deliberate obstruction BY REFUSAL TO PARTICIPATE (not destruction, demolition; but destructive to the cause or means; withdrawal) to any SAGE-Corporate cause, movement, activity, effort, etc.], not "corporate" doomsaying [as an art form; media; mainstream and the COG Inc.]; *complete detachment*, BEYOND DETERRENCE !! - as Christians we cannot in good-conscience participate in the world's imposed systemic, to any degree [CONSCIENTIOUS OBJECTORS] - we cannot improve peoples lives, empower them as individuals, if we destroy who we are as human beings by our technological gods [gods without the guiding maturity, the (God-given) wisdom necessary]; OUR TRUE GOD-GIVEN HUMANITY HAS NEVER BEEN EXPRESSED; ONLY THE CONTRIVED HAS BEEN EXPRESSED, AND CONTINUES TO BE SO; THE COG HAS FAILED IN ITS PURPOSE !! - the virtualization of humanity, a new type of life-form [transhumanism] looming - the complexity [the intelligent design] of a human cell is beyond man's scope at this time; we must stand back in amazement at who, and what we are, and will be !! [WE MUST RECOGNIZE AND HONOR OUR CREATOR, AND HIS DESIGN] -- societal meltdown and large-scale mass murder [HOLOCAUST] is a future possibility; the neural net of society must be understood, employed for technological advance - special-interest groups [determining choice], individualists [cancer like choices] threaten humanity more than technology.

Commercial culture is seen as a benefit - positive externalities taken; association of the positive aspects of humanity, society, by the corporate - advertising [the imposed; the curriculum of society (the ability to imagine an alternative future diminished; a loss of our humanity !!)] paid for by the consumer [within the retail price, and our collective conscience], corporate income-tax deductions; "advertising" seen as the power to propel humanity, the technological society -- we must counter advertising by education, we must understand the science [psychological warfare] of persuasion, coercion; WE MUST UNDERSTAND THE COMMERCIALIZATION OF OUR IDENTITY !! -- measuring up to someones elses reflection of ourselves, a constructed image; we have grown up corporate, especially the youth of today - the images take on a reality of their own; the visual medium is real, socially constructed images !! - URGED TO BUY, TRY, COMPLY !! - citizenry media literacy is critically important; the inoculation of our minds [vs. women as bodies, men as minds]; we must deconstruct the images, the messages [the implications], the means used !! - we are socialized to rely on the images; success is linked [the corporate promises]; reinforcement by others -- we must avoid the corporate, the false logo's [THE TRUE LOGOS IS CHRIST; THE WORD OF GOD]; intrusive visual pollution is flooding our minds; we must develop a mental barrier; WE MUST DAM THE MESSAGE OF THE DAMNED !! - the media must reflect society NOT society reflecting the media - our identity is wrapped up in our history, but our history is manufactured !! -- a paradigm shift within culture or outside of culture ?? - the shift is from without, EXPATRIATION INTO GOD'S COMMUNITY, A SEPARATE CULTURE [GOD'S TABLE] !! - we must refuse the imposed consumption [the proliferation; the cancer]; OUR OWN COGNITION MUST BE OF PRIMARY CONCERN - WE ARE BEING MOULDED AND *NOT* BY THE MASTER POTTER !! - our intellect is being *bypassed* by the visual (and the music (the social tune)) -- private-corporate interest and benefit are NOT in the public interest, or for public benefit !! -- [multiple sources, including NPR All Things Considered and Talk of the Nation, concerning the commercialization of culture]

Cross-Post from Mammon or Messiah research, February 25, 2010

Posted by caimbhriain myrddin at [8:26 AM](#) [0 comments](#) 

Labels: [Imprint](#)

Sunday, May 30, 2010

Mammon's Instrumentation of Evil

MM Book 1 Chapter 1-3

We have been inured by a concept, a category of thought ... in our pockets is a weapon of war, a weapon of mass destruction, which cumulatively has killed more people, destroyed more lives, has wrought more environmental destruction than any other weapon ever devised by man – it is an ancient weapon, and it claims all: this weapon demands sacrifice [blood and sweat], it demands complete surrender and obedience, it demands "worship" – all life is equated with this weapon, its use *is* the "means" of life [all is acquired by violent use of this weapon]; all blessings and punishments are equated, peace and happiness are equated, status and "worth" for life are equated, mind [very thought] is equated [intellectual "property"], even God is equated with this weapon [the ultimate lie]; we are governed by this weapon, it is held over our heads and to our throats, lest we should think or speak against it – this weapon of war is regarded as a weapon of peace, as the very cure for the disease that "it" actually is – we [all of us], by *use* of this weapon *become* the enemy, our enemy, and by its use we are committing collective suicide; **this weapon is an instrumentation of evil, and we personify evil by its use** – this weapon is known by all, sought by all, and excused by all; all is done in its name and service: THIS WEAPON [OF EVIL] IS MONEY*, AND OUR USE OF IT !! – this weapon *is* absolute [idol] power and author-ity and conveys such to those who wield and control it !! *[as corporate debt-instrument]

MM Book 1 Chapter 1-4

There are writings thousands of years old warning about this weapon and its use; **God's Word explains for us two "ways of life": a "society of the gift" [giving life (God) to us], or a "society of the take" [taking life from us]**; all prophecy, as determinant [not prediction], lays out the choice for us [the blessings and cursings], and gives us the example of our ancestors [Israel], those chosen [small in number and in slavery] and called out of the world's systemic, to create the alternative, by introducing God to the world, and applying Him in the world, yet the Bible relates the story of Israel's failure, and the story remains the same today [physically and spiritually] !! – MAMMON [the "business" of] *or* MESSIAH continues as our choice !! – the equating of Mammon with Messiah is our present state of being: BABYLON [confusion by mixing (God is not the author(-ity) of confusion)], where money [corporatized as weapon] is *equated* with life !! – to give consideration or regard to its use, to be a friend or an associate [support and maintenance] of it, IS THE ROOT [cause] OF ALL EVIL !! – **the corporate nation, society and church are wholly opposed to our God(-ing), and must be *withdrawn* from [Moses], we must *return* to our God [Elijah] !!** – we must have a clean heart and washed hands [innocency]; we must behave wisely and in a perfect way; we must despise [hate] the evil [work] !! – we must recognize God as [our] enabler !!


MM Book 1 Chapter 1-5

The corporate, as "definition of life", must be rejected in total: GOD *IS* LIFE !! – OUR "SYSTEMIC MIND" MUST BE OF GOD !! – we must "exult" God [prepare the paths; remove the stumbling-blocks]; God has been made irrelevant – Hab. 3:17 systemic failure looming: our selfish mass coveting results in privation for all !! – **the whole concept of "money" as we know it [mind it], is a contagion, DEEP SPIRITUAL ILLNESS !!** – selfishness knows no bounds, it is a cancer, consuming all !! – the whole "business" concept of life [as means, as prejudiced claim (Nation-State, society, privilege, etc.), the adversarial competition] must be absolutely rejected, it is anti-God !! – each one of us is responsible for all aspects of our society, the privileged, monied pride, and the abject poverty [physically/spiritually]; it is easy to forsake others when our own human-ity [sodality (our fellowship, brotherhood)] has been abandoned – the specter [object of fear, of dread] of business [as mind] is God(-ing): all iniquity *purged* by mercy and truth !! — the physical is a reflection of the spiritual, and our society fits the definition: monied privilege [in the physical; supported by massive debt of claim] existing in abject poverty [spiritually; including the COG Inc., Laodicean spiritual condition]; the debt burden oppresses and controls most; all claim and its social resultant "poverty" [the commodification of life] is a result of our collective spiritual poverty, our lack of God !!

MM Book 1 Chapter 1 [web page](#)

MM Book 1 [blog home](#)

Cross-Post from Mammon or Messiah research [blog home](#)

Posted by caimbhriain myrddin at [11:43 AM](#) [0 comments](#) 

Labels: [Apocalypse](#), [Evil](#), [Imprint](#)

Saturday, May 29, 2010

The Social Meaning of the Lord's Prayer

Walter Rauschenbusch was a key figure in the 'social gospel' movement in N America in the late 19th and early 20th centuries. A Baptist minister who from working in the 'hell's kitchen' of New York saw that the gospel requires radical social and political transformation. **The kingdom of God is a model for a society based on the Christian principles of equal rights and democratic distribution of economic power.**

The Social Meaning of the Lord's Prayer

Walter Rauschenbusch (1861-1918)

Rochester, New York State

The Lord's Prayer is recognized as the purest expression of the mind of Jesus Christ. It crystallizes his thoughts. It conveys the atmosphere of his trust in the Father. It gives proof of the transparent clearness and peace of his soul.

It first took shape as a protest against the worldly flattery with which men tried to influence or persuade their gods. **He demanded simplicity and sincerity in all expressions of religion, and offered this as an example of the straightforwardness with which men might deal with their Father.** Hence the brevity and conciseness of it:

"In prayer use not vain repetitions, as the Gentiles do: for they think that they shall be heard for their much speaking. Be not therefore like unto them for your Father knoweth what things you have need of before you ask him.

After this manner pray ye:

Our Father who art in heaven

Hallowed by thy name

Thy kingdom come

Thy will be done, as in heaven, so on earth

Give us this day our daily bread

And forgive us our debts, as we also have forgiven our debtors

And bring us not into temptation, but deliver us from the evil one."

Matthew 6:7-13 (American Revision)

The Lord's Prayer is so familiar to us that few have stopped to understand it. The general tragedy of misunderstanding which has followed Jesus Christ throughout the centuries has frustrated the purpose of his model prayer also. He gave it to stop vain repetitions, and it has been turned into a contrivance for incessant repetition. The churches have employed it for their ecclesiastical ritual. Yet it is not ecclesiastical. **There is no hint in it of the Church, the ministry, the doctrines of theology, or the sacraments.**

It has also been used for the devotions of the personal religious life. It is, indeed, profoundly personal. **But its *deepest significance* for the individual is revealed only when he dedicates his personality to the vaster purposes of the Kingdom of God, and approaches all his personal problems from that point of view.** Then he enters both into the real meaning of the Lord's Prayer, and into the spirit of the Lord himself.

The Lord's Prayer is part of the heritage of social Christianity which has been appropriated by men who have had little sympathy with its social spirit. It belongs to the equipment of the soldiers of the Kingdom of God. **It is the great charter of all social prayers.**

When he bade us say, "Our Father," Jesus spoke from that consciousness of human solidarity which was a matter of course in all his thinking. He compels us to clasp hands in spirit with all our brothers and thus to approach the Father together. **Before God no man stands alone.** Before the All-seeing he is surrounded by the spiritual throng of all to whom he stands related, near and far, all whom he loves or hates, whom he serves or oppresses, whom he wrongs or saves. **We are one with our fellow-men in all our needs. We are one in our sin and our salvation.** To recognize that *oneness* is the first step toward praying the Lord's Prayer aright. That recognition is also the foundation of social Christianity.

The three petitions with which the prayer begins express the great desire which was fundamental in the heart and mind of Jesus: **"Hallowed by thy name. Thy kingdom come. Thy will be done, as in heaven, so on earth."** Together they express his yearning faith in the possibility of a reign of God on earth in which his name shall be hallowed and his will be done. **They look forward to the ultimate perfection of the common life of humanity on this earth, and pray for the divine revolution which is to bring that about.**

There is no request here that we be saved from earthliness and go to heaven which has been the great object of churchly religion. **We pray here that heaven may be duplicated on earth through the moral and spiritual transformation of humanity, *both* in its personal units and its corporate life.** No form of religion has ever interpreted this prayer aright which did not have a loving understanding for the plain daily relations of men, and a living faith in their possible spiritual nobility.

And no man has outgrown the crude selfishness of religious immaturity who has not followed Jesus in setting this desire for **the social salvation of mankind** ahead of all personal desires. The desire for the Kingdom of God precedes and outranks everything else in religion, and forms the tacit presupposition of all our wishes for ourselves. In fact, no one has a clear right to ask for bread for his body or strength for his soul, unless he has identified his will with this all-embracing purpose of God, and intends to use the vitality of body and soul in the attainment of that end.

With that understanding we can say that the remaining petitions deal with personal needs. Among these the prayer for the daily bread takes first place. Jesus was never as "spiritual" as some of his later followers. He never forgot or belittled the elemental need of men for bread. The fundamental place which he gives to this petition is a recognition of the economic basis of life. But he lets us pray only for the bread that is needful, and for that only when it becomes needful. The conception of what is needful will expand as human life develops. **But this prayer can never be used to cover luxuries that debilitate, nor accumulations of property that can never be used but are sure to curse the soul of the holder with the diverse diseases of mammonism.**

In this petition, too, Jesus compels us to stand together. **We have to ask in common for our daily bread. We sit at the common table in God's great house, and the supply of each depends on the security of all.** The more society is socialized, the clearer does that fact become, and the more just and humane its organization becomes, the more will that recognition be at the bottom of all our institutions. **As we stand thus in common, looking up to God for our bread, every one of us ought to feel the sin and shame of it if he habitually takes more than his fair share and leaves others hungry that he may surfeit. It is inhuman, irreligious, and indecent.**

The remaining petitions deal with the spiritual needs. Looking backward, we see that our lives have been full of sin and failure, and we realize the need of forgiveness. Looking forward, we tremble at the temptations that await us and pray for deliverance from evil. In these prayers for the inner life, where the soul seems to confront God alone, we should expect to find only individualistic religion. But even here the social note sounds clearly.

This prayer will not permit us to ask for God's forgiveness without making us affirm that we have forgiven our brothers and are on a basis of brotherly love with all men: "Forgive us our debts, as we also have forgiven our debtors." We shall have to be socially right if we want to be religiously right. **Jesus will not suffer us to be pious toward God and merciless toward men.**


In the prayer, "Lead us not into temptation," we feel the human trembling of fear. Experience has taught us our frailty. Every man can see certain contingencies just a step ahead of him and knows that his moral capacity for resistance would collapse hopelessly if he were placed in these situations. Therefore Jesus gives voice to our inarticulate plea to God not to bring us into such situations.

But such situations are created largely by the social life about us. **If the society in which we move is rank with alcoholism and drug abuse, or full of the suggestiveness and solicitations of sexual permissiveness; if our business life is such that we have to lie and cheat and be cruel in order to live and prosper; if our political organization offers an ambitious man the alternative of betraying the public good or of being thwarted and crippled in all his efforts, then the temptations are created in which men go under, and society frustrates the prayer we utter to God. No church can interpret this petition intelligently which closes its mind to the debasing or invigorating influence of the spiritual environment furnished by society. No man can utter this petition without conscious or unconscious hypocrisy who is helping to create the temptations in which other are sure to fall.**

The words "Deliver us from the evil one" have in them the ring of battle. They bring to mind the incessant grapple of the choice between God and the influencing and malignant powers of evil in the minds and lives of humanity. To the men of the first century that meant Satan and his host of evil spirits who ruled in the oppressive, extortionate, and idolatrous powers of Rome. **Today the original spirit of that prayer will probably be best understood by those who are pitted against the terrible powers of organized covetousness and institutionalized oppression.**

Thus the Lord's Prayer is the great prayer of social Christianity, [of the Church of God]. It is charged with what we call "social consciousness." **It assumes the social solidarity of men as a matter of course.** It recognizes the social basis of all moral and religious life even in the most intimate personal relations to God. [It recognizes the communitarian gospel.]

It is not the property of those who chief religious aim is to pass through an evil world in safety, leaving the world's evil unshaken. **Its dominating thought is the moral and religious transformation of mankind in *all* its social relations.** It was left to us by Jesus Christ, the great initiator of the Christian revolution; and it is the rightful property of those who follow his banner in the conquest of the world.

Posted by caimbhriain myrddin at [11:31 AM](#) [0 comments](#) 

Labels: [Christ](#), [Imprint](#)

Thursday, May 27, 2010

[John Casti: The Wisdom of Herds](#)

The wisdom of herds: How social mood moves the world

by John Casti [article link](#) [article link](#)

24 May 2010 | New Scientist | RevolutionRadio

During an international conference in Switzerland in 2006 I told an audience that if I were to take a 20-year nap, one thing I would certainly not expect to see when I awoke would be a European Union, or at least not one that bore more than a passing resemblance to today's model. This followed an earlier claim of mine that the phenomenon popularly known as globalisation was in the process of rolling over, and that it will be replaced in the coming years by its opposite, localisation. This was probably the least popular talk at the meeting, and a leading candidate for the talk that provoked the most hostile audience reaction of any I have ever given. (I should mention that this was a conference of futurists.)

What a difference a year or two makes. The driving force behind both these temerarious claims is what I call the "social mood" of a population. No collective human activities or actions, such as globalisation or, for that matter, trends in popular culture such as fashions in films, books or haute couture, can be understood without recognising that it is how a group or population sees the future that shapes events. Feelings, not rational calculations, are what matter. To see what our world might be like tomorrow, next year or next decade, we need to spend time and money investigating "social mood".

Put simply, the mood of a group - an institution, state, continent or even the world - is how that group, as a group, feels about the future. Is the group optimistic or pessimistic? Clearly, this question must be addressed on the timescale appropriate for the type of event we care about. For instance, in a short-timescale prediction such as the sort of films people will like next year, it would be useless to look at the shifting mood of the population over decades. But decades would be exactly right for a phenomenon like globalisation.

So how do we measure the social mood? Public opinion surveys and questionnaires are of very limited use since they don't reflect what people actually do. Nor do they take into account that people are influenced by others and don't make decisions independently. The very essence of social cohesion is grouping together, or "herding", which is the opposite of individuals making independent choices.

It turns out that one very useful measure of the social mood, reflecting both actions and herding, is a financial market average. A market index such as the Dow Jones Industrial Average (DJIA) in New York serves remarkably well to characterise the "bets" people make about the future on all timescales. It is not a perfect "mood meter", but it works, is easy to obtain from newspapers, has very little measurement error, and provides historical data on all timescales.

All of these are highly desirable qualities for any practical "sociometer" - a term coined by the American financial guru and social theorist Robert Prechter in his studies of social mood, brought together in 1999 in *The Wave Principle of Human Social Behavior* and the *New Science of Socionomics*. This wave principle, formally named the Elliott wave principle after accountant Ralph Nelson Elliott, who developed the concept in the 1930s, describes how financial markets follow swings in mood from pessimism to optimism and back, in a natural sequence, creating wave patterns in price movements.

For nearly a decade now, I have been reflecting on the empirical evidence that strongly suggests that events taking place in periods of positive social mood are of a dramatically different character from events you can expect when the mood is negative. So when people are optimistic about the future, words like "unifying", "liberating", "joining" and "tolerant" tend to describe the events we are likely to see. The opposites - "fragmentation", "separation" "restricting", and "bigoted/xenophobic" - describe events that tend to occur in periods of negative mood.

Returning to globalisation, the modern form - the free flow of money, people, ideas and materials across national boundaries - was born at the 1975 World Economic Forum meeting in Davos, Switzerland. That was a time when the social mood was buoyant and rising dramatically. The Group of Six (the global government forum which by 1997 had grown into the Group of Eight, or G8) was set up that year. In 1994, the North American Free Trade Agreement was created, followed by the World Trade Organization in 1995. All three events took place when the DJIA was shooting off into the stratosphere.

The associated skyrocketing globalising process started to run out of steam in early 2000, just when the social mood went into decline for nearly three years. Then, in late 2002, the mood (according to the DJIA) turned upward, leading to the spate of articles, books and media reports extolling the virtues of globalisation that we were bombarded with until the bottom fell out of both the social mood and globalisation - and a lot of other things - in late 2007.

Consider these two headlines: "Unexpected results: globalization has widened income disparity" (The Wall Street Journal, 24 May 2007) and "Trade talks fail to get doha plan" (BBC Online, 18 May 2007). Does either sound like it describes a story you would label as being "joining", "unifying" or "tolerant"? They are not about minor technicalities or marginal aspects of globalisation either, but about the very foundations of the process: income balance, free movement of labour, reduction or removal of trade tariffs, and the like. These headlines come from a time when the global social mood, as measured by the DJIA, was rising to its peak in October 2007.

Suppose we want to establish a longer-term picture of Europe's social mood. Using the Dow Jones Stoxx Euro 50 index of blue-chip companies in Europe over the last 25 years, we would add milestone events in the history of the EU to this chart. So, for example, the Single European Act of 1987, the 2001 Treaty of Nice that cleared the way for expanding the union, and the 2009 Lisbon Treaty would be our "positive mood" events, taking place during periods when share prices were topping out. "Negative mood" events, such as setbacks in ratifying the constitution of the EU (2003), the risk to the countries within the euro area from the banking debacle (2008), and the current Greek debt crisis (2010) all took place at periods when shares were tumbling.

To close on a small word of caution: there was never any certainty that the events I have described here would actually happen. Social mood theory provides a probabilistic forecast, not a certainty. But at the end of my book Mood Matters, I argue that it is probably a mistake to think that the long-term negative social mood is over. The DJIA topped out in real-money terms - relative to the value of gold - in 1999 and it has been downhill ever since.

I quote John Petersen, founder of the Arlington Institute, a non-profit think tank which specialises in predictive modelling. He believes we are at the start of "megachanges", including the collapse of the global financial system, the end of oil, serious climate change, dramatic rises in food prices, and more. I would add the loss of everyday jobs such as car worker, and supermarket or airline employee. What makes the situation uniquely complex is that the multiple trends are converging.

So, to keep up with the rapidly changing circumstances of the coming years, and cushion ourselves against the "social tsunami" we are facing, the best strategy is to follow Petersen's advice: stay flexible, remain open to new ideas and, most importantly, stay cool.

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The Ministry of Truth

A mass experiment in altering political memories.

By William Saletan [article link](#)

May 24, 2010 | Slate

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Posted by caimbhriain myrddin at [9:11 AM](#) [0 comments](#) 

Labels: [Imprint](#)

Tuesday, May 25, 2010

Eric Toussaint: The Market: The New Faith

A Death-Breeding Logic

The Market: the New Faith

By ERIC TOUSSAINT [article link](#)

May 10, 2010

(bold text emphasis added by MMr)

(cross-post from MM research)

Practically all political leaders - whether from the traditional Left or the Right, from the North or the South - have a quasi-religious faith in the market, especially the financial markets. Or rather, they themselves are the high priests of this religion. Every day in every country, anyone with a television or an Internet connection can attend mass and worship the market-god - in the form of stock exchange and financial market reports. The market-god sends his messages through television anchormen and the financial editors of daily newspapers. Today, this happens not only in OECD countries, but in most parts of the planet. Whether you are in Shanghai or Dakar, Rio de Janeiro or Timbuktu, you can receive 'market signals'. **Everywhere, governments have privatised and created the illusion that the population will be able to participate directly in market rituals (by buying shares) and reap the benefits in accordance with how well one interprets signals sent by the market-god. In actual fact, the small part of the working population that has acquired shares has no say over market tendencies.**

In a few centuries, the history books might say that from the 1980s onwards a fetishist cult prospered. The dramatic rise of this cult will perhaps be associated with two heads of state, Margaret Thatcher and Ronald Reagan. It will be noted that, from the start, this cult had the backing of governments and powerful private financial interests. Indeed, for this cult to gain ground within the population, public and private media found it necessary to pay homage to it day in and day out.

The gods of this religion are the financial markets. Its temples are known as Stock Exchanges. Only the high priests and their acolytes can tread their holy ground. The faithful are called upon to commune with their market-god on television, on their computer screen, in the daily papers, on the radio or at the bank. Thanks to television, radio and the Internet even in the most remote parts of the planet, hundreds of millions of people who are deprived of the right to meet their basic needs, are also urged to celebrate the market-god. In the North, in newspapers read by a majority of workers, housewives and unemployed, an 'investment' section is published every day, even though the overwhelming majority of readers do not own a single share. Journalists are paid to help the faithful understand signals sent by the gods.

To heighten the power of the gods in the eyes of the faithful, commentators periodically declare that the gods have sent signals to governments to express their satisfaction or discontent. The Greek government and parliament have at last understood the message sent by the gods and adopted a drastic austerity plan that has the lower classes paying the price. But the gods are dissatisfied with Spain, Portugal, Italy and Ireland. Their governments too will have to contribute their ritual offerings in the guise of strong antisocial measures.

The places where the gods are most likely to forcefully express their moods are Wall Street in New York, the City in London, and the Paris, Frankfurt and Tokyo stock exchanges. To gauge their moods, special indicators have been devised: the Dow Jones in New York, the Nikkei in Tokyo, the CAC40 in France, the Footsie in London, the Dax in Frankfurt,... To appease the gods, governments must sacrifice the Welfare State to the stock markets. They must also privatise public property.

Why are ordinary market operators given a religious aura? They are neither anonymous nor ethereal. They have names, addresses. **They are the people in charge of the 200 biggest TNCs that control the world with the help of the G7, the G20 and institutions such as the IMF, which came back into the limelight thanks to the financial crisis. Next we also have the World Bank and the World Trade Organisation,** currently in a rather difficult predicament, but who knows, the gods might favour it again soon. Governments are no strangers to this situation; from Reagan and Thatcher onwards, they relinquished the means they had of controlling financial markets. The situation is now almost reversed: institutional investors (i.e. major banks, pension funds, insurance companies, hedge funds, etc.) received thousands of billions dollars from governments in the form of grants or loans to bail them out after the 2007-8 meltdown. The European Central Bank, the US Federal Reserve, the Bank of England now lend them money on a daily basis at a lower rate than the capital inflation that institutional investors immediately use to speculate against the euro and against public money.

Money can cross borders without a single cent in taxes being levied. More than 3,000 billion dollars race around the planet every day. Less than 2 per cent of this amount is linked to actual trade in goods and services or to productive investments. More than 98 per cent is used for purely speculative operations mainly on currencies, on commodities, and on debt securities.

We have to put a stop to this death-breeding logic. We have to develop a new financial discipline, to expropriate the financial sector and exert social democratic control on all financial matters, to tax all institutional investors (which triggered and then profited from the crisis) heavily, to audit and cancel public debts, to implement a distributive tax reform, to drastically reduce working hours so as to offer more jobs while maintaining wages at their current level... In short, we must launch an anticapitalist project.

Translated by Raghu Krishnan in collaboration with Vicki Briault, Christine Pagnouille and Judith Harris.

Eric Toussaint, Doctor in Political Science (University of Liege and University of Paris VIII), is president of president of the Committee for the Cancellation of Third World Debt – Belgium www.cadtm.org, author of [The World Bank: A Critical Primer](#), Pluto, London, 2008.

CounterPunch [home page](#)

Mammon or Messiah Book 2 The Midnight Hour

MM Book 2 Chapter 7-17

The currency of **** LOVE **** is our means of exchange [of everything !!] – 1 Cor 14:40 “let ***all*** things be done decently [honestly] and in order”; GOD IS LOVE, AND SO ARE WE !! – we are the children of LOVE; the kingdom of LOVE is within us; the gospel of LOVE is truth – the tribulation [the curse] arrives ***because*** of us [the “great transgression”], NOT in spite of us !! – the very fact that we have something to write about [the curses] is because of our failure as the COG, the people of God, as God’s “House of Prayer” [**** discerning, petitioning, bringing God’s will on the earth ****] !! — **the Nation(-State) is actually the “physical church” and indeed the brethren [citizens] have been made merchandise of !! — the secular priests are the imposed leaders [ie., the politicians, CEO’s, etc., the social elite]; the business guru’s [the prophets of profit]; the economists, the scholars [the theologians]; BUSINESS IS CLAIMED AS [HAS CLAIMED; IMPOSED ON US AS] ABSOLUTE RELIGION; A DEMANDING, UNFORGIVING, UNLOVING GOD — what we actually employ in the western nations [Israel] is “democratic-fascism”, an elected face/mask on a fascist systemic [a system of government characterized by rigid one-party (business party) dictatorship, forcible suppression of opposition, private economic enterprise under centralized governmental control (the SAGE-MIIM); belligerent (bellicose, warlike; a readiness to fight) nationalism, racism, and militarism, etc.]; BUSINESS IS BELLIGERENCY [the state of being at war, or of being recognized as a belligerent (belligerence: aggressively hostile attitude, nature or quality); business is an adversarial covenant designed to employ, produce and secure an artificially contrived resource (money)] — LOVE AS ABSOLUTE MODE [pure form; way of being] AND SYSTEMIC, IS NULLIFIED, IS MADE ABSENT [withheld, restrained, negated] FROM PHYSICAL AND SPIRITUAL ISRAEL; BUSINESS AS ETHOS IS THE ANTITHESIS [exactly opposite and opposed; an opposition of thought (psychosis)] OF GOD’S LOVE !!**

1 John 4:17. Herein is ***our love made perfect***, that we may have boldness in the day of judgment: **** because as he is, so are we in this world **** [**** WE MUST BE AS GOD IN THIS WORLD ** = OUR LOVE MADE PERFECT !!**] [**** CHRIST COME IN THE FLESH, OUR FLESH ****].

MM Book 2 Chapter 7 [web page](#)

MM Book 2 [blog home](#)

The SAGE: A Private, Closed Society The Private Agency that Owns and Controls the World

MM Addendum 1-3

Who are the privileged and powerful, those whom the SAGE count as their very own ?? – those who own and direct the Federal Reserve, the central banks, the financial houses, the TNCs, the manufacturing and mining conglomerates, the media and entertainment industries, the PR firms, the agribusiness and life science firms, the public policy institutions (the think-tanks and universities), and the legal and medical establishments are what is meant by the “owning class,” the Fortune 500’s, etc. – the “ruling elites” or “ruling class” are the politically active portion of the “owning class” – they and their faithful acolytes and scribes compose the Business Roundtable, the Business Council, the Trilateral Commission, and the Council on Foreign Relations, etc., they direct the World Bank and the IMF and set the conditions for the WTO – from their ranks are recruited the Secretaries of State, Defense, and Treasury, National Security Advisors and CIA Directors, and, indeed, U.S. Senators, Presidents, and Vice Presidents – for the very top positions of state in the US/UK/EU, the ruling class is mostly self-recruiting – the SAGE are those who direct the “ruling elite” (those “holding power”), they are the “guardian elite” (“holding authority”), the self-appointed royalty of the privileged.

MM Addendum 1 [web page](#)

MM Addendum 1 [blog home](#)

Posted by caimbhriain myrddin at [9:02 AM](#) [0 comments](#) 

Labels: [Apocalypse](#), [Bloodline](#), [Imprint](#)

Friday, May 21, 2010

Pentecost Message - The Adversary of God

For Your Consideration

Spiritually "erased" = "base" Humanity = subhuman conduct/behavior; engendered conflict, protection of vested interest, excused by the "possession of self": beyond "spiritual illness", it is the "contagion" itself, it is very "death" where God is absent - the "self-possessed" are beyond the Devil, they are seeking to "tap" the "Tree of Life"; they seek to possess others by "systemic erasure" of their very "Being": the "other-self" actuation; the "depths" of depravity are seemingly unending, a "black eternity" devoid of light; the self-possessed are now "beyond restraint", having slipped from the Devils grasp during the past 1000 years; they have embraced in total an unrestrained "Faith of the Fallen" utilizing "systemic agency", the very prerogative of God; "deep spiritual erasure" = nonexistence of "agency", the crossing of the threshold, the event horizon: claiming the very "Being" of God -- the SAGE preside over many "politico-economic theologies" (schools of thought) within their ordinate ranks, with many varying "priests of thought" holding sway over "State" policies implemented; the SAGE-Agenda is multi-faceted in actual implementation("/persona") and is often bitterly contested within-and-amongst the various SAGE-States; all is enveloped within the Mammon Systemic (the "continual"; the systemic soul/"sona"), and played for its benefit (the final arbiter) -- to be "selected and elected" to the Presidency (SAGE chosen) is not a "position of honor" blessed by God; politics regarded as "agency of God" (the idolatry of America) expressed in the "hope of the Nation", the "rapturous" reception of Barak Obama as 44th President and the Nation as "Savior" of the World.

Even the Devil has "paused" at man's behavior and will/is seek(-ing) repentance/salvation; Satan will help to dismantle the very systemic he designed and implemented through human agency, by human agency; it is "man" who will rise against the return of Christ: His very Family - the "Ministry of Reconciliation" is "universal" in application; the "devolution progenitors" will seek to restore the creation as originally conceived and purposed; there is a "perceptual shift" coming vs. the prevailing SAGE-Systemic - "Our Ancient Future" is about to dawn; the ancient "pregenic" conception of God; the ministration of "evocation", a "calling forth", "by the very power invested from God, we call thee forth ..." (we being the Family of God); do not be conformed to this world -- Satan has "lost control" of the SAGE (they are the very "agency" of the Final Hour): the "physical" Family is claiming the "spiritual"; they are creating a "deeper Hell" for themselves than the very "Fallen" created, exactly 6000 years to the very second (civic calendar): 9/11 NYC - the younger SAGE have overstepped themselves and tripped: 2007/08 Financial Crisis; the SAGE "Grandfathers", the "Grey Establishment" have stepped in to correct things (the Obama Presidency), the "new" Mask on the Beast, the "re-inforcement" of the National Mythic; the SAGE are leading/taking Mankind to its final (self-)damnation: very Israel rising against God and His Christ; the SAGE are claiming very "God Agency", they are claiming the very "Throne of God"; the SAGE are now in-effect the "ADVERSARY" of God (and Man).

The "spiritual" Church of God, the very 'Family of God' on the earth at this time is following self-ordained Ministers, Elders and Prophets, each-and-every one of them denying the "anointing of the brethren and sisters", in-effect they are the "anti-anointed", the "anti-Christ" mentioned in the Bible; they are the self-possessed of the "spiritual family" as the SAGE are the "self-possessed" of the "physical family"; Satan remains very much in control of the COG, they have not slipped from His grasp at this time: they are now his only "agency" in this world, yet Satan is paused, very willing to release His grasp, and He will: the "anti-Christ" of "John" is the very "spiritual" Family of God; the very "Bride of Christ" is ready to betray Him, prepared by those who would speak for Him (to their "shame"); the "very" Devil Himself would never think it prudent to "oppose" Christ at His return (Christ previously denied and rejected his offerings), He and His are far more intelligent and are willing, yea, will/are seeking accommodation / repentance at this time: the "Ministry of Reconciliation" are their appointed arbiters (begotten, failed "flesh and blood" arbiters), until the very return of Christ Himself: we shall judge Angels at this, their time, yet subject to the evil remnants, necessitating the intervention of Satan Himself, to oppose Himself for His own very existence and survival; Satan and His Own will have to care for their "arbiters" who succumb to the residue of their very own influence: they become response-able for their very own Salvation as their "arbiters" are exposed to the source "raw" degenerate behavior which may override them: the Devil will have to assist God - "if you study evil, evil will study you" - the Devil is our "brother", we will have to trust him to overcome; we also are "laid bare"; that is the secret of Christ: Satan will assist us, and Christ "in-same-measure will assist Him"; the SAGE/COG shall be

undermined by "spiritual agency" in preparation for the "return of Christ", as "witness" against them; their "depths" shall be exposed.

The very "spiritually" self-possessed are in reality the "adversary" of our Lord and Savior, His very Bride shall betray Him - the COG physically and spiritually have become the very "enemy of God" and unknowst to them, Satan shall assist in their very Salvation - much to their shame - Satan shall regain position as "lightbringer" and very Angelic "brother" of Christ and of us, as "Family of God"; those of "position" are very "enmity with God" - it is the decree of the Family of God to "forgive the Devil and those under Him" in the name of our Lord and Savior "Yeshua ben Joseph" - all things shall be brought to God.

Satan is the "only one" who will be universally "laid bare" for all to see, before His forgiveness and ascension to Archangel once again; His Brethren await Him - yet, it is those whom he oppressed who shall "grant" Him His possession of servant-position once again - "I Am What I Will Become" - Satan shall be "laid bare", His immortality taken from Him, yet, given back on repentance: He shall regain his station: the very begotten "Family of God" wills it, in forgiveness: it is therefore "decreed of God" as "gift" - it is the very first act of the actualized born-again "Family of God" as very God; the first act of the Family of God is to forgive the Devil - the "Adversary" shall cease to exist, His "systemic" shall be cast away and be no more: all things shall be made new: 1Co 15:24 Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power.


Mat 12:24 But when the Pharisees heard [it], they said, This [fellow] doth not cast out devils, but by Beelzebub the prince of the devils. Mat 12:25 And Jesus knew their thoughts, and said unto them, Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand: Mat 12:26 And if Satan cast out Satan, he is divided against himself; how shall then his kingdom stand?

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Mar 3:22 And the scribes which came down from Jerusalem said, He hath Beelzebub, and by the prince of the devils casteth he out devils. Mar 3:23 And he called them [unto him], and said unto them in parables, How can Satan cast out Satan? Mar 3:24 And if a kingdom be divided against itself, that kingdom cannot stand. Mar 3:25 And if a house be divided against itself, that house cannot stand. Mar 3:26 And if Satan rise up against himself, and be divided, he cannot stand, but hath an end.

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Luk 11:15 But some of them said, He casteth out devils through Beelzebub the chief of the devils. Luk 11:16 And others, tempting [him], sought of him a sign from heaven. Luk 11:17 But he, knowing their thoughts, said unto them, Every kingdom divided against itself is brought to desolation; and a house [divided] against a house falleth. Luk 11:18 If Satan also be divided against himself, how shall his kingdom stand? because ye say that I cast out devils through Beelzebub.

Posted by caimbhriain myrddin at [2:56 PM](#) [0 comments](#) 

Labels: [Apocalypse](#), [Bloodline](#), [Christ](#), [Evil](#), [Fallen](#), [Imprint](#), [Lucifer](#), [Origins](#)

Wednesday, May 19, 2010

[Mike Lux: Why Are So Many Christians Conservative?](#)

Why Are So Many Christians Conservative?

By Mike Lux [article link](#)

May 19, 2010 | AlterNet

[Note: Scripture Passages are referenced ([BibleGateway](#)) in original article]

When you are in the political world, you have decisions to make every single day about who you will try to help and who you won't. In spite of the earnest quest of good technocrats everywhere, the simple fact is that there are only a few win-win solutions. Who you tax, who you give a tax break to, what programs you cut or add to, who you tighten regulations on, and who you loosen them on, what kind of contractors are eligible for government work, which school districts and non-profit groups get federal money, etc: these political decisions are generally not win-win. Instead, they mean that one group of people win, and one group of people loses. It is the nature of politics, and you can't take the politics out of politics.

The most fundamental difference between progressives and conservatives is that question of which side you are on. Conservatives believe that the rich and powerful got that way because they deserve to be, that society owes its prosperity to the prosperous, and that government's job when they have to make choices is to side with those businesspeople who are doing well, because all good things trickle down from them. Progressives, on the other hand, believe it is the poor and those who are ill-treated who need the most help from their government, and that prosperity comes from all of us -- the worker as well as the employer, the consumer as well as the seller, the struggling entrepreneur trying to make it as well as the wealthy who already have.

Usually, I might spend my time arguing which of those worldviews gives us better policy outcomes, or which is better politics, but in this post I want to focus on something else: which side the God of the Judeo-Christian Biblical tradition is on.

Between Glenn Beck's conspiracy theories about Christian social justice (Since Communists and Nazis both used the words "social" and "justice," sometimes even together, the phrase must be bad along with other words they used a lot like the, and, one, thank you, please, today, tonight, and tomorrow), Sarah Palin's "spiritual warfare," and my very fun e-mail debates with a much-beloved but sadly misguided conservative Christian relative, I have been thinking a lot about Christians and political ideology of late. As those of you who read me a lot know, I was raised in a church-oriented home, and I write about religion a fair amount. This isn't because I am conventionally religious: I decided about four decades ago that since there was no way for sure about the nature of God or the soul or all that metaphysical stuff, I wasn't going to spend much time thinking, caring, or worrying about it. If that sends one to hell, at least I'll be there with a lot of my favorite people. But I still have the social and moral teaching I learned from my upbringing embedded in me as a core part of my value system, and I still know my Bible pretty well.

That's why I am always puzzled by how people who claim to be followers of the Jesus I read about in the Bible can be political conservatives.

Now I know there are many people who have not been brought up in the Christian faith, or who were but aren't interested in it anymore. Perhaps like a great many folks, you have been turned off by all the high-profile preachers who claim to speak for Christianity but preach a brand of narrow, intolerant conservatism that you can't relate to. My view is that even if that is the case, it is still important to know something about the Christian New Testament because it is such a historical and cultural touchstone in our country. I also think it's important to have a sense of just how different the Bible is from how conservative Christians represent it. For those of you uninterested in all this, I understand why: you definitely won't want to dig into what follows. But for those of who are, here is my argument about Christianity and progressivism in politics.

Conservative Christians' primary argument regarding Jesus and politics is that all he cared about was spiritual matters and an individual's relationship with God. As a result, they say, all those references from Jesus about helping the poor relate only to private charity, not to society as a whole. Their belief is that Jesus, and the New Testament in general, is focused on one thing and one thing only: how do people get into heaven.

The Jesus of the New Testament was of course extremely concerned with spiritual matters: there is no doubt whatsoever about his role or interest in the issues of the day, that the spiritual well-being of his followers was a major interest of his. How much he was involved with or interested in the political situation of the day is a matter of much debate and interpretation. Some say it was a lot and others that it was pretty limited or, as conservatives would say, not at all. However, much of a priority or focus it was, though, if you actually read the Gospels, it is clear that Jesus' main concern in terms of the people whose fates he cared about was for the poor, the oppressed, and the outcast. Comment after comment and story after story in the Gospels about Jesus relates to the treatment of the poor, generosity to those in need, mercy to the outcast, and scorn for the wealthy and powerful. And his philosophy is embedded with the central importance of taking care of others, loving others, treating others as you would want to be treated. There is no virtue of selfishness here, there is no "greed is good," there is no invisible hand of the market or looking out for Number One first. There is nothing about poor people being lazy, nothing about the undeserving poor being leeches on society, nothing about how I pulled myself up by my own bootstraps so everyone else should, too. There is nothing about how in nature, "the lions eat the weak," and therefore we shouldn't help the poor because it weakens them. There is nothing about charity or welfare corrupting a person's spirit.

What there is: quote after quote about compassion for the poor. In Jesus' very first sermon of his ministry, the place where he launched his public career, he stated the reason he had come: to bring good news to the poor, liberty to the captives, to help the oppressed go free, and that he was here to proclaim a year of favor from the Lord -- which in Jewish tradition meant the year that poor debtors were forgiven their debts to bankers and the wealthy. In Luke 6, Jesus says the poor and hungry will be blessed, and the rich will be cursed. He urges his followers to sell all their possessions and give them to the poor. The one time he really focuses on God's judgment and who goes to heaven is in Matthew 25, where he says those who go to heaven will be those who fed the hungry, clothed the naked, visited those in prison, gave shelter to the hungry, and welcomed the stranger -- and those who don't make it were the ones who refused to help the poor and oppressed.

And he was a really serious class warrior, too -- he wasn't just into helping the poor; he didn't seem to like rich folks very much. In Matthew 6, he focuses on the love of money as a major problem. In Luke 11, he berates a wealthy lawyer for burdening the poor. In Luke 12, he says that the wealthy who store up treasure are cursed by God. In Luke 14, he says if we throw a party, we should invite all poor people and no rich people, and suggests that the wealthy already turned down their invitation to God's feast, and that it is the poor who will get into heaven (a theme repeated multiple times). He says that the rich people will have a harder time getting to heaven than a camel trying to pass through the eye of a needle. He chases the wealthy bankers and merchants from the Temple.

I have never heard a conservative Christian quote any of these verses -- not once, and I have been in a lot of discussions with Christian conservatives, and heard a lot of their speeches and sermons. The one verse they always quote (and I mean always -- I have never talked to a conservative Christian about economics and not heard them quote this verse) is the one time in which Jesus says that "the poor will always be with us." The reason they love this quote so much is that they interpret that line to mean that in spite of everything else Jesus said about the poor, that since the poor will always be with us, we don't need to worry about trying to help them. Apparently since the poor will always be with us, we can go ahead and screw them. But Jesus making a prediction that there will always be oppressive societies doesn't mean he wanted us to join the oppressors. By clinging desperately to that one verse in the Bible, and ignoring all the others about the poor and the rich, Christian conservatives show themselves to be hypocrites, plain and simple.

The Jesus of the New Testament spent his public career preaching about the nature of God and our relationship to God, but also about how we should deal with each other. He repeatedly blessed mercy, gentleness, peacemaking, community, and taking care of each other. He lifted up the poor and oppressed, and spoke poorly of the wealthy and powerful. If anyone in modern society talked like he did, you can bet your bottom dollar that conservatives would condemn that person as a class warrior, a socialist. Jesus may not have been primarily concerned with politics, but for what politics he did have, it is virtually impossible to argue that he was anything but a progressive thinker.

I want to close on one other note here. I focused here on the Jesus of the Gospels (principally Matthew, Mark and Luke -- the Gospel of John is almost all focused on mystical spiritualism), but Jesus is not exactly the only Bible character concerned with issues of social and economic justice. All of the first five books of the Torah (the Old Testament for Christians) talk a lot about justice for the poor; the Psalms are full of verses about the helping poor; every Old Testament prophet castigates the Jewish people (and yes, their governments) for mistreating the poor. And in the New Testament, there are some dynamite passages promoting progressive thinking aside from all of the Jesus quotations I mentioned. Three of my very favorites:

* In Acts 2: 44-45 says: "The faithful all lived together and owned everything in common: they sold their goods and possessions and shared out the proceeds among themselves according to what each are needed." My question: did Karl Marx quote that line directly, or did he come up with his each-according-to-their-own-needs doctrine on his own?

* Jesus' mother Mary says that Jesus will "fill the starving with good things and send the rich away empty" and will "pull the princes from their thrones and raise high the lowly." I guess the big guy came by his politics from his mom.

* Speaking of the big guy's family, in the Book of James, which is purportedly written by Jesus' brother (and [scholars think](#) there is a pretty good chance it really was), James really goes heavy into the class warfare stuff. In James 2: 1-13, there is an extended admonishment on respect for the poor and mercy. In 2: 5-8, he says it is the poor whom God chose to be loved, and the rich "who are always against you." In 2: 13, he says that "there will be judgment without mercy for those who have

not been merciful themselves, but the merciful need have no fear of judgment."

* And in 5: 16, he condemns the rich again starting out: "Now an answer for the rich. Start crying, weep for the miseries coming to you... Laborers plowed your fields and you cheated them: listen to the wages you kept back, calling out: realize that the cries of the workers have reached the ears of the Lord."


Judeo-Christian scripture is a rich and complicated work of literature. Written over the course of (at least) several hundred years by dozens of different authors, there are a variety of perspectives and many times outright contradictions in the theology and the politics of the writing (if it's all inspired word for word by God, He seems to have changed his mind a lot). But one thing is extremely certain: the poor seem to be who God is most concerned about. Yes, there are a few quotations (four, if I remember right) trashing gay people, along with quite a few more about the right way to do animal sacrifice and to be careful about eating shellfish and hanging out with women who are menstruating. But mercy, kindness, and concern for the poor and the weak and the outcast seems to matter a lot more, with literally several hundred verses referencing those agenda items. If you are a progressive, that is a pretty good ratio.

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Posted by caimbhriain myrddin at [1:36 PM](#) [0 comments](#) 

Labels: [Imprint](#)

Tuesday, May 18, 2010

[Elizabeth Kolbert: The Anthropocene Debate](#)

The Anthropocene Debate: Marking Humanity's Impact

by Elizabeth Kolbert [article link](#) [article link](#)

Monday, May 17, 2010 | Yale Environment 360 | CommonDreams

The Holocene - or "wholly recent" epoch - is what geologists call the 11,000 years or so since the end of the last ice age. As epochs go, the Holocene is barely out of diapers; its immediate predecessor, the Pleistocene, lasted more than two million years, while many earlier epochs, like the Eocene, went on for more than 20 million years. Still, the Holocene may be done for. People have become such a driving force on the planet that many geologists argue a new epoch - informally dubbed the Anthropocene - has begun.

In a recent paper titled "[The New World of the Anthropocene](#)," which appeared in the journal Environmental Science and Technology, a group of geologists listed more than a half dozen human-driven processes that are likely to leave a lasting mark on the planet - lasting here understood to mean likely to leave traces that will last tens of millions of years. These include: habitat destruction and the introduction of invasive species, which are causing widespread extinctions; ocean acidification, which is changing the chemical makeup of the seas; and urbanization, which is vastly increasing rates of sedimentation and erosion.

Human activity, the group wrote, is altering the planet "on a scale comparable with some of the major events of the ancient past. Some of these changes are now seen as permanent, even on a geological time-scale."

Prompted by the group's paper, the Independent of London last month conducted a straw poll of the members of the International Commission on Stratigraphy, the official keeper of the geological time scale. Half the commission members surveyed said they thought the case for a new epoch was already strong enough to consider a formal designation.

"Human activities, particularly since the onset of the industrial revolution, are clearly having a major impact on the Earth," Barry Richards of the Geological Survey of Canada told the newspaper. "We are leaving a clear and unique record."

The term "Anthropocene" was coined a decade ago by Paul Crutzen, one of the three chemists who shared the 1995 Nobel Prize for discovering the effects of ozone-depleting compounds. In a paper published in 2000, Crutzen and Eugene Stoermer, a professor at the University of Michigan, noted that many forms of human activity now dwarf their natural counterparts; for instance, more nitrogen today is fixed synthetically than is fixed by all the world's plants, on land and in the ocean. Considering this, the pair wrote in the newsletter of the International Geosphere-Biosphere Programme, "it seems to us more than appropriate to emphasize the central role of mankind in geology and ecology by proposing to use the term 'anthropocene' for the current geological epoch." Two years later, Crutzen restated the argument in an article in *Nature* titled "Geology of Mankind."

The Anthropocene, Crutzen wrote, "could be said to have started in the latter part of the eighteenth century, when analyses of air trapped in polar ice showed the beginning of growing global concentrations of carbon dioxide and methane."

Soon, the term soon began popping up in other scientific publications. "Riverine quality of the Anthropocene," was the title of a 2002 paper in the journal *Aquatic Sciences*.

"Soils and sediments in the anthropocene," read the title of a 2004 editorial in the *Journal of Soils and Sediments*.

Jan Zalasiewicz, a geologist at the Britain's University of Leicester, found the spread of the concept intriguing. "I noticed that Paul Crutzen's term was appearing in the serious literature, in papers in *Science* and such like, without inverted commas and without a sense of irony," he recalled in a recent interview. At the time, Zalasiewicz was the head of the stratigraphic commission of the Geological Society of London. At luncheon meeting of the society, he asked his fellow stratigraphers what they thought of the idea.

"We simply discussed it," he said. "And to my surprise, because these are technical geologists, a majority of us thought that there was something to this term."

In 2008, Zalasiewicz and 20 other British geologists published an article in *GSA Today*, the magazine of the Geological Society of America, that asked: "Are we now living in the Anthropocene?" The answer, the group concluded, was probably yes: "Sufficient evidence has emerged of stratigraphically significant change (both elapsed and imminent) for recognition of the Anthropocene... as a new geological epoch to be considered for formalization." (An epoch, in geological terms, is a relatively short span of time; a period, like the Cretaceous, can last for tens of millions of years, and an era, like the Mesozoic, for hundreds of millions.) The group pointed to changes in sedimentation rates, in ocean chemistry, in the climate, and in the global distribution of plants and animals as phenomena that would all leave lasting traces. Increasing carbon dioxide levels in the atmosphere, the group wrote, are predicted to lead to "global temperatures not encountered since the Tertiary," the period that ended 2.6 million years ago.

Zalasiewicz now heads of the Anthropocene Working Group of the International Commission on Stratigraphy, which is looking into whether a new epoch should be officially designated, and if so, how. Traditionally, the boundaries between geological time periods have been established on the basis of changes in the fossil record - by, for example, the appearance of one type of commonly preserved organism or the disappearance of another. The process of naming the various periods and their various subsets is often quite contentious; for years, geologists have debated whether the Quaternary - the geological period that includes both the Holocene and its predecessor, the Pleistocene - ought to exist, or if the term ought to be abolished, in which case the Holocene and Pleistocene would become epochs of the Neogene, which began some 23 million years ago. (Just last year, the International Commission on Stratigraphy decided to keep the Quaternary, but to push back its boundary by almost a million years.)

In recent decades, the ICS has been trying to standardize the geological time scale by choosing a rock sequence in a particular place to serve as a marker. Thus, for example, the marker for the Calabrian stage of the Pleistocene can be found at 39.0385°N 17.1348°E, which is in the toe of the boot of Italy.

Since there is no rock record yet of the Anthropocene, its boundary would obviously have to be marked in a different way. The epoch could be said simply to have begun at a certain date, say 1800. Or its onset could be correlated to the first atomic tests, in the 1940s, which left behind a permanent record in the form of radioactive isotopes.

One argument against the idea that a new human-dominated epoch has recently begun is that humans have been changing the planet for a long time already, indeed practically since the start of the Holocene. People have been farming for 8,000 or 9,000 years, and some scientists - most notably William Ruddiman, of the University of Virginia - have proposed that this development already represents an impact on a geological scale. Alternatively, it could be argued that the Anthropocene has not yet arrived because human impacts on the planet are destined to be even greater 50 or a hundred years from now.

"We're still now debating whether we've actually got to the event horizon, because potentially what's going to happen in the 21st century could be even more significant," observed Mark Williams, a member of the Anthropocene Working Group who is also a geologist at the University of Leicester.

In general, Williams said, the reaction that the working group had received to its efforts so far has been positive. "Most of the geologists and stratigraphers that we've spoken with think it's a very good idea in that they agree that the degree of change is very significant."


Zalasiewicz said that even if new epoch is not formally designated, the exercise of considering it was still useful. "Really it's a piece of science," he said. "We're trying to get some handle on the scale of contemporary change in its very largest context."

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Elizabeth Kolbert, who conducted this interview for Yale Environment 360, has been a staff writer for the New Yorker since 1999. Her 2005 New Yorker series on global warming, "The Climate of Man," won a National Magazine Award and was extended into a book, *Field Notes from a Catastrophe*, which was published in 2006. Prior to joining the staff of the New Yorker, she was a political reporter for the New York Times. In her most recent article for Yale Environment 360, she reported on a new study that found [the pace of global warming is outstripping the most recent projections](#) of the Intergovernmental Panel on Climate Change.

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Posted by caimbhriain myrddin at [3:45 PM](#) [0 comments](#) 

Labels: [Imprint](#), [Origins](#)

Sunday, May 16, 2010

[We Worship God By Loving Our Fellow Man](#)

MM Book 1 Chapter 3-14

For many, excess is never enough — we are responsible for “our” national crimes, done in “our” name(s), the nation’s business, its evil, its demands: a re-evaluation is needed !! – the Gospel is DISCLOSURE, systemic disclosure: **GOD IS A WAY OF LIFE, GOD *IS* LIFE [THOU SHALT HAVE NO OTHER GODS (WAYS OF LIFE) BEFORE ME], LOVE, not systemic lust, claim** – money is not the cure, it is the disease — the current of time/event flow, the situational systemic current, the raging waves [foaming shame], the undertow, must be fought against, calm water must be reached for extrication/ withdrawal – **our systemic definition must be of God not the devil !!** – WE ARE THE GOD-AGENCY IN THIS KOSMOS, THIS PHYSICAL WORLD, WE ARE THE ** HOUSE OF PRAYER ** [awareness and supplication], THE SPIRITUAL INJECTION [application], THE VERY ** ARM OF THE LORD ** DIRECTING THE HAND OF GOD (God’s Spirit) !! – God’s presence provides the healing – humility is accepting God’s “gifts” as gifts to be gifted, not taken and claimed – **LIFE IS GIFTING, DEATH IS TAKING !!** – the erosion of God by the constant barrage [the sea],

the waves, the storms, the seeming splendor of evil, the pull [lack of awareness; misuse] of lust ... the immersion, the drowning — the “proof” of Christ is in each of us, look there ... – intrusive, psychological fracturing, the disposal, the demise of our common human-ity !! – MOST OF US ARE TOO EMPTY TO GIVE !! – OUR EMPTINESS IMPELS US TO TAKE !!

MM Book 1 Chapter 3-15


What we *do* unto “our fellow-man” we *do* unto God [our being and doing], and what we do unto ourselves we do unto God also: selfishness is an evil that must be overcome, our self-prejudice, individually and group !! – family, marriage and parenthood are a sacrifice of self (and by thus, we understand God): God sacrificed for us, and we must do the same: we are all one human family, soon to be God-family !! — social support, affiliative behaviour begins with family and friends – we must be more befriending, more Christ-like; who we are is indicated by the quality of our friends and friendships – we must be an unselfish gift, freely giving at all times: support/edification – what you are, I AM, what I AM, you shall be [Isa 45:7 "I form the light, and create darkness: I make peace, and create evil: I the LORD (JEHOVAH, "the *existing* One") do all these things"] – **** WE WORSHIP GOD BY LOVING OUR FELLOW MAN **** – our future is not in our selfish groupings, it is *in* God, “being” within HIS *EXISTING* ONE FAMILY !! – our “being and doing” must be *as* God, NOW IS THE DAY OF SALVATION, OF OUR HEALING !! – GOD WILL HEAL OUR SPIRITUAL ILLNESS AND THE SPIRITUAL DAMAGE WE HAVE INFLICTED !!

MM Book 1 Chapter 3-16

Genocide: a problem from hell, a creation of it [the eradication of the other, an absolute negation] – “genocide” word origin 1944, in answer to Churchill’s “we are in the presence of a crime without a name” – the penalty, cost for “bystanding” must be increased: we have a moral obligation to stop genocide, to intervene even in the face of adversity – our selfish interests should not come into consideration, our “national and self-prejudices” must be overcome [the slow death of non-systemic, expendable humanity, and of our humanity defines "genocide" also (**between 30-50 million needless deaths per year worldwide: deaths of poverty, preventable disease, pollution, conflict, etc., 20,000 die of chronic malnutrition alone, each-and-every day, that's over seven million deaths every year**)] the genocidal politico-business systemic that enables our selfishness, that enforces and excuses it, even expects and demands it !! – **this world must be stopped**; war is murder, you cannot legalize it, war is criminal, especially war as excuse; WE HAVE NO RIGHT !! – we are a war society, our whole systemic-being is adversarial, every aspect of “our”-selves !! – MONEY IS THE DEVIL’S WEAPON, OUR FALSE GOD, and we bow down to it every moment of our lives; it is our excuse, selfishness manifested; we are immersed in the evil, we wallow in the filth; we don’t grasp it, it grasps us, holds us; the store is open 24/7 and we are satiated !! — this is all we know, we need a new teacher [Christ]; words of blood and thunder or the Word of God, a still, small voice – our lives are in each other, we *are* each other; WE DO NOT EXIST ALONE !! – WE MUST OVERCOME; IT IS NOT A MATTER OF BRAVERY, WE HAVE NO CHOICE – WE WILL CEASE TO EXIST OTHERWISE !!

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Posted by caimbhriain myrddin at [12:32 PM](#) [0 comments](#) 

Labels: [Apocalypse](#), [Imprint](#)

Saturday, May 15, 2010

Damon Vrabel: Will The Real Church Please Speak Up?

The Coming Crash: Usury and the Irrelevant Church

by Damon Vrabel [article link](#) [article link](#)

05.13.10 | Canada Free Press | Silver Bear Cafe

Please, let us stop this usury! - Nehemiah 5:10

It's been a wild couple of weeks - increasing unemployment, Greek debt crisis, yet another ridiculous bailout, pressure on Goldman Sachs, accusations of commodities manipulation by JP Morgan Chase, and new freakish levels of market volatility that might be signaling the next phase of market collapse. The many day-to-day issues can leave us dazed and confused, so most people ignore them. Huge mistake.

They are all related to the most powerful force on earth that controls our lives because it is the very foundation of our society - usury. We are ruled not by governments anymore but by financial powers that use interest-bearing debt to exert control over governments, corporations, and people. Almost all other political issues with which we concern ourselves are secondary symptoms of or purposeful distractions from this larger narrative that is never reported by the Wall-Street-funded media. Sadly the church has remained silent as well.

Explaining the details can be extremely complicated, but the basic core to understand is that the US government issues no money. Instead all money comes from private banking institutions with interest attached. At times in the past the US government issued real money for people to use - US notes and coins. But today all money comes from the Federal Reserve's private banking system by putting the US government, i.e. 308,000,000 Americans, in debt. If the US government were not in debt to the banking system, the American people would have no money.

More technically, the Fed and its Wall Street cartel banks like JP Morgan Chase and Goldman Sachs make billions by doing nothing but controlling our money. They have the monopoly license to create the core money in our system from holding US Treasury bonds on their balance sheets. These bonds represent the debt of the United States. Thanks to interest, the bonds pull a large portion of our wages to the banks. The primary purpose of the IRS is to take your wages to pay the interest back to the banks. In effect, Wall Street owns a good bit of your labor. And the more bonds they hold, i.e. the more debt the population is in, the more money they make thanks to the interest flows and the profits from gambling on your debt. The system is very much one of "us vs. them." Such is the nature of monopoly power and usury.

Economics and Morality

Controlling others and living off their backs by forcing them to borrow with interest in order to have any money is called usury (this does not include standard, self-liquidating bank loans to businesses to fund production). It is a system that ensures everything we do, whether in the public or private sector, feeds Wall Street and the controllers above it. It creates a two-tiered societal pyramid of money pushers on top vs. money users on bottom. The power differential is huge. Everyone is hostage. In doing something as simple as buying food to survive, we contribute to usury because we only have usury-based money, not real money. Like the slaves who built the Egyptian pyramids, today we are stuck building an invisible pyramid of monetary power.

In such a system there is never enough money to pay back all the interest to the money pushers. The only solution is for the money users - government, corporations, individuals - to borrow more. This is the reason our debt continues skyrocketing to increasingly insane levels. It isn't about politics, but the fundamental exponential math underlying the system - the users must borrow more and more to pay back interest and keep the system afloat. Such math is guaranteed to fail. Iceland and Greece have reached the point of failure. The rest of the Europe and the US will experience failure as well. Then we will see money and assets vacuumed up the pyramid by the money pushers - the banking establishment that owns the collateral and can take your property.

The exponential math not only creates exponential debt growth, but also exponentially increasing:

- * Scale – government and businesses keep getting bigger; we get smaller and local communities lose their meaning
- * Velocity – the hamster wheel keeps spinning faster; human life suffers
- * Consumption – we buy more and more things that break more quickly
- * Production – we make more and more things that break more quickly
- * Inflation – the dollar buys less and less; we can't seem to make progress

None of these things have to happen in an economic system. They only happen in ours because of debt-based money, usury, that greatly benefits the top of the pyramid while everyone else suffers to a certain degree depending on their level in the pyramid.

So this system is guaranteed to fail due to not only the impossible math, but also the fundamental immorality. Taken together those five issues paint a horrible picture. Republicans blame Democrats and vice-versa. Nope. It's all a very simple result of a system based on usury, which used to be considered profoundly immoral. It was a fundamental violation of every major religion. It still is for Islam, but Christianity succumbed long ago. They thought a free market economic system would be beneficial, but got snookered into thinking that usury had to be part of that system. On the contrary, monolithic usury kills the free market.

Our monetary system is a top-down controlling machine, not a free market. It is run not by government, but by the most powerful financial interests in the world. Some people feel in their guts that someone must be stealing from them because they just can't get ahead no matter how hard they work. Well that's because it's true - someone is legally stealing from them. The simple math of usury pulls money from people on the bottom of the pyramid who create real value toward those at the top who create no value. MBAs and others serving the system must reckon with this truth rather than remaining blind. Farmers understand it well, having lost their property over the years to the bankers. Families feel it in the fact that it's difficult to get enough money to feed the kids compared to 50 years ago when one parent could work a standard week and feed a family of five. Everyone in the system will feel it once the debt system collapses as it is doing in Greece.

Living off the backs of others was called feudalism 300 years ago. It was slavery 100 years ago. Today it's called the "free market" thanks to the propaganda and fraud of neoclassical economics. It completely ignores the truth of our monetary system, the math behind it, and the eventual collapse that will result from it. Greece is giving us a glimpse, but it is only a mild pre-game warmup compared to what's coming. The world will rue the day it was ever seduced into accepting usury and the illusion of prosperity driven by nothing but debt.

The Irrelevant Church

On this issue of monolithic usury, the issue from which many of our other problems spawn, the church seems to have no voice. Recently, an older church leader told me, "Keep it up, this needs to be addressed, but you have more guts than me, I don't want to be killed." Sobering comment, to be sure, but in the shadow of Gandhi, Dietrich Bonhoeffer, Oscar Romero, and Martin Luther King, is the church now impotent? Are its leaders now too afraid to speak truth to power, to stand against darkness? Or is the problem that the church is, like most of us, fooled by the myth that we live in a free market so we don't realize we are immersed in an immoral system of controlling usury?

Lower class Greek citizens are now learning the painful truth about the mythical free market. A few of them have died as the police brutally repress them to enforce the usury system for the rich bankers like Goldman Sachs. Where is the voice of Bishop Romero? "I order you, stop the repression!" Iceland learned the lesson a few months ago. Several other populations have learned the lesson in the past as the controlling debt peddlers punished, conquered, and restructured their countries (Indonesia, Malaysia, Thailand, India, Argentina, Chile, Mexico, England, etc.). The same lesson is coming to the rest of Europe and the United States. But again, the church seems to be oblivious. It failed to heed Martin Luther King's warning, "One of the great liabilities of history is that all too many people fail to remain awake...today our very survival depends on our ability to stay awake." The church has fallen asleep.

The Dialectic of Left vs. Right

A possible reason is that the church has been co-opted by the manipulative left vs. right civil war created by the corporate media. In fact, Protestant denominations have split into conservative vs. liberal camps so they war against each other - Wall Street is brilliant at divide and conquer. Some sermons in conservative denominations sound like speeches from conservative politicians. Liberal Christian magazines sometimes seem to be just liberal political magazines with an added dash of Jesus.

Postmodernism should inform us that the left vs. right narrative is contrived to keep people from noticing the real power structure behind Wall Street that controls our lives. As long as the church submits to the false framework, church leaders will be "safe." But that means they will also be irrelevant because they are not speaking to the primary narrative in our world that has always caused problems and is getting ready to unleash far more pain and poverty in the near future - the issue of monolithic usury and debt servitude. By not speaking against usury, the church has become a pawn of it. So the church has largely been conquered by the same concocted civil war that has divided society.

Dollar Tyranny

Another reason the church may be silent is the simple fact that it depends on money just like everything else does. Since all money in our system comes from usury, it is difficult to even notice it. And what authority would the church have to speak against it since it is itself complicit in it? Anybody or any organization that uses a Federal Reserve Note or a credit/debit card, which everyone must do, is unknowingly participating in usury because, again, all of that money comes from the bonds held by Wall Street. But knowingly or not, how could the church or any organization speak against the very thing that fuels its own existence?

The church's tax-exempt status may be another reason for the silence. Tax exemption is one of the powerful ways the financial empire system influences and controls other entities. If the wrong person says the wrong thing, the IRS has the ability to suddenly remove the exemption, which doubles the cost of running that organization. The church never should have submitted to such tyranny over what may or may not be said.

Comfort of the Middle Class Bubble

Finally, it seems the comfort provided by the monetary system for the great mass in the middle, which is a key part of the church, keeps us from wanting to really think about it. The illusion of peace and prosperity that has lasted for so long has been nice. Some of us even thought we had that comfort because we were better people, so God blessed us. Reckoning with the truth will be painful for those who believe this. The fact is that our perceived comfort today is a result of the darkness of usury. The middle can only exist because there is a bottom that keeps our system afloat. They are the only reason the middle class exists. Moreover, the comfort is currently an illusion because most in the middle class don't realize how indebted they are. Total unfunded liabilities currently hidden on the government's financials put each American in an extra \$300,000+ in debt that they currently aren't aware of. That debt comes from the fact that, again, our money comes from usury.

Since the bubble was built on usury, its very existence is immoral, and everyone who participates in it becomes infected. It is also flimsy because usury means the bubble is sustained by debt. Many are already aware of the hollowness of the bubble since it has destroyed the fabric of our communities and a sense of deeper meaning in life. But others are able to ignore that and focus on the material comfort. What will happen to them once the material comfort itself crashes? It will soon. Some market forecasters predict the final collapse of our debt system will be worse than the Great Depression. The math is clear - it will be worse. Just like Greece, we will then see Wall Street paying the government to crackdown on the people, cancel social programs, and take their assets from them to hand them over to the upper class behind the banks. That is the end result of usury - using debt to control others and take their assets so they have no equity. At that point it will be too late for the church to save the lower and middle classes from violent repression and the upper class from their narcissistic detachment from the horror.


"Silence is Betrayal"

So is there a wing of the church that has not yet sold its soul? Is there a remaining Christian voice against usury, or are Muslims the only people in the world who stand against it? The church must wake up to the truth of our system and become relevant again. This is the civil rights issue of the 21st century, only this time it is not black vs. white but a few money pushers vs. the great mass of users. The power of the bond market is getting ready to wreak havoc. We're all in it together this time. As Martin Luther King said, "There comes a time when silence is betrayal.... That time has come for us today." Will the real church please speak up?

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Posted by caimbhriain myrddin at [12:17 PM](#) [0 comments](#) 

Labels: [Apocalypse](#), [Imprint](#)

Friday, May 14, 2010


[Let Us Finally Gift The Life That Was Gifted To Us !!](#)

The occupation of America (the public-Nation) by the United States (the private-State) MUST END - this applies to Canada as well, essentially the 51st State (has been for decades), and Britain; ALL ARE SIMILARLY OCCUPIED AND OWNED, the Anglo-American Brotherhood goes back millennia. **WE MUST RESIST: ** OUR ONLY WEAPON IS OUR REFUSAL !!** ** Violence must be avoided at all cost, the Corporate behave as beasts, we must not. Partisanship is used by those wholly corporate as it is an instrumentality of it. **A blend of Rwandan-Serbian "Tea" steeped in hate and violence will only serve corporate interests and increase our suppression and enslavement. Those who incite violence must be indicted; if death results they must be charged with inciting Genocide. An invective firestorm can only result in harm and they know it - DO NOT BE USED BY THEM !!**

We are the VALUE of the currency. The CORPORATE hold the threat of physical force over us, but we hold the the ultimate power over them, the VALUE of their riches, without us they are less than paupers. **We must take back our value and employ it for ourselves, together !! Disinvest from the Corporate, repudiate their debt and Government and invest in community. Withdraw all support and use of Federal Reserve Notes (FRN's) and associate currencies (CDN Dollar / Pound / EURO), demand employment of public monies !! Protect your neighbors from predatory banks: surround their homes and resist repossession (without violence) !! Withdraw all monies from any bank who will repossess any home !! POLICE AND MILITARY, WE ARE YOUR BROTHERS, SISTERS, SONS, DAUGHTERS, AUNTS, UNCLES, MOTHERS AND FATHERS: YOU ARE US, WE ARE YOU - STAND WITH US NOT THE CORPORATE: YOU ARE FAMILY, THEY ARE NOT (all of us are considered chattel by them - they "disowned" us as family a long time ago in order to "own" us as slaves) !! WHEN OUR RIGHTS ARE SUPPRESSED AND TRAMPLED ON SO ARE YOURS - PLEASE DO NOT PUT YOUR SOLES ON OUR SOULS !!**

Our Nations are about to collapse, their artificial supports have rotted away, have crumbled, have been hammered by willful intent, neglect and greed !! If we do not step in and assume responsibility for our safety and security we will surely perish. WE HAVE A RESPONSIBILITY TO OUR FAMILIES AND TO OURSELVES: OUR FUTURE IS OURS OR THERE WILL BE NO FUTURE !! "DO NO HARM, CAUSE NO LOSS" MUST BE REMADE AS THE COMMON LAW OF THE LAND !! The Spiritual Illness that possesses us, that occupies every facet of our lives must be cured. It is Mammon, the false-god of the Corporate. It is cured by out-going concern, forgiveness and unselfish love - well-being and salvation is the result - a gift from God (no matter your definition): if the "result" is unselfish love (giving not taking) then it is the truth - all else is error. A society of the "gift" gives life, a society of the "take" takes life. LET US FINALLY GIFT THE LIFE THAT WAS GIFTED TO US, IT IS OURS TO GIVE !!

Note: Cross-Post from Mammon or Messiah research. Previously posted on MMr April 03, 2010

Posted by caimbhriain myrddin at [12:36 PM](#) [0 comments](#) 

Labels: [Apocalypse](#), [Imprint](#)

Wednesday, May 12, 2010

The Uncompromised Spirit: Fires Of Persecution

"I John, who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ." Rev. 1:9. John was banished because he was a witness for Christ in the preaching of the gospel. At that time Christianity was outlawed as a form of *treason* against the Roman gods. ** Paul declared that "all that will live godly in Christ Jesus shall suffer persecution **." It has always been the fate of Christians, and especially of the prophets of God, to suffer persecution and sometimes martyrdom. Satan never persecutes his own citizens, nor does he afflict cold or lukewarm church members. It was the *godliness* of the early Christians that brought on them the wrath of the great adversary. This explains why *persecution is largely unknown to the modern church*. This fact is set forth by a well-known Christian writer: "Why is it, then, that persecution seems in a great degree to slumber? The only reason is, that the church has ** conformed to the world's standard ** [Woe to them that are at ease in Zion], and therefore awakens no opposition. The religion which is current in our day is not of the pure and holy character that marked the Christian faith in the days of Christ and His apostles. It is only because of the spirit of compromise with sin, because the great truths of the word of God are so indifferently regarded, because there is so little vital godliness in the church, that Christianity is apparently so popular with the world. Let there be a revival of the faith and power of the early church, and the spirit of persecution will be revived, and the fires of persecution will be rekindled." [Ellen G. White (SDA), The Great Controversy, p. 48]

Christ prophesied that persecution would be the fate of His followers, including His immediate disciples. (Matt. 23:34-36.) This prediction was literally fulfilled. His forerunner, John the Baptist, was beheaded by order of King Herod; Christ Himself was scourged and crucified; Stephen was stoned to death; James was beheaded by Herod Agrippa; Philip was scourged, imprisoned, and crucified; Matthew was killed with a halberd; James the Less was stoned, and his brains were dashed out with a fuller's club; Matthias was stoned at Jerusalem and then beheaded; Andrew was crucified at Edessa; Mark was dragged to pieces by an infuriated mob on the streets of Alexandria; Peter was crucified, head downward at his own request; Paul was beheaded at Rome by order of Nero; Jude, the brother of James, and who was also called Thaddeus, was crucified at Edessa; Bartholomew was beaten and crucified; Thomas was thrust through with a spear; Luke was hanged on an olive tree in Greece; Simon Zelotes was crucified in Britain; and John was persecuted and banished to Patmos, and was the only one of the early disciples who died a natural death. [See Fox's Book of Martyrs]

Persecution for Christ's sake has always been a blessing in disguise. Of the Israelites in Egypt we read that the more they were persecuted "the more they multiplied and grew." Thus it has ever been. The ten pagan Roman persecutions of the early church were terrible beyond description, but during that period Christianity made its greatest progress. By the end of the first century it is estimated that there were more than six millions of Christians in the Roman Empire, and by the end of the third century Christianity had supplanted paganism as the religion of the empire. The first Gospel seeds were watered by the blood of martyrs, and bountiful was the harvest.


Tertullian wrote to a persecuting Roman ruler: "Kill us, torture us, grind us to dust. ... The oftener we are mown down by you, the more in numbers we grow; the blood of Christians is seed." (Apology, chap. 50.) This experience was repeated during the persecutions of the Middle Ages, and will be repeated again just before Christ returns. (Matt. 24:21, 22; Rev. 7:13, 14.) [excerpted from The Seven Epistles of Christ, chapter 1, The Crown Jewel of Prophecy, by Taylor G. Bunch, 1947]

Out of a Roman penitentiary came the Apocalypse to bless Christendom. From the barren rocks of the volcanic hills of Patmos came the book that completes and crowns the canon of Scripture. Although his only earthly companions were criminals, John did not become discouraged and lose hope. He rose above his circumstances and environments. Although he had been compelled to sever his connections with home and loved ones, he maintained his union with God and held communion with heavenly beings. ** We should be thankful for the bleak and barren places of life that cut us off from all earthly help so that heaven can draw near **. Lonely Patmos became to the prophet "the house of God" and "the gate of

heaven." A monastery now crowns the summit of the most nearly central height, where tradition says John received his visions. It was built eight centuries ago and dedicated to "Saint John."

From the places of exile and affliction have come the characters and literature and music that have been the greatest blessing to mankind. While in exile, facing the wrath of his brother Esau, Jacob in his extremity found God, and his character was so transformed that he was given a new name to correspond to his new character. It was while Joseph was in exile in Egypt that he developed a character that gave him the blessings of heaven and the favor of Pharaoh. He became a savior of the nation and of his own people. Moses was a fugitive when he met and talked with God at the burning bush, where he received his commission to deliver Israel from affliction and bondage. While a fugitive from the wrath of Pharaoh he wrote the books of Genesis and Job.

The experience of David while fleeing from the wrath of Saul brought him the greatest blessings of his life. It was during this time that he produced the best and most spiritual of his psalms. Elijah was in exile fleeing from the wrath of the angry Jezebel when he heard the "still small voice" directing him to his last work, which culminated in his translation by means of the fiery chariot. Ezekiel and Daniel wrote their great prophecies during Babylonian captivity. Tyndale and Luther produced their Bible translations while fugitives from the wrath and power of papal Rome. Bunyan's Pilgrim's Progress came out of Bedford jail to bless the world. In the dark room of affliction and hardship the greatest characters have been developed and the greatest literature has been produced. Such also is the noble heritage of the Revelation. [quoted source unknown]

Posted by caimbhriain myrddin at [12:42 PM](#) [0 comments](#) 

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Mammon or Messiah meta

Metaphysics (Ontology, Society): Being and Knowing

Monday, May 10, 2010

Chris Hedges: After Religion Fizzles, We're Stuck with Nietzsche

After Religion Fizzles, We're Stuck with Nietzsche

by Chris Hedges [article link](#) [article link](#)

May 10, 2010 | TruthDig.com

It is hard to muster much sympathy over the implosion of the Catholic Church, traditional Protestant denominations or Jewish synagogues. These institutions were passive as the Christian right, which peddles magical thinking and a Jesus-as-warrior philosophy, hijacked the language and iconography of traditional Christianity. They have busied themselves with the boutique activism of the culture wars. They have failed to unequivocally denounce unfettered capitalism, globalization and pre-emptive war. The obsession with personal piety and "How-is-it-with-me?" spirituality that permeates most congregations is undiluted narcissism. And while the Protestant church and reformed Judaism have not replicated the perfidiousness of the Catholic bishops, who protect child-molesting priests, they have little to say in an age when we desperately need moral guidance.

I grew up in the church and graduated from a seminary. It is an institution whose cruelty, inflicted on my father, who was a Presbyterian minister, I know intimately. I do not attend church. The cloying, feel-your-pain language of the average clergy member makes me run for the door. The debates in most churches—whether revolving around homosexuality or biblical interpretation—are a waste of energy. I have no desire to belong to any organization, religious or otherwise, which discriminates, nor will I spend my time trying to convince someone that the raw anti-Semitism in the Gospel of John might not be the word of God. It makes no difference to me if Jesus existed or not. There is no historical evidence that he did. Fairy tales about heaven and hell, angels, miracles, saints, divine intervention and God's beneficent plan for us are repeatedly mocked in the brutality and indiscriminate killing in war zones, where I witnessed children murdered for sport and psychopathic gangsters elevated to demigods. The Bible works only as metaphor.

The institutional church, when it does speak, mutters pious non-statements that mean nothing. "Given the complexity of factors involved, many of which understandably remain confidential, it is altogether appropriate for members of our armed forces to presume the integrity of our leadership and its judgments, and therefore to carry out their military duties in good conscience," Archbishop Edwin F. O'Brien, head of the Archdiocese for the Military Services, wrote about the Iraq war. The U.S. Conference of Catholic Bishops, on the eve of the invasion, told believers that Iraqi President Saddam Hussein was a menace, and that reasonable people could disagree about the necessity of using force to overthrow him. It assured those who supported the war that God would not object.

B'nai B'rith supported a congressional resolution to authorize the 2003 attack on Iraq. The Union of American Hebrew Congregations, which represents Reform Judaism, agreed it would back unilateral action, as long as Congress approved and the president sought support from other nations. The National Council of Churches, which represents 36 different faith groups, in a typical bromide, urged President George W. Bush to "do all possible" to avoid war with Iraq and to stop "demonizing adversaries or enemies" with good-versus-evil rhetoric, but, like the other liberal religious institutions, did not condemn the war.

A Gallup poll in 2006 found that "the more frequently an American attends church, the less likely he or she is to say the war was a mistake." Given that Jesus was a pacifist, and given that all of us who graduated from seminary rigorously studied Just War doctrine, which was flagrantly violated by the invasion of Iraq, this is a rather startling statistic.

But I cannot rejoice in the collapse of these institutions. We are not going to be saved by faith in reason, science and technology, which the dead zone of oil forming in the Gulf of Mexico and our production of costly and redundant weapons systems illustrate. Frederick Nietzsche's Übermensch, or "Superman"—our secular religion—is as fantasy-driven as religious magical thinking.

There remain, in spite of the leaders of these institutions, religiously motivated people toiling in the inner city and the slums of the developing world. They remain true to the core religious and moral values ignored by these institutions. The essential teachings of the monotheistic traditions are now lost in the muck of church dogma, hollow creeds and the banal bureaucracy of institutional religion. These teachings helped create the concept of the individual. The belief that we can exist as distinct beings from the tribe, or the crowd, and that we are called on as individuals to make moral decisions that can defy the clamor of the nation is one of the gifts of religious thought. This call for individual responsibility is coupled with the constant injunctions in Islam, Judaism and Christianity for compassion, especially for the weak, the impoverished, the sick and the outcast.

We are rapidly losing the capacity for the moral life. We reject the anxiety of individual responsibility that laid the foundations for the open society. We are enjoined, after all, to love our neighbor, not our tribe. This empowerment of individual conscience was the starting point of the great ethical systems of all civilizations. Those who championed this radical individualism, from Confucius to Socrates to Jesus, fostered not obedience and conformity, but dissent and self-criticism. They initiated the separation of individual responsibility from the demands of the state. They taught that culture and society were not the sole prerogative of the powerful, that freedom and indeed the religious and moral life required us to often oppose and challenge those in authority, even at great personal cost. Immanuel Kant built his ethics upon this radical individualism. And Kant's injunction to "always recognize that human individuals are ends, and do not use them as mere means" runs in a direct line from the Socratic ideal and the Christian Gospels.

The great religions set free the critical powers of humankind. They broke with the older Greek and Roman traditions that gods and Destiny ruled human fate—a belief that, when challenged by Socrates, saw him condemned to death. They challenged the power of the tribe, the closed society. They offered up the possibility that human beings, although limited by circumstance and human weakness, could shape and give direction to society and their own lives. These religious thinkers were our first ethicists. And it is perhaps not accidental that the current pope, as well as the last one, drove out of the Catholic Church thousands of clergy and religious leaders who embodied these qualities, elevating the dregs to positions of leadership and leaving the pedophiles to run the Sunday schools.

These religious institutions are in irreversible decline. They are ruled by moral and intellectual trolls. They have become arrogant and self-absorbed. Their sins are many. They protected criminals. They pandered to the lowest common denominator and illusions of personal fulfillment and surrendered their moral authority. They did not fight the corporate tyrants who have impoverished us. They refused to denounce a caste of Christian heretics embodied by the Christian right and have, for their cowardice, been usurped by bizarre proto-fascists clutching the Christian cross. They have nothing left to say. And their aging congregants, who are fleeing the church in droves, know it. But don't think the world will be a better place for their demise.

As we devolve into a commodity culture, in which celebrity, power and money reign, the older, dimming values of another era are being replaced. We are becoming objects, consumer products and marketable commodities. We have no intrinsic value. We are obsessed with self-presentation. We must remain youthful. We must achieve notoriety and money or the illusion of it. And it does not matter what we do to get there. Success, as Goldman Sachs illustrates, is its own morality. Other people's humiliation, pain and weakness become the fodder for popular entertainment. Education, building community, honesty, transparency and sharing see contestants disappeared from any reality television show or laughed out of any Wall Street firm.

We live in the age of the "Übermensch" who rejects the sentimental tenets of traditional religion. The Übermensch creates his own morality based on human instincts, drive and will. We worship the "will to power" and think we have gone "beyond good and evil." We spurn virtue. We think we have the moral fortitude and wisdom to create our own moral code. The high priests of our new religion run Wall Street, the Pentagon and the corporate state. They flood our airwaves with the tawdry and the salacious. They, too, promise a utopia. They redefine truth, beauty, morality, desire and goodness. And we imbibe their poison as blind followers once imbibed the poison of the medieval church.

Nietzsche had his doubts. He suspected that this new secular faith might prefigure an endless middle-class charade. Nietzsche feared the deadening effects of the constant search for material possessions and personal hedonism. Science and technology might rather bring about a new, distorted character Nietzsche called "[the Last Man](#)." The Last Man, Nietzsche feared, would engage in the worst kinds of provincialism, believing he had nothing to learn from history. The Last Man would wallow and revel in his ignorance and quest for personal fulfillment. He would be satisfied with everything that he had done and become, and would seek to become nothing more. He would be intellectually and morally stagnant, incapable of growth, and become part of an easily manipulated herd. The Last Man would mistake cynicism for knowledge.

"The time is coming when man will give birth to no more stars," Nietzsche wrote about the Last Man in the prologue of "Thus Spoke Zarathustra." "Alas! The time of the most contemptible man is coming, the man who can no longer despise himself."

"They are clever and know everything that has ever happened: so there is no end to their mockery." The Last Men indulge in "their little pleasure for the day, and their little pleasure for the night."

The consumer culture, as Nietzsche feared, has turned us into what Chalmers Johnson calls a "consumerist Sparta." The immigrants and the poor, all but invisible to us, work as serfs in this new temple of greed and imperialism. Curtis White in "The Middle Mind" argues that most Americans are aware of the brutality and injustice used to maintain the excesses of their consumer society and empire. He suspects they do not care. They don't want to see what is done in their name. They do not want to look at the rows of flag-draped coffins or the horribly maimed bodies and faces of veterans or the human suffering in the blighted and deserted former manufacturing centers. It is too upsetting. Government and corporate censorship is welcomed and appreciated. It ensures that we remain Last Men. And the death of religious institutions will

only cement into place the new secular religion of the Last Man, the one that worships military power, personal advancement, hedonism and greed, the one that justifies our ruthless callousness toward the weak and the poor.

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Pedophiles and Popes: Doing the Vatican Shuffle

by Michael Parenti [article link](#)

May 10, 2010 by CommonDreams.org

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Sunday, May 9, 2010

Ed Kinane: All Earth is Alive and Akin

All Earth is Alive and Akin

by Ed Kinane [article link](#)

May 9, 2010 CommonDreams.org

"We have been socialized to treat [animals] as objects for our use rather than beings with intrinsic value and rights. It is easier to exploit when we depersonalize. Objectification and exploitation of animals parallels the objectification of women and cultural minorities...." --Linda Destefano

To "objectify" is to turn creatures into things... objects without thought, without right, without need, without feeling. Objectification is a major obstacle to peace and justice on this bleeding planet.

Turning the living into things is precisely what the U.S. war machine did to the people and land of Southeast Asia. It is what that machine is doing to the people and land of Iraq and Afghanistan.

Such lethal objectifying can only occur insofar as military personnel are themselves objectified, i.e. desensitized and robotized. How and why does our culture foster such barbarity?

We need to resist objectification wherever and whenever we can. There are several fronts where the struggle must be waged. They connect and overlap. Struggle on one fortifies each of the others. When any one front is neglected, justice for all suffers.

Take sexism. Sexism entails objectifying women, often as sex objects, usually as work objects. To objectify half of the human species -- especially that half doing the least to destroy and the most to nourish -- is to deny and degrade all life. As long as there is sexism, violence will thrive. Eliminating sexism is crucial to eliminating war.

Take racism. Racism entails objectifying people of color. When people are reduced to things they can be exploited and war can be made on them. A "nigger" is a thing. So are "gooks" and "hajis."

Because, over the centuries, the people of pallor had a knack for weaponry we became world-striding conquerors. Since we conquer people of color, extract their resources and live off their labor, we have to depersonalize them. To live with our righteous selves we can't value those we exploit. Or those exploited on our behalf. Hence racism.

Workers are likewise objectified. Under industrialism and corporate capitalism jobs are structured so workers are depersonalized and function as mindless machines, as drones. Their stupor is then used to justify their further exploitation.

The training and enculturation of higher functionaries (officers, engineers, executives, professionals, etc.) tends to compartmentalize their minds. Oblivious to their own co-optation, for them the consequences of their actions often remain opaque.

Industrialism and corporate capitalism - think oil spill -- see not only people, but the whole of nature as dead matter. Air, earth, water, forests and rivers are treated as inert and not as the vital elements of the biosphere that they are.

The ecology movement, in exorcising our centuries-long amnesia, teaches us the intrinsic value of all nature. The recovery of this knowledge by the industrial world is essential to the struggle against violence on all fronts.

All oppressed and their struggles are one. Worldwide, most workers are women, most women are persons of color, most persons of color are workers. Even if they aren't thus doubly or triply victimized, they share the same fate: they are dehumanized, brutalized -- treated as animals.

As long as vast categories of humans are treated as non-human animals and as long as non-human animals are denied care and respect, workers, women and people of color will likewise be denied care and respect. Everyone loses.

This isn't platitude, it's common sense. It's the pragmatism behind, for example, organized labor demanding a living wage for non-unionized workers. The higher the wage floor, the higher the wage scale for all.

The more respect for the least empowered, the more respect for all. Long ago a Palestinian sage put it this way: "What you do to my least brethren...you do to me."

Insofar as the objectification of any kind of creature is routinized, the barbarism of a culture grows. Our layers on layers of callousness, like proliferating systems of military 'defense,' threaten us all. By objectifying anyone -- human or non-human -- we risk sharing her fate. The hardening of our hearts hardens our entirety.


What we do to animals in laboratories and on factory farms, the Nazis did in prison camps to defenseless minorities. Their medical experiments, presided over by doctors and scientists, grew out of standard laboratory procedure.

Whether it be in some research labs or in Nazi death camps - or in occupied Palestine or among the tortured of Abu Ghraeb, Bagram and Guantanamo -- the cold-bloodedness is similar. In each, caged, silenced, disenfranchised victims are met by clinical detachment and totalitarian power. By playing god the perpetrators deny their own humanity.

In all of these cages the victims and their tormentors are not so different from each other or from ourselves. How can we not consider them our kin? As ecologists and feminists keep reminding us: we are all connected. There is no heartbeat that is not somehow our own.

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Saturday, May 8, 2010

God's Goodwill In Civil Disobedience

Whom Should We Obey?

"And when they had brought them, they set them before the council: and the high priest asked them, Saying, Did we not strictly command you not to teach in this name? And look, you have filled Jerusalem with your doctrine, and intend to bring this Man's blood on us! Then Peter and the other apostles answered and said, ** We ought to obey God rather than men **, " Acts 5:27-29. There has always been a controversy within today's church concerning Bible smuggling and other activities which are considered "illegal" by today's law. Those in disagreement with "illegal" practices commonly quote Paul's epistle to the Romans, "Let every soul be subject to the governing authorities. For there is no authority except from God, and the authorities that exist are appointed by God. Therefore whoever resists the authority resists the ordinance of God, and those who resist will bring judgment on themselves," Romans 13:1,2. In context there is a clear commandment to obey civil authority for the punishment of evil, and the good of mankind. Verse three clearly defines this context, "For rulers are not a terror to good works, but to the evil. ..." Yet those who do good in sharing the saving message of Jesus Christ in a Muslim nation have reason to fear. The rules established by Sharia law (Islamic rule) clearly are a terror to good.

We must not confuse civil authority with God's will. We have a right, and duty [FOR MY NAME'S SAKE], to exercise that which God instructs, *even if it violates man's law*. The apostle Paul was clearly instructing the early Church to *submit to man's rule in doing good*, that we may not be found as evildoers. If you walk by a pond where a child is drowning, you would ignore the "No Trespassing" sign and save the child. Godless nations and their token "official" churches who oppose Bible smuggling want their children to drown. In the book of Acts, Peter was clearly commanded by the local "rulers" not to teach in the name of Jesus. However, in verse 20 of chapter 5, the angel of the Lord instructs Peter to "Go, stand in the temple and speak to the people all the words of this life." Was the angel of the Lord disobeying God? When Joshua sent two spies to view the land of Jericho, they were hidden in the house of Rahab the harlot. Rahab's house was built along the wall of Jericho, a wall built to prevent "illegal" passage of unwelcome visitors. When the king heard of the arrival of the Israeli spies, he immediately sent word to Rahab and instructed her to bring forth the spies, which had entered her home. Rahab disobeyed the command of her king and hid the spies, even lying to protect their whereabouts. Later that evening, she secretly "smuggled" the spies out of the city by lowering them through her window and down the wall with a long cord.

This act clearly suggests God's goodwill in ** civil disobedience **. Rahab, a harlot, who knew little of the God of Israel, was prepared to do good unto God, disobeying authority, and even placing herself in grave danger. For this act, her life was spared. A similar act of smuggling is found in Acts 9:25 when the disciples lowered Saul down a wall to spare his life from the Jews who were conspiring to kill him. Acts of civil disobedience and secrecy are not uncommon in the Scripture. We find Mary and Joseph quietly fleeing to Egypt in the evening. The mother of Moses hides him in a basket and places him in a river to escape a decree that would kill her baby. Daniel is ordered to discontinue his daily prayers. Shadrach, Meshach and Abednego are ordered to worship Nebuchadnezzar's golden image. Some Christian leaders have stated that if we disobey the governing authorities then we are deserving of the persecutions, which come upon us. Are Christians in China who refuse to register with the official church deserving of the beatings they endure? Are Muslims in Islamic nations who convert to Christianity deserving of death by stoning?

A teenage girl in Pakistan is charged with murder and awaits execution if she is found guilty. Her "crime" was committed when she gave a Bible to her Muslim friend. Her friend, after reading the Scripture, was converted and subsequently executed by her own family for refusing to recant her new faith. Because this Christian girl gave the Bible which led to the conversion, she is being charged with the death of the Muslim girl. How would our *theology of absolute obedience to civil authority* deal with cases such as these in Islamic nations? Are we willing to risk our lives and the lives of North Koreans to distribute God's Word? These are sobering questions and must be asked before contributing to ministries like The Voice of the Martyrs [typifying the questions the COG must ask in withdrawing from the SAGE systemic -MM]. As you support such a ministry, you are also partnering in "illegal" acts, which sometimes carry a penalty of death. However, you are in good company with those who have not only asked the question, "Am I willing to lay down my life for the sake of the gospel?" but have also demonstrated their willingness to do so. ** Your English Bible was paid for with the lives of such martyrs **. We realize that the type of ministry undertaken by VOM is not popular. It challenges our comfortable lifestyles.

It violates our "rights." It also points us toward a higher call and strengthens our faith. EXPATRIATION WILL BE CONSIDERED *TREASON* (we will be brought before the courts of men, for God's sake, to bear witness before kings, rulers, nations); GOD'S COMMUNITY IS NOT LUKEWARM !! - OUR CHOICE IS MAMMON OR MESSIAH !!

Matthew 10:16. Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves. 17 But beware of men: for they will deliver you up to the councils, and they will scourge you in their synagogues; 18 And ye shall be brought before governors and kings ** for my sake, for a testimony against them and the Gentiles **. 19 But when they deliver you up, take no thought how or what ye shall speak: for it shall be given you in that same hour what ye shall speak. 20 For it is not ye that speak, but the Spirit of your Father which speaketh in you. Luke 21:12 But before all these, they shall lay their hands on you, and persecute [you], delivering [you] up to the synagogues, and into prisons, being brought before kings and rulers ** for my name's sake ** [GOD'S GIFTS; RESPONSIBILITIES OF OUR FAMILY NAME]. 13 And *it shall turn to you for a testimony*. 14 Settle [it] therefore in your hearts, not to meditate before what ye shall answer: 15 For *I will give you a mouth and wisdom*, which all your adversaries shall not be able to gainsay nor resist. 16 And *ye shall be betrayed* both by parents, and brethren, and kinsfolks, and friends; and [some] of you shall they cause to be put to death. 17 And ye shall be hated of all [men] ** for my name's sake **. 18 But there shall not an hair of your head perish [GOD IS WATCHING, HE KNOWS]. 19 In your patience possess ye your souls.

Acts 19:21. After these things were ended, Paul purposed in the spirit, when he had passed through Macedonia and Achaia, to go to Jerusalem, saying, After I have been there, I must also see Rome. 22 So he sent into Macedonia two of them that ministered unto him, Timotheus and Erastus; but he himself stayed in Asia for a season. 23 And the same time ** there arose no small stir about that way **. 24 For a certain [man] named Demetrius, a silversmith, which made silver shrines for Diana, brought no small gain unto the craftsmen; 25 Whom he called together with the workmen of like occupation, and said, Sirs, ye know that ** by this craft we have our wealth ** [BUSINESS; WEALTH]. 26 Moreover ye see and hear, that not alone at Ephesus, but almost throughout all Asia, this Paul hath persuaded and turned away much people, saying that they be no gods, which are made with hands:

27 So that not only this our craft is in danger to be set at nought; ** but also that the temple of the great goddess Diana should be despised, and her magnificence should be destroyed, whom all Asia and the world worshippeth ** [A GREAT FALSE SYSTEMIC THREATENED]. 28 And when they heard [these sayings], they were full of wrath, and cried out, saying, Great [is] Diana of the Ephesians. 29 And *the whole city was filled with confusion*: and having caught Gaius and Aristarchus, men of Macedonia, Paul's companions in travel, they rushed with one accord into the theatre. [BUSINESS MEN ANGRY; MOB RULE] 30 And when Paul would have entered in unto the people, the disciples suffered him not. 31 And certain of the chief of Asia, which were his friends, sent unto him, desiring [him] that he would not adventure himself into the theatre.


32 Some therefore cried one thing, and some another: for the assembly was confused; and the more part knew not wherefore they were come together. 33 And they drew Alexander out of the multitude, the Jews putting him forward. And Alexander beckoned with the hand, and would have made his defence unto the people. 34 But when they knew that he was a Jew, all with one voice about the space of two hours cried out, Great [is] Diana of the Ephesians. 35 And when the townclerk had appeased the people, he said, [Ye] men of Ephesus, what man is there that knoweth not how that the city of the Ephesians is a worshipper of the great goddess Diana, and of the [image] which fell down from Jupiter? 36 Seeing then that these things cannot be spoken against, ye ought to be quiet, and to do nothing rashly.

37 For ye have brought hither these men, which are *neither robbers of churches, nor yet blasphemers of your goddess*. 38 Wherefore if Demetrius, and the craftsmen which are with him, have a matter against any man, the law is open, and there are deputies: let them implead one another. 39 But if ye enquire any thing concerning other matters, it shall be determined in a lawful assembly [CALL FOR USE OF THE LAW COURTS AND GOVERNMENT]. 40 For we are in danger to be called in question for this day's uproar, there being no cause whereby we may give an account of this concourse. 41 And when he had thus spoken, he dismissed the assembly.

Those who believe that we should respect governing authorities and submit to their laws even when it hinders evangelical activities [OR STANDS IN THE WAY OF GOD'S RIGHTEOUS COMMUNITY], also believe that in so doing we will avoid persecution. They are right. If the Christians in China stop meeting illegally, the Public Security Bureau will stop

beating them. If Christian women in Sudan submit to Islamic law, their children will not be sold as slaves, their husbands will not be crucified or drowned. If William Tyndale had not "illegally" translated the English Bible, he would not have been burned at the stake [IF WE DON'T TURN THE HEART OF THE COG AND ESTABLISH GOD'S COMMUNITY, IT IS THE CURSE WE WILL HAVE TO FEAR; DOING NOTHING RESULTS IN MAN'S EVIL MAGNIFIED UNTO HOLOCAUST !!]. As someone said, "suffering may prevent sin, but sin will never prevent suffering." As we continue our work in serving the persecuted Church, we continually receive requests for more Bibles (and so do we in the work of Giving & Sharing). Are you willing to help us help the persecuted? -- [written by Tom White and Steve Cleary (WITH COMMENTS ADDED), from The Voice of the Martyrs, October, 1998 (source here: Giving & Sharing).

The Voice of the Martyrs [home page](#)

Posted by caimbhriain myrddin at [12:22 PM](#) [0 comments](#) 

Labels: [Apocalypse](#), [Imprint](#)

Tuesday, May 4, 2010

[The Systemic is SELF-DEFINING](#)

The Systemic is SELF-DEFINING

MM Book 2 Chapter 10-20

Psalm 23:5 "Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over" = God will fill you with love if you let him, to overflowing !! – drink the cup of water given in Christ's name, because we are the *anointed* who *belong* to Christ [Matt 9:41] — he who worships the Beast and his Image, and receives his mark in his forehead [BEING], or in his hand [DOING; the COG Inc., who ** BELONG NOT ** to Christ], the same shall drink of the wine of the wrath of God, which is poured out WITHOUT MIXTURE [Babylon = confusion by mixing] into the cup of His indignation; and he shall be tormented with fire and brimstone in the presence of the Holy Angels, and in the presence of the Lamb: [Rev 14:8-9] – God will NOT contribute to the misery in the world; this cup is against COG error/iniquity and is MERCY and TRUTH, the pure [fire] and purifying [brimstone] Word of God !! – GOD DOES NOT BEAT HIS CHILDREN INTO SUBMISSION, HE LOVES THEM TO LIFE; GOD'S WAYS ARE *NOT* MAN'S WAYS !! – this is the REVELATION, the APOCALYPSE, when the COG's error is "revealed" and corrected; their torment is the SHAME felt as they are purified to become God Family !! – Christ and the Holy Angels are there for teaching and support NOT to witness pain, anguish, torture [the everyday witness soon to be changed, beginning with the COG]: KNOW CHRIST, HIS *LOVE* [His nature of interaction; God's character] !!

MM Book 2 Chapter 10-21

The Systemic is SELF-DEFINING, ie., the S&L debacle, the Dot.Com's, Enron and Worldcom-MCI [criminal fraud], and the present "world financial crisis" [Sep.2008-present; the theft of the past, present and future]; "generally accepted accounting practises" = the *lack* of accountability, responsibility, trust — corporate politico-business, and self-defined Christian-ity [most professing Christ-ians, including the COG Inc.], DO *NOT* FIT INTO GOD'S DEFINITION(S) !! – individually our "being and doing" define us; WE MUST PUT ON ** THE CHRIST DEFINITION **, THE AGAPE RELATIONSHIP WITH ALL THINGS, this is what must be RESTORED !! – WORK [G2716 perform, accomplish, achieve; root G2041 ergon, instrumentality] OUT ** YOUR OWN SALVATION ** IN RESPECT AND AWE [Phil 2:12], IN FELLOWSHIP, IN CONCERT WITH OTHERS, YOUR CITIZENSHIP [G4176 politeuomai - live - let (one's) conversation be 1) to be a citizen 2) to administer civil affairs, manage the state 3) to make or create a citizen 3a) to be a citizen 3b) to behave as a citizen; to avail one's self of or recognise the laws; to conduct one's self as pledged to some law of life] WORTHY OF THE GOSPEL OF CHRIST [Phil 1:27] – people seek comfort [self-worth; assurance; validation]; WE MUST PROVIDE THE COMFORT, THE AGAPE RELATIONSHIP, GOD WILL PROVIDE THE COMFORTER TO MAKE IT ALL POSSIBLE: THE COMFORTER PROVIDES THE COMFORT, WE HAVE THE RESPONSE-ABILITY, the MINISTRATION of "God's" spiritual gifts !! vs. the ** lack of comfort ** that drives the self-medication [sex, food, drugs, media, appearance, status, etc.] within the comfortless systemic, and this includes tribalization: selfish family, selfish

Christ-ian-ity, politics, etc. – WE HAVE BEEN FITTED FOR ROBES OF RIGHTEOUSNESS, MEASURED *BY* CHRIST [upon repentance and Baptism], THEY MUST *REMAIN* WHITE, PURE, *NOT* FILTHY RAGS NEEDING TO BE WASHED IN THE BLOOD OF CHRIST, IN SHAME !!

MM Book 2 Chapter 10-22

Systemic failure [true face shown]/greed, dishonesty = T\$'s lost in share value, etc. [manipulated stock market profit = gain at another's loss] – “insider” trading [inside knowledge used prior to public release] vs. “disclosure rules/law” – auditors-regulators-brokers complicit [monetary mechanisms, use of trading indicator(s), fraudulent schemes] – government “politico-business” loath to risk offending the corporations [the SAGE] will result in cosmetic laws, selective prosecution(s) – public monies, pension funds, etc., at risk; “investor victimization” is the result of a “lack of knowledge”; INVESTORS MUST DEFEND THEMSELVES BY KNOWLEDGE AND APPLICATION OF THE SAME – use of “corporate monies”, investing in corporatism, maintaining MAMMON, will change nothing, it is the NATURE OF THE BEAST – WE MUST *CHOOSE* A NEW SYSTEMIC, THE ** CHRIST-SYSTEMIC **, A NEW NATURE OF INTER-ACTION !! — governmental “leaders” are complicit in the very same practises [public and private], as is “their” governments: THE PUBLIC MUST OVERCOME THE INSTILLED FEAR AND TAKE CONTROL OF THEIR LIVES [the "earning" of public confidence by those in power, as a controlling, regulating mechanism, is a myth; the violation of a manipulated and created "public trust", that is of itself a violation of the very same public] !! – THE SYSTEMIC OFFERS US NO CHOICE BUT ITSELF, UNDER THREAT, BUT GOD DOES, UNDER *PROMISE* !! – IT IS UP TO EACH AND EVERY ONE OF US, acting individually and then collectively *as* community !!

MM Book 2 Chapter 10-23

There is a “realization” growing, but will it take root in “good ground”, will it result in “conscientious objection”, THE CALL OF GOD, TO HIM, HIS SYSTEMIC ?? – will the symptoms disclose the disease, or will it go unrecognized, or worse, ignored, again ?? – society must choose a “new body”, the body of Christ, and the COG must pluck out, cut off, and cast away its infected parts, the “Inc.” [Matt 5:29-30, 18:7-9, Mark 9:43-47] !! – our “locked and gated” selfish-communities must be unlocked, opened, and shared freely, without claim [without money, without price (Isa 52:3, 55:1)], ** TO FREELY SHARE *ALL* THAT GOD HAS FREELY SHARED WITH US ** — we must be emancipated from the “master” of NEED, the systemic slavery [the commodification of life] and the hierarchical, authoritarian model engendered – the secular understanding of this is loosely termed libertarian-anarchism, or communitarianism, but when you add God’s consciousness as governing principle, it becomes the Christ-Systemic, not just another “-ism”, a form of business – Human self-realization is only possible through God, His freedom and liberty given as gift; the beginning of self-realization leads to conscientious objection which in turn leads either to the Call of God [seeing beyond self] or to the opposite, selfish individualism [just another form of authoritarianism, an imposed will of others, a rejection of the God relationship].

MM Book 2 Chapter 10-24

You cannot “vote out” those who you did not “vote in”, those behind the elected body(-ies), those who actually “govern” and “manage” society, those beneath the visible, moulded surface [the face behind the mask]: the SAGE, those whose interest(s) *are* the “national interest(s)”, those of concentrated global power and position, the oligarchy who socialize costs and risks onto the public-Nation, the corporate global elite, whose “might is right” – this corporate-consciousness [and its "high priests"] is NOT a “conspiracy theory”, it is an instilled and imposed way of “being and doing” [a variant, yet 6000 years old; the "US" of America was founded within it, and by it; "America" (its ideals) were placed upon it and it became the foundation, the inseparable mythic: God and Nation)] but it is diametrically opposed to God’s Way, and Christ called it “evil” in totality, as an instrumentality [means; instrument of mentality] – our educational institutions and media [especially advertising/pr] are its main proponents: the manufactured consent [Noam Chomsky], the selfish desires engendered, and the commodification of life itself [of Christ] plugs us in and holds us in servitude to it – CHRIST CALLS US *OUT* OF THIS “CREATED”, EVIL WORLD, ITS SYSTEMIC [the "UNEQUAL YOKE"], INTO HIS WORLD, HIS WAY [utilizing the CHRIST-SYSTEMIC] – WE MUST BE A NEW CREATION, WE MUST BE *AS* GOD IN THE WORLD [man's world; a wheel within a wheel (course; way of life)] !!

MM Book 2 Chapter 10-25

The tribunal, the court of public opinion must be enlightened [Christ is Light, Truth; JUDGEMENT = GOD, JUDGEMENT *IS* GOD (as touchstone)] – GOD’S “JUDGEMENT” IS FOR US TO BE HIS FAMILY: we are sentenced to Liberty and LIFE, to CHRIST; we are called to repentance and life !! – this world [its sin; the absence of God's character] sentences us to imprisonment [to its systemic], and death [as "penalty", as result of ourselves]: “evil shall slay the wicked” [Psm 34:21], “there shall be no reward to the evil man; the candle [H5216 lamp (means; the burner) and/or the light] of the wicked shall be put out [H1846 TO GO OUT, BE EXTINGUISHED, DRY UP, ** TO BE MADE EXTINGUISHED **, BE DRIED UP; TO BE EXTINGUISHED, BE QUENCHED”] [Pr 24:20]: ** MANKIND IS IN EXTINCTION MODE **, WE WILL BURN OUT, CONSUME OURSELVES UNLESS CHRIST QUENCHES [by Water of Life] THE EVIL: Christ paid the penalty for us, and He will intervene, BUT FIRST, WE MUST, AS THE BODY OF CHRIST, *PREPARE* THE GOSPEL, OUR RESPONSE-ABILITY vs. the growing and deepening darkness [faith (light kindled) must be found by Christ when He returns (Luke 18:8); WE WILL LIGHT THE WORLD, the HONOR is ours *with* Christ] !!

MM Book 2 Chapter 10-26

The COG must return to Christ [withdrawal; undefiled by the Inc.]; He will return, His “flesh” must be saved *ALIVE* – ARE WE ALIVE *IN* CHRIST, OR AGAIN CONSIDERED DEAD IN THE WORLD [the second death] ?? – to be *alive* with Christ means to be “*dead* with Christ from the rudiments [G4747 principles; material causes; G4748 the walk; to direct one's life] of the world [G2889 kosmos; instrumentality]” [Col 2:20] – WE MUST BE SEPARATE, NOT COMPLICIT IN THIS WORLD; ** WE ARE SEPARATED WITH CHRIST, WE ARE ALIVE ** – WE ARE RECONCILED TO GOD BY CHRIST’S DEATH AND SHALL BE SAVED BY HIS LIFE, we are no longer “enemies” of God [Rom 5:10]; WE WERE/ARE RECONCILED BY OUR REJECTION OF THIS WORLD’S SYSTEMIC [dead to Mammon] AND BY OUR CHOICE OF THE CHRIST-SYSTEMIC [alive to Messiah] !!

Mammon or Messiah Book 2 Chapter 10 [web page](#)

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Posted by caimbhriain myrddin at [1:58 PM](#) [0 comments](#) 

Labels: [Apocalypse](#), [Evil](#), [Imprint](#)

Monday, May 3, 2010

[Michael Sandel: Towards a Just Society](#)

Towards a Just Society

by Michael Sandel [article link](#) [article link](#)

20th February 2010 The Guardian

Today, most of our political arguments revolve around welfare and freedom – increasing economic output and respecting people's rights. But a [just society](#) requires something more: reasoning together about the meaning of the good life. Whether we're arguing about financial bailouts and bankers' bonuses, or the growing gap between rich and poor, or how to contend with the environmental costs of economic growth, questions of justice are bound up with competing notions of civic virtue and the common good.

In 2008, Barack Obama tapped Americans' hunger for a public life of larger purpose and articulated a politics of moral and spiritual aspiration. During the first year of his presidency, however, he has found it difficult to [translate this politics of aspiration into governance](#). So, as frustration with politics builds on both sides of the Atlantic, it is worth asking what a new politics of the common good might look like. Here are four possible themes:

Citizenship, sacrifice and service: If a just society requires a strong sense of community, it must find a way to cultivate in citizens a dedication to the common good. It can't be indifferent to the attitudes and dispositions that citizens bring to public life. It must find a way to challenge purely privatised notions of the good life, and cultivate civic virtue. Traditionally, schools have been sites of civic education. In some generations, the military has been another. I'm referring not to the explicit teaching of civic virtue, but to the practical, often inadvertent civic education that takes place when young people from different economic classes and ethnic communities come together. It is a serious question – how can a democratic society that is cosmopolitan and disparate hope to cultivate the solidarity and sense of mutual responsibility that a just society requires?

The moral limits of markets: One of the most striking tendencies of our time is the expansion of markets and market-orientated reasoning into spheres of life traditionally governed by non-market norms. Consider the outsourcing of war to private contractors; the rise of commercial surrogate pregnancy; the growing use of market incentives to motivate students and teachers; the advent of for-profit prisons. These questions are not only about utility and consent. They are also about the right ways of valuing key social practices – military service, child-bearing, teaching and learning, criminal punishment, and so on. As marketising social practices may corrupt or degrade the norms that define them, we need to ask what non-market norms we want to protect from market intrusion. We need public debate about the moral limits of markets.

Inequality, solidarity, civic virtue: In many countries, the gap between rich and poor is growing, reaching levels not seen for many decades. Too great a gap between rich and poor undermines the solidarity that democratic citizenship requires. As inequality deepens, rich and poor live increasingly separate lives. The affluent send their children to successful schools, leaving other schools to the children of families who have no alternative. Private health clubs replace municipal recreation centres and swimming pools. A second or third car removes the need to rely on public transport. And so on. The affluent secede from public places and services, leaving them to those who can't afford anything else.

This has two bad effects – one fiscal, the other civic. First, public services deteriorate, as those who no longer use those services become less willing to support them with taxes. Second, communal spaces cease to be places where citizens from different walks of life encounter one another. The hollowing out of the public realm makes it difficult to cultivate the solidarity and sense of community on which democratic citizenship depends. So, inequality can be corrosive to civic virtue. A politics of the common good would take as one of its primary goals the reconstruction of the infrastructure of civic life.

A politics of moral engagement: Some argue that politics and law should not become entangled in moral and religious disputes, for such entanglement opens the way to coercion and intolerance. This is a legitimate worry. Citizens of pluralist societies do disagree about morality and religion. Even if it's not possible for government to be neutral on these disagreements, is it nonetheless possible to conduct our politics on the basis of mutual respect?

The answer, I think, is yes. But we need a more robust and engaged civic life. In recent decades, we've come to assume that respecting our fellow citizens' moral convictions means ignoring them, or conducting our public life without reference to them. But this stance of avoidance can make for a spurious respect. Often, it means suppressing moral disagreement rather than actually avoiding it. This can provoke backlash and resentment.

Rather than avoid the various convictions that our fellow citizens bring to public life, we should attend to them more directly – sometimes by challenging and contesting them, sometimes by listening to and learning from them. There is no guarantee that public deliberation about hard moral questions will lead to agreement – or even to appreciation for the moral and religious views of others. It's always possible that learning more will lead us to like them less. But we cannot know until we try.

* This essay is adapted from Michael Sandel's Justice: What's the Right Thing to Do?

- Read the **Citizen Ethics** pamphlet in full [here](#).

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Saturday, May 1, 2010

Unoriginal Sin: The Judeo-Christian Roots of Ecotheology

Unoriginal Sin: The Judeo-Christian Roots of Ecotheology

The Heritage Foundation; Policy Review

1990 Summer; SECTION: No. 53; Pg. 52

BYLINE: Robert H. Nelson; the author of Modern Economic Theology [Rowman and Littlefield]

Many participants in environmental decision making have assumed that the goal of environmental policy is to reduce pollution, improve air and water quality, and achieve other environmental objectives in an efficient way. Yet, experience has shown that magnitudes of benefits, levels of costs, and other factors affecting efficiency often play little part in environmental policy-making. Decisions are instead frequently made as an act of symbolic affirmation, to make a statement for or against a particular set of values. Indeed, on close inspection, environmental policy-making often turns out to be a battlefield for religious conflict. Rather than rational policy analysis, the making of natural resource and environmental policy in the United States has become an exercise in theological controversy.

Many environmentalists today have no objection to the characterization of their outlook as a religion. They readily acknowledge a goal to change the values of society and that the values they seek to promote rest on what is fundamentally a religious underpinning. The leading historian, an energetic advocate as well, of American environmentalism, Roderick Nash, recently described environmental views as deriving from a set of "ecotheologians" who propound a new "gospel of ecology." There is in the "recent concern for nature" what Nash describes as a "quasi-religious fervor." Joseph Sax, in making the case for reducing the human presence in the national parks, states candidly that he and other preservationists are in truth "secular prophets, preaching a message of secular salvation."

Environmentalism is, to be sure, a diverse movement. Many people support environmental improvements for practical reasons that have nothing to do with environmental theology. They simply want clean air and water, parks for recreation, and protection of wildlife. Nor are all environmentalists skeptical of science or opposed to economic argument. For many environmentalists, taking care of the environment is simply a matter of doing economics better. Factoring in all the benefits (including nonmarket benefits) and taking proper account of private actions that have impacts not accurately reflected in market profits and losses.

Yet, the growing importance of the theological element means that those who would engage environmentalists in constructive dialogue may find that they have no choice but to enter the realm of theological discussion. Increasingly, the environmental policy analyst must address matters not only of physical science, economics, and other conventional policy subjects, but of theology as well.

Greener Pastors

Modern discussions of environmental theology have been strongly influenced by a 1967 article in Science in which the historian Lynn White Jr. asserted that contemporary environmentalism required a sharp break from the Judeo-Christian heritage. Because the Bible teaches that the earth and its creatures are created to serve the purposes of mankind, according to White, "Christianity made it possible to exploit nature in a mood of indifference to the feelings of natural objects" [God ordained dominion not domination -MMr]. White believed the environmental crisis of the current age required "a new religion," perhaps inspired by the faiths of "ancient paganism and Asia's religions," in which humanity must be understood as part of and not distinct from nature. White also drew inspiration from some Christian teachers, particularly St. Francis of Assisi.

The messages of contemporary environmentalism are widely seen, by environmentalist supporters and critics alike, as a major step toward the fulfillment of White's prescription of the pantheistic veneration of nature. Yet, despite its wide influence, White's argument has served more to confuse than to illuminate the actual tenets of environmental theology. The laws of nature frequently are not the laws of an idyllic or pastoral world; they are the Darwinian laws of the jungle - "nature, red in tooth and claw," as Tennyson put it. Indeed, rather than becoming a part of nature as White asserted, the actual goal of environmentalism is the opposite: to inculcate a new morality with respect to the natural world that is found nowhere else in nature. No other creature is obligated to protect other species - as the Bible says that Noah was once commanded to do, and as the Endangered Species Act of 1973 again seeks to accomplish.

Environmental theology typically says little or nothing about God. It offers no answers concerning the hereafter; it is vague about the route of personal salvation; and in other respects it departs from basic tenets of the Judeo-Christian heritage. Yet, perhaps more remarkable is the extent to which environmentalism actually incorporates elements from the western religious heritage, indeed, the real source of the appeal of environmentalism may be that it offers traditional religious messages of the West in a new secular form - a form that, in an age of rampant secularism, lends these traditional messages great authority for large numbers of people.

Devil's Design

One source of modern environmental theology is the long, powerful tradition within Christianity that regards wealth and riches, sophisticated reasoning, the structures of the law - all the formal institutions of society and of the good life - as dangerous and corrupting influences. These instruments all too often serve, not the will of God, but the devious designs of the devil. Since the fall of man from the Garden of Eden, human weakness has rendered the products of human reason unreliable, often deluding man to false optimism and excessive confidence in his powers. The leading American Catholic theologian of the 20th century, John Courtney Murray, once labeled this tradition within Christianity as one of "contempt of the world" and found that it has seen "sin as a permanent human fact that casts a shadow over all human achievements." This tradition encourages asceticism (and had an important influence on a number of monastic orders), spurns the attempt to perfect an earthly existence, and suggests that man "should by right neglect what is called the cultural enterprise - the cultivation of science and the arts, the pursuit of human values by human energies, the work of civilization." This outlook often asserts that the world is about to be overcome by the forces of evil. But there can still be hope that "in that moment [of collapse] the light disperses the darkness."

Contemporary environmentalism shares a closely related outlook: a sense that modern civilization tempts man to evil and represents retrogression rather than progress; an apocalyptic foreboding concerning ecological catastrophe and the near-term future of the earth; an attitude that human reason, as today embodied in science, offers false promises and alienates man from his true self; a view that a widespread sinfulness has infected the world (now seen in the "assaults" on and the "raping" of nature that meet popular indifference); a condemnation of the pervasive greed that motivates current evils (found especially in corporate "profiteers" who abuse nature); a view that urban and industrial civilization cuts men off from deeper and truer natural instincts; and a desire for a return to an earlier and more natural existence - the existence of the earth long ago - in which the products of modern science and economics would be banished. The deliverers of such environmental messages today issue a new call for men to renounce their evil ways and to live in simple harmony with their true natures and with the divine order that governs the universe - much as Christianity has preached repentance and deliverance from sin, and obedience to God.

Unheavenly City

This belief in the alienation of man from his true nature existed in the western tradition even before the advent of Christianity. For Plato, the undermining and corrupting power of greed and other economic influences, destroying the virtues of the citizenry, explained the decline of man. In the latter part of the ancient Roman empire, Augustine brought together the Platonic tradition and Christian theology. For Augustine, life on earth offered an existence of sin and depravity, characterized by "the love of self" and the pursuit of self-interest, as exemplified by the corruption and debauchery of ancient Rome.

In the history of western religion, Martin Luther and the Protestant Reformation represent the next great statement of such a theology. Owing to the fall of man, reason is subverted; government, the law, and other institutional products of man's rational faculty will reflect the corrupted nature of man, exemplified for Luther by the Catholic Church. Reunion with man's true nature is not to be achieved in this world, but is possible only in a heavenly future. Luther also continued the Platonic and Augustinian tradition of seeing economic competition and the pursuit of self-interest as forces of darkness.

In some ways, Marxism is a secular variation of the tradition of Plato, Augustine, and Luther. Its fundamental thesis is the growing alienation through history of mankind from his true nature. In a new rendition of the fall of man, Marx argued that the forces of technological advance and economic growth created surplus production, causing the outbreak of class warfare to gain control over the resulting surpluses and thus yielding the alienation of man from himself. The Marxist concept of alienation was derived, as the political scientist Isaiah Berlin commented, from what "Rousseau and Luther and an earlier Christian tradition called the perpetual self-divorce of men from unity with nature, with each other, with God." Yet, Marx promised that there would soon be a day when the millennium arrives - the laws of economic history have predestined with ironclad certainty that the impending culmination of class struggle will open the way to a future in which earth becomes heaven.

Deep Ecology

The ideas of "deep ecology," which derive from this theological emphasis on the fall of man, are not widely known to the American public but are exercising a significant and growing (if often unacknowledged) influence even within the mainstream environmental movement. In their book "Deep Ecology", Bill Devall and George Sessions offer a familiar portrayal of the fall of man. The story of history as one of decline from an earlier existence in true harmony with nature. In their version of the story, "technological society not only alienates humans from the rest of nature but also alienates humans from themselves and from each other." Human pride and an excess of confidence in human reason, now exalted as scientific reason, have led to the fall of man. Devall and Sessions thus preach that deep ecology challenges "not only the growth addict and the chronic developer, but science itself."

As a secular faith, the tenets of deep ecology are closest to the Marxist analysis. Dave Foreman is the founder of Earth First, a self-described "radical environmental" organization that has received wide media attention in recent years for engaging in "monkey wrenching" (sabotaging heavy machinery and other acts of destroying instruments of development). If Marx once believed that the class struggle for surplus production had yielded the alienation of mankind from a truer nature, Foreman now contends that "human destruction of the wild" is the "keystone to understanding our alienation from nature, which is the central problem of Civilization." Foreman follows Marx in locating the fall of man in history; in this case, it is the arrival of agriculture and an organized society.

If advancing technological capacity for Marx first made surplus production possible, and thereby yielded the class struggle, Foreman now finds that it was the "nascency of agriculture" about 10,000 years ago that first left man "apart from the natural world" and yielded the evils of "city, bureaucracy, patriarchy, war, and empire." Where Marx saw history as revealing an ever deeper corruption and degradation, Foreman now finds history to be the story of "an ever widening rift" that opened "between the wilderness that created us and the civilization created by us." In the gospel of Foreman, if it was the wilderness that created man, man has now rebelled against his primitive naturalness and fallen into sin. One can hardly fail to note the environmental retelling in secular form of the Genesis story. The creation in the Garden of Eden and the original sin of Adam and Eve (the pursuit of knowledge) causing mankind to be cast out into sin and iniquity.

In his recent, much-noted book, "The End of Nature", William McKibben writes of a severe "crisis of belief" in the current era but asserts that "many people, including me, have overcome it to a greater or lesser degree by locating God in nature." When Europeans first arrived in North America, McKibben writes, they found a "wilderness" that was a "blooming, humming, fertile paradise," very much like the biblical version - but by destroying God are instead "making ourselves gods." If they succeed, if nature, or God, no longer exists, there would be no "hope for a living, eternal, meaningful world." In essence, "nature" becomes for McKibben a substitute for the Christian God. If Friedrich Nietzsche a century earlier warned of dire consequences of the death of God, the end of nature today for McKibben and for many others of environmental faith would have much the same meaning.

Because there is a long tradition in America of separating church and state, and for tactical and other reasons, spokesman for the contending theological viewpoints often leave the religious elements implicit. As a society, we often mask basic value disagreements by dressing them up in the formal rhetoric of rational discourse. Yet, theological terms and a recognition of an underlying religious content have been creeping into policy discussions with growing frequency. Although leaders of environmental groups are often guarded in their public statements, funding solicitations of these groups are often much more revealing of the fundamental values and convictions of their membership. A few selections from recent solicitation letters of leading environmental organizations are offered below to illustrate the prominent role that themes and images from our western religious heritage play in the appeals of these groups.

Natural Resources Defense Council: Imagine a spectacular bay [in Alaska] that is home to the greatest concentration of marine life in North America - with more fish, birds, whales, seals, and otters than inhabit any other single place - more wildlife refuges and critical habitat areas than any other region on the continent. Now picture that the world's oil giants - Shell, Mobil and others - propose drilling for oil and gas in this national environmental treasure, at the invitation of the United States government. Opening up Bristol Bay to oil and gas drilling is akin to opening up Yosemite and Yellowstone National Parks to oil giants. I believe we can save Bristol Bay if I can convince you to help us.

One meaning of "save" is to preserve, but another is to curb the influence of evil. Today, urgent new calls are being issued to save innocent environments and helpless wildlife from the ravages of human exploitation and sinfulness. In this case, nature must be saved from "oil giants," who provide an especially powerful symbol of the growing alienation from nature resulting from modern technology and the forces of economic development. It is the ability to tap oil, generate electricity, and utilize other energy supplies that has given mankind a new and enormous power to reduce nature to submission for human purposes. The oil companies use drilling equipment and other intrusive technologies that can be seen as almost literally raping the virgin earth. Oil companies are large and impersonal corporations, motivated by the pursuit of profit and indifferent to the assaults on nature that their own activities bring about. In short, if the power of greed has long tempted Christians to sin, and if in Marxism surplus production moved one class to enslave another, now in our own time the need for energy to maintain the luxuries of modern living compels man to still further depravity, the violation once again of the innocence of nature.

The Wilderness Society: We need to protect our wilderness areas from being bulldozed, stripmined, denuded, and drilled. Destroy them and we destroy our spirit. Destroy them and we destroy our sense of values. Destroy them and we deprive future generations of their greatest heritage. Destroy them and we upset a critical balance of nature, an upset that will have long-range adverse effects on our health and quality of life. Wilderness and the environment have become today's scapegoat, sacrificed on the altar of economic expediency.

To preserve a wilderness is to maintain a place where humanity can experience nature in the absence of human intrusion. Wilderness "cathedrals" some have called these places. A wilderness, like a church, is a small enclave where the alienation, otherwise so pervasive in modern life, has been challenged. If the church historically sought to teach and to minister the restoration of man's sinless nature, as it was once found in an earthly paradise in the Garden of Eden, an environmentalist's return to nature now seeks a physical environment where the signs of human misdeeds are missing. A place, as the Wilderness Act of 1964 states, that is "untrammeled by man." If reunion with nature for many in the current age has assumed the traditional meaning of reunion with God, a wilderness is a place for communing with and being at one with the divinity.

Sierra Club: The progressive loss of the ozone shield will result in millions of new cases of skin cancer. In addition, increases in ultraviolet (UV) light will cause massive losses in the productivity of the oceans because, as one scientist put it, "we simply fry the plankton in UV." An increase in global temperatures is resulting from the over-use of fossil fuels and from massive deforestation. Also, rainfall patterns will shift, resulting in devastation of the world's food crops. Finally, the sea may rise, flooding much of the world's coastal plain. Citizens are going to have to be fully educated about the threat to global climate and then called to action.

In the Bible, the wicked can expect to incur the wrath of God. Drought and pestilence will be the lot of those who disobey, as in the time of Noah a flood encompassed the entire earth. Now, as the Sierra Club warns, massive flooding again threatens. Global climate change raises the prospect of widespread "devastation" of agriculture. Other catastrophes and

disasters loom as well, which may arrive at any moment. Yet, these punishments for human attacks on and indifference to nature can be avoided. Men must be "called" to a new crusade on which the very future of the earth may depend. They must be educated in the truths of the natural world in order that they may reform their wicked ways. Otherwise, if the separation of man from nature continues to widen, there will be an ultimate and unforgiving reckoning.

Environmental Unitarians: The environmentalism of these solicitations and of deep ecologists such as Dave Foreman is of a fire-and-brimstone sort, harking back to Calvin and other Protestant reformers who saw a depraved world filled with sinners bent on their own destruction. But environmentalism also has its optimists, who have greater faith in human reason and in the benevolent impulses of mankind. These "Unitarians" of the environmental movement envision a happier future for humanity. Indeed, a wide range of practical and theological considerations can be found among those who have enlisted in the environmental cause.

In a recent analysis of "the meaning of wilderness," the chairman of the Sierra Club, Michael McCloskey, identifies 24 reasons to support the creation of wilderness areas. The reasons were classified into four main categories: biocentric; anthropocentric but not utilitarian; anthropocentric and utilitarian; and, least valid, commercial. The utilitarian reasons included "watershed function," "education," "science and research," "therapy," and "recreation." Wilderness areas in the United States can be seen as a museum of the geological and biological past, especially important to a nation that otherwise lacks a lengthy history to record. But McCloskey concludes that the core justification for creating wilderness areas is that they provide "beacons of hope for all those whose lives are oppressed by lines of traffic, layers of smog, piles of trash, and the menace of toxins. At last, perhaps, we can understand what Thoreau meant when he said: in wilderness is the preservation of the world."

Is Man Part of Nature?

Despite drawing heavily on the Judeo-Christian tradition, environmental theology also contains major new theological elements. In the western religious tradition to return to an original state of nature has been to return to the sinless condition of mankind in the Garden of Eden, or for many secular theologies of the modern age, to some primitive tribal existence. Current environmental theologians, however, now have available to them the fairly recent scientific knowledge that for all but a very limited recent span, nature did not include human beings. To return to the original nature of creation thus might now be interpreted to mean a return to a state of nature that preceded human influence.

This theological logic is today exhibited in the formal criteria for designation of wilderness areas, where it is precisely the absence of signs of human presence that must be documented. Following a similar logic, the National Park Service maintains a policy to avoid interfering with nature and to seek to return to original natural conditions preceding human influence (thus, man-made fires are fought but "natural" fires are allowed to burn). The government goes to great lengths to regulate very small quantities of man-made pesticides, but sees little problem in the widespread presence of dangerous pesticides that are created naturally by plants and vegetables. Global warming due to natural causes would be a cause for concern, but would no doubt stimulate much less public alarm than warming due to a buildup of gases caused by human activities. In each case the violation of nature is the basic concern, not the risk or other impact on human well-being.

The AIDS of the Earth: Environmental theology faces a dilemma that could prove insuperable: how can mankind find harmony with and return to an original state of nature when the very presence of man may now be seen as foreign to original nature? One theoretical answer would be the disappearance of mankind. Many environmental proponents seeking to limit the violation of nature support a sharply reduced human population on earth. A former leader of Greenpeace, Paul Watson, recently commented that "our species [is] the AIDS of the Earth: we are rapidly eroding the immune system of the Earth, destroying [her] ability to cleanse herself." If so, perhaps the proper fate of humanity might even be the same that medical research today seeks for AIDS.

Such theological logic was actually carried to this extreme by the author of a proposal - hopefully offered somewhat tongue-in-cheek - that appeared a while ago in a radical environmental publication: "only a very few of human pathogens are shared by other partners on our planet - biological warfare will have no impact on other creatures, big or small, if we design it carefully." Although few if any environmentalists would so advocate, in some fringe groups serious proposals are being made to exclude signs of human presence from as much as one-third of the land area of the earth.

Some environmentalists have avoided this theological difficulty by arguing that man should be seen not as foreign to but as an inherent part of nature, no different in any fundamental way from the plants, animals, and perhaps even inanimate objects of the natural world. A faith of an animistic or pantheistic character would result: worshipping nature and seeking a unification of man with the divine element to be found directly and literally in the natural world. However, these environmentalists face a theological problem of equal severity. If the lion is not to be condemned morally for wanton acts of cruelty against other creatures, why, then, should mankind be judged harshly for making practical use of the natural world? This brand of environmental theology ends up in a virtual self-contradiction: men are to look to the current natural world for their values and spiritual sustenance, yet are instructed to behave and are to be judged by a standard found nowhere else in nature.


Law of Nature and of Nature's God

Lynn White's influential argument that only a new and non-western religion could protect the environment has diverted attention from a more promising theological direction for the environmental movement. Few would dispute that there are new threats to the world ecology; that there are growing numbers of people, creating increased demands on natural resources; and that quality of life becomes a greater concern as other basic human needs are met. These factors and others suggest the necessity of taking active steps to maintain and improve environmental quality. Yet, it does not follow that a brand-new theology is needed to justify such efforts. Indeed, perhaps reinterpreted a bit to take account of improved ecological knowledge and other changing circumstances, the messages of the Judeo-Christian tradition not only offer ample scope for environmentalism but firmer grounds for the development of an environmental ethic and a theology of environmental protection.

While deep ecology and other branches of environmental theology have borrowed from the ascetic tradition of Christianity, there are other theological outlooks of equal importance. Besides the tradition of "contempt of the world," John Courtney Murray labeled a second and much different central tradition of Christianity as one of "affirmation of the worldly." There is no need to reject the current social order and its values, but man should set about "building himself a world" through the historical processes already at work. Although this theological tradition recognizes man's sinful nature, it sees history as not the story of a fall into ever greater sin and evil, but potentially of the progressive realization of "the life of reason" with the help of God.

Such a worldly and rationalist outlook reached a high point in Christianity in the theology of Thomas Aquinas. If Martin Luther saw rational argument as often subversive of strong faith, for Aquinas a life of reason brought man closer to God. Much of Christian theology over the centuries has been grounded in a natural law tradition that finds in reason the means to discover the divine intent for this world.

Mammon or Messiah research [cross-post](#)

Posted by caimbhriain myrddin at [1:02 PM](#) [0 comments](#) 

Labels: [Apocalypse](#), [Imprint](#), [Origins](#)

Tuesday, April 27, 2010

[Daniel Goleman: Ecological Intelligence](#)

Ecological Intelligence: Do Humans Have What it Takes to Survive?

By Daniel Goleman [article link](#)

Posted on February 19, 2010 Broadway Business

The following is excerpted from the Ecological Intelligence by Daniel Goleman, published by Broadway Business, an imprint of The Crown Publishing Group, a division of Random House, Inc. Reprinted with permission. Copyright © 2009 by Daniel Goleman.

For over a thousand years Sher, a tiny village in Tibet, has clung to its existence despite its dire location, perched on a narrow shelf along a steep mountainside. This site on the dry Tibetan plateau gets just three inches of precipitation a year. But every drop is gathered into an ancient irrigation system. Annual temperatures average near freezing and from December through February the mercury can hover below that mark by 10 to 20 degrees Fahrenheit.

The region's sheep have extra-thick wool that holds heat remarkably well; locally spun and woven wool makes clothes and blankets that help villagers endure the excruciatingly cold winters with little heating other than a fire in the hearth.

The stone-and-wattle houses need to be reroofed every ten years, and willow trees planted along the irrigation canals provide the roofing. Whenever a branch is cut for roofing, a new one is grafted to the tree. A willow tree lasts around four hundred years, and when one dies a new one is planted. Human waste is recycled as fertilizer for herbs, vegetables, and fields of barley -- the source of the local staple, tsampa -- and for root vegetables to store for the winter.

For centuries Sher's population has stayed the same, around three hundred people. Jonathan Rose, a founder of the movement for housing that is both green and affordable and a builder himself, finds instructive lessons in the clever ways native peoples have found to survive in perilous niches like Sher. Says Rose, "That is true sustainability, when a village can survive in its ecosystem for a thousand years."

Tibetans, of course, are not unique in their remarkable ability to find simple solutions to the daunting challenge of surviving, even thriving, in the most dire of environmental surrounds. From the Arctic Circle to the Sahara Desert, native peoples everywhere have survived only by understanding and exquisitely attuning themselves to the natural systems that surround them and designing ways of living that best interact with those systems. The tiny hamlet of Sher depends on three forces for its survival: sunlight, rainwater, and the wisdom to use nature's resources well.

Modern life diminishes such skills and wisdom; at the beginning of the twenty-first century, society has lost touch with what may be the singular sensibility crucial to our survival as a species. The routines of our daily lives go on completely disconnected from their adverse impacts on the world around us; our collective mind harbors blind spots that disconnect our everyday activities from the crises those same activities create in natural systems. Yet at the same time the global reach of industry and commerce means that the impacts of how we live extend to the far corners of the planet. Our species threatens to consume and befoul the natural world at a rate that far exceeds our planet's carrying capacity.

I think of the brand of wisdom that has kept that tiny Himalayan village alive for these centuries as "ecological intelligence," our ability to adapt to our ecological niche. Ecological refers to an understanding of organisms and their ecosystems, and intelligence connotes the capacity to learn from experience and deal effectively with our environment. Ecological intelligence lets us apply what we learn about how human activity impinges on ecosystems so as to do less harm and once again to live sustainably in our niche -- these days the entire planet.

Today's threats demand that we hone a new sensibility, the capacity to recognize the hidden web of connections between human activity and nature's systems and the subtle complexities of their intersections. This awakening to new possibilities must result in a collective eye opening, a shift in our most basic assumptions and perceptions, one that will drive changes in commerce and industry as well as in our individual actions and behaviors.

The Harvard psychologist Howard Gardner reinvented the way we think about IQ by arguing that there are several other varieties of intelligence besides the ones that help us do well in school, and that these other intelligences also allow us to do well in life. Gardner enumerated seven kinds, from the spatial abilities of an architect to the interpersonal aptitudes that make teachers or leaders great. Each of these intelligences, he argues, involves a unique talent or ability that helped us adapt to the challenges we faced as a species and that continues to benefit our lives.

The uniquely human ability to adapt our way of living to virtually any of the extremes of climate and geology the earth offers would certainly qualify. Pattern recognition of any kind, Gardner suggests, may have its roots in the primal act of understanding how nature operates, such as classifying what goes in which natural grouping. Such talents have been displayed by every native culture in adapting to its particular environment.

The contemporary expression of ecological intelligence extends the native naturalist's ability to categorize and recognize patterns to sciences like chemistry, physics, and ecology (among many others), applying the lenses of these disciplines to dynamic systems wherever they operate at any scale, from the molecular to the global. This knowledge about how things and nature work includes recognizing and understanding the countless ways manmade systems interact with natural ones, or what I think of as ecological intelligence. Only such an all-encompassing sensibility can let us see the interconnections between our actions and their hidden impacts on the planet, our health, and our social systems.

Ecological intelligence melds these cognitive skills with empathy for all life. Just as social and emotional intelligence build on the abilities to take other people's perspective, feel with them, and show our concern, ecological intelligence extends this capacity to all natural systems. We display such empathy whenever we feel distress at a sign of the "pain" of the planet or resolve to make things better. This expanded empathy adds to a rational analysis of cause and effect the motivation to help.

To tap into this intelligence, we need to get beyond the thinking that puts mankind outside nature; the fact is we live enmeshed in ecological systems and impact them for better or worse -- and they us. We need to discover and share among ourselves all the ways this intimate interconnectedness operates, to see the hidden patterns that connect human activity to the larger flow of nature, to understand our true impact on it, and to learn how to do better.

We face an evolutionary impasse: the ways of thinking that in the ancient past guided our innate ecological intelligence were well suited to the harsh realities of prehistory. It was enough that we had a natural urge to gobble as many sugars and fats as we could find to fatten ourselves against the next famine, sufficient that our olfactory brain would ensure that toxins triggered nausea and disgust in response to spoiled food, and that our neural alarm circuits made us run from predators. That hardwired savvy brought our species to the threshold of civilization.

But ensuing centuries have blunted the survival skills of the billions of individuals who live amid modern technologies. Career pressures drive us to master hyperspecialized expertise and in turn to depend on other specialists for tasks beyond our realm. Any of us may excel in a narrow range, but we all depend on the skills of experts-farmers, software engineers, nutritionists, mechanics-to make life work for us. We no longer can rely on our astute attunement to our natural world nor the passing on through generations of the local wisdom that lets native peoples find ways to live in harmony with their patch of the planet.

Ecologists tell us that natural systems operate on multiple scales. At the macro level there are global biogeochemical cycles, like that for the flow of carbon, where shifts in the ratios of elements can be measured not just over the years but over centuries and geologic ages. The ecosystem of a forest balances the entwined interplay of plant, animal, and insect species, down to the bacteria in soil, each finding an ecological niche to exploit, their genes evolving together. At the micro level cycles run their course on a scale of millimeters or microns, in just seconds.

How we perceive and understand all this makes the crucial difference. "The tree which moves some to tears of joy is in the eyes of others only a green thing which stands in the way," wrote the poet William Blake two centuries ago. "Some see Nature all ridicule and deformity, and some scarce see Nature at all. But to the eyes of the man of imagination, Nature is Imagination itself. As a man is, so he sees."

When it comes to seeing nature, these differences in perception have huge consequences. A polar bear stranded on an ice drift or a vanishing glacier offer powerful symbols of the perils we face from global warming. But the inconvenient truths don't stop there -- only our collective ability to perceive them does. We need to sharpen the resolution and broaden the range of our lens on nature, to see how synthetic chemicals disrupt the cells of an endocrine system as well as the slow rising of ocean levels.

We have no sensors nor any innate brain system designed to warn us of the innumerable ways that human activity corrodes our planetary niche. We have to acquire a new sensitivity to an unfamiliar range of threats, beyond those our nervous system's alarm radar picks up -- and learn what to do about them. That's where ecological intelligence enters the picture.

The neocortex, the thinking brain, evolved as our most versatile neural tool for survival -- what the hardwired reflexive circuits of our brain cannot help us understand, the neocortex can discover, comprehend, and marshal as needed. We can

learn the now hidden consequences of what we do, and what to do about them-and so cultivate an acquired ability to compensate for the weakness of our pre-programmed ways of perceiving and thinking.

The variety of ecological intelligence humanity so urgently needs demands that this generalist zone work along with the brain's predicated modules for alarm, fear, and disgust. Nature designed the olfactory cortex to navigate a natural universe of odors we rarely encounter today; the amygdala's neural web for alarm innately recognizes with effectiveness only a limited -- and largely antiquated -- range of danger. Those hardwired areas are not easily reprogrammed, if at all. But our neocortex -- through what we intentionally learn -- can compensate for our natural blind spots.

Smells are just combinations of volatile molecules wafting from some object and reaching our nose. Our olfactory brain assigns a positive or negative valence, separating the desirable from the repulsive, the putrified meat from the fresh bread. But life now requires learning that the scent of newly applied paint or that distinctive aroma in a just-bought car comes from volatile, manmade chemical compounds, which act like low-grade toxins in our body and should be avoided. Likewise we need to acquire a learned early warning system for toys laden with lead and gases that pollute the air we breathe, and to dread toxic chemicals in our foods that we cannot taste or see. But we can "know" these are dangers only indirectly, through scientific findings -- a different order of knowing. What may eventually become a learned emotional reaction must begin with intellectual comprehension.

Ecological intelligence allows us to comprehend systems in all their complexity, as well as the interplay between the natural and man-made worlds. But that understanding demands a vast store of knowledge, one so huge that no single brain can store it all. Each one of us needs the help of others to navigate the complexities of ecological intelligence. We need to collaborate.

Psychologists conventionally view intelligence as residing within an individual. But the ecological abilities we need in order to survive today must be a collective intelligence, one that we learn and master as a species, and that resides in a distributed fashion among far-flung networks of people. The challenges we face are too varied, too subtle, and too complicated to be understood and overcome by a single person; their recognition and solution require intense efforts by a vastly diverse range of experts, businesspeople, activists -- by all of us. As a group we need to learn what dangers we face, what their causes are, and how to render them harmless, on the one hand, and, on the other, to see the new opportunities these solutions offer -- and we need the collective determination to do all this.

Evolutionary anthropologists recognize the cognitive abilities required for shared intelligence as a distinctly human ability, one that has been crucial to helping our species survive its earliest phases. The most recent addition to the human brain includes our circuitry for social intelligence, which allowed early humans to use complex collaboration to hunt, parent, and survive. Today we need to make the most of these same capacities for sharing cognition to survive a new set of challenges to our survival.

A collective, distributed intelligence spreads awareness, whether among friends or family, within a company, or through an entire culture. Whenever one person grasps part of this complex web of cause and effect and tells others, that insight becomes part of the group memory, to be called on as needed by any single member. Such shared intelligence grows through the contributions of individuals who advance that understanding and spread it among the rest of us. And so we need scouts, explorers who alert us to ecological truths we have either lost touch with or newly discover.

Large organizations embody such a distributed intelligence. In a hospital a lab technician does one set of jobs well, a surgical nurse another, and a radiologist still another; coordinating all these skills and knowledge allows patients to receive sound care. In a company the sales, marketing, finance, and strategic planning departments each represent unique expertise, the parts operating as a whole via a coordinated, shared understanding.

The shared nature of ecological intelligence makes it synergistic with social intelligence, which gives us the capacity to coordinate and harmonize our efforts. The art of working together effectively, as mastered by a star performing team, combines abilities like empathy and perspective taking, candor and cooperation, to create person-to-person links that let information gain added value as it travels. Collaboration and the exchange of information are vital to amassing the essential ecological insights and necessary database that allow us to act for the greater good.

The way insects swarm suggests another sense in which ecological intelligence can be distributed among us. In an ant colony no single ant grasps the big picture or leads the other ants (the queen just lays eggs); instead each ant follows simple rules of thumb that work together in countless ways to achieve self-organizing goals. Ants find the shortest route to a food source with simple hardwired rules such as following the strongest pheromone trail. Swarm intelligence allows a larger goal to be met by having large numbers of actors follow simple principles. None of the actors needs to direct the group's efforts to achieve the overall goal, nor is there any need for a centralized director.

When it comes to our collective ecological goals, the swarm rules might boil down to:

1. Know your impacts.
2. Favor improvements.
3. Share what you learn.

Such a swarm intelligence would result in an ongoing upgrade to our ecological intelligence through mindfulness of the true consequences of what we do and buy, the resolve to change for the better, and the spreading of what we know so others can do the same. If each of us in the human swarm follows those three simple rules, then together we might create a force that improves our human systems. No one of us needs to have a master plan or grasp all the essential knowledge. All of us will be pushing toward a continuous improvement of the human impact on nature.


Signs of the dawning of this shift in collective consciousness are amply visible globally, from executive teams working to make their companies' operations more sustainable to neighborhood activists distributing reusable cloth shopping bags to replace plastic ones -- wherever people are engaged in creating a way of interacting with nature that transforms our propensities for short term trade-offs into a long-term, saner relationship. High-profile investigations into the innumerable dangers human activity poses to our planet's ecosystems, like the growing study of global warming, are a bare beginning. Such efforts help raise our sense of urgency. But we can't stop there. We need to gather the on-the-ground, detailed, and sophisticated data that can guide our actions. That takes a thorough and ongoing analysis, determined discipline -- and the pursuit of ecological intelligence.

Daniel Goleman is author of [Ecological Intelligence](#) published by Broadway Business, an imprint of The Crown Publishing Group, a division of Random House, Inc.

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[John W. Whitehead: The National Biometric ID Card](#)

The National Biometric ID Card: The Mark of the Beast?

By John W. Whitehead [article link](#)

4/19/2010 The Rutherford Institute

“This calls for wisdom. If anyone has insight, let him calculate the number of the beast, for it is man's number. His number is 666.”--Revelation 13:18

As technology grows more sophisticated and the government and its corporate allies further refine their methods of keeping tabs on the American people, those of us who treasure privacy increasingly find ourselves engaged in a struggle to maintain our freedoms in the midst of the modern surveillance state.

Just consider the many ways we're already being monitored and tracked: through our Social Security numbers, bank accounts, purchases and electronic transactions; by way of our correspondence and communications devices--email, phone

calls and mobile phones; through chips implanted in our vehicles, identification documents, even our clothing. Data corporations are capturing vast caches of personal information on you so that airports, retailers, police and other government authorities can instantly identify and track you. Add to this the fact that businesses, schools and other facilities are relying more and more on fingerprints and facial recognition to identify us. All the while, banks and other financial institutions must verify the identities of new customers and make such records of customer transactions available to the police and government officials upon request.

In recent years, this information glut has converged into a mandate for a national ID card, which came to a head with Congress' passage of the REAL ID Act in 2005. REAL ID requires states to issue machine-readable drivers' licenses containing a wealth of personal data. However, because the REAL ID Act has been opposed by many states due to its cost and implementation, we have yet to be subjected to a nationwide implementation of a national ID card. That may all change depending on what happens with the immigration reform bill now before Congress.

A centerpiece of the immigration bill as proposed by Senators Charles Schumer (D-NY) and Lindsey Graham (R-SC) is a requirement that all U.S. workers, citizen and resident alike, be required to obtain and carry *biometric* Social Security cards (national ID cards under a different name) in order to work within the United States. Attempting to appease critics of a national ID card, Schumer and Graham insist that "no government database would house everyone's information" and that the "cards would not contain any private information, medical information, or tracking devices." However, those claims are blatantly false. Indeed, this proposed biometric card is nothing more than an end-run around opposition to a national ID card.

Civil and privacy rights advocates, as well as liberal-, conservative-, and libertarian-leaning organizations, have long raised concerns that a national ID card would enable the government to track citizens and, thus, jeopardize the privacy rights of Americans. President Reagan likened a 1981 proposal to the biblical "mark of the beast," and President Clinton dismissed a similar plan because it smacked of Big Brother.

Most recently, The Rutherford Institute and the American Civil Liberties Union, along with a host of other organizations, voiced their opposition to the biometric ID card. In a letter to both the U.S. House of Representatives and Senate Judiciary Committees, Senate Finance Committee, House Ways and Means Committee and the White House, this coalition of groups declared that such a national ID card would "not only violate privacy by helping to consolidate data and facilitate tracking of individuals, it would bring government into the very center of our lives by serving as a government permission slip needed by everyone in order to work. As happened with Social Security cards decades ago, use of such ID cards would quickly spread and be used for other purposes--from travel to voting to gun ownership." And the national biometric ID card would "require the creation of a bureaucracy that combines the worst elements of the Transportation Security Administration and state Motor Vehicle Departments."

At a minimum, these proposed cards will contain a memory device that stores distinct--and highly personal--physical or biological information unique to the cardholder such as fingerprints, retina scan information, a mapping of the veins on the top of your hand, and so on. Eventually, other information, such as personal business and financial data, will probably also be stored on these cards. For the cards to be effective, an information storage system and central database, which will be managed by the government and its corporate handlers, will be required. That means a lot of taxpayer dollars will be used to create the ultimate tracking device to be used against American citizens.

As journalist Megan Carpentier reports, "The federal government wants to spend hundreds of millions of dollars, and force employees and employers still suffering from a recession to do the same, to create and make accessible to every employer a national database of the fingerprints of all Americans from the time they are 14 years old. And they want to do it in order to keep an estimated 11.9 million unauthorized immigrants -- less than 4 percent of the total population of the United States -- from accessing the job market." Under threat of substantial fines by the government and in what promises to be a cumbersome, bureaucratic process, employers will have to purchase ID card scanning devices (or visit their local DMV) in order to scan the cards of every individual they wish to hire before that individual can be employed. What this amounts to, essentially, is a troubling system in which all Americans would have to get clearance from the federal government in order to get a job.

Furthermore, the law's requirement that machine-readable technology be incorporated into the card opens the door for radio frequency identification (RFID) tags to be placed on the cards. RFID is a tiny, automatic identification system that enables data--in this case the private information of American citizens--to be transmitted by a portable device. This will provide the government with unprecedented access to American citizens' personal information. In addition, RFID tags emit radio frequency signals that allow the government to track the movement of the cards, as well as the cardholders. In other words, wherever your card goes, so do the government monitors.

When all is said and done, the adoption of a national biometric ID card serves one purpose only: to provide the government with the ultimate control over the American people. As one commentator has remarked, this is a "naked government power grab."

The time to resist is now. If we don't, eventually, we will all have to possess one of these cards in order to be a functioning citizen in American society. Failing to have a biometric card will render you a non-person for all intents and purposes. Your whole life will depend on this card--your ability to work, travel, buy, sell, access health care, and so on.

What we used to call science fiction is now reality. And whether a national ID card is the mark of the Beast or the long arm of Big Brother, the outcome remains the same.

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Metaphysics (Ontology, Society): Being and Knowing

Tuesday, April 27, 2010

Mikey Weinstein: Why We Object to Franklin Graham's Islamophobia

Why We Object to Franklin Graham's Islamophobia

Monday 26 April 2010 [article link](#) [article link](#)

by: Mikey Weinstein | Newsweek

Let's just face it: Franklin Graham is an Islamophobe, an anti-Muslim bigot and an international representative of the scourge of fundamentalist Christian supremacy and exceptionalism. As a result, he fails in the worst way as a role model for Constitutional American citizenship. How can Graham or anyone prejudge/brand all members of a specific culture, religion and/or ethnicity? Such prejudice and racist cretinism is nothing new. It's as old as our species and has been the direct cause of the brutal end of untold multitudes of our species.

Graham has a history of describing the whole of the Islamic faith, and thus the whole of its Muslim practitioners, as "evil", "violent", "false" and "wicked". I often wonder how painful it must be for U.S. citizens of the Muslim faith to hear Graham's universal, Father Coughlin-esque condemnations of Islam? Indeed, and how much worse still for the grieving families of recently fallen American servicemen of the Islamic faith like U.S. Army Corp. Kareem Khan, U.S. Army Spec. Rasheed Sahib, U.S. Army Maj. James Ahearn and U.S. Army Capt. Humayun Khan?

Islamic fundamentalists must cherish Graham as a propaganda tool. For terrorists, jihadists and insurrectionists, Franklin Graham is the gift that keeps on giving. His rejection of Islam can be likened to having an acute case of fundamentalist Christian Tourette's syndrome; the only good Muslim is a Christian-converted Muslim.

Graham's profession of "[love for the Muslim people](#)" is transparently disingenuous and totally predicated on their "flexibility-cum-willingness" to dump their own fatally flawed faith and convert to Graham's own version of the Gospel. There can be no doubt that his "all Islam is all evil all the time" bigotry has buttressed the direct and indirect efforts of Islamic extremists to maim, kill and otherwise spill the precious blood of our honorable young men and women in uniform and in harm's way in Iraq and Afghanistan.

This was bad enough even before the Pentagon unilaterally crowned Graham as the de facto King Proselytizer-For-a-Day for its upcoming National Day of Prayer Task Force (NDPTF) event scheduled for Thursday, May 6, 2010. Those of us at the [Military Religious Freedom Foundation](#), a nonprofit civil rights organization I founded several years ago to directly confront religious fundamentalism in the United States military, felt Graham's appearance had to be [canceled](#) swiftly and publicly by the Pentagon. MRFF sent a letter to Secretary of Defense Robert Gates demanding the immediate rescinding of Graham's NDPTF speaking invitation, copying all three military service secretaries, all five members of the Joint Chiefs of Staff and President Obama. We wrote on behalf of our brand new MRFF clients; a courageous community of Islamic U.S. armed forces members directly and indirectly assigned to the Pentagon.

Our MRFF clients were understandably outraged that Graham had been invited to preach. They asked MRFF to intervene on their collective behalf. This was not our first rodeo. Speaking such truth to power is not only very hard, it is very dangerous. Which is why over 17,000 active duty U.S. sailors, soldiers, airmen and marines have come to MRFF. Why, yet again? As one MRFF soldier client put it, "to be the voice I am not allowed to speak with". Amazingly, 96 percent of our members are Christians often denigrated by their superiors for being "not Christian enough". Think about it. In MRFF's letter to Gates, we laid out irrefutable arguments as to why the invitation to Graham was a scandalous outrage not only because of his anti-Islamic bigotry, but also because the invitation would cause the Pentagon to blatantly violate at least two of its own most important internal regulations and directives.

The first prohibits the endorsement of a non-federal entity like Focus on the Family's spinoff, the [National Day of Prayer Task Force](#) (NDPTF), and the second prohibits the Pentagon from providing a "selective benefit" or preferential treatment to any organization like the NDPTF. We also forcefully pointed out the breathtaking unconstitutionality of the Pentagon's tryst with an entity like the NDPTF, which, now get this, actually requires all of its event participants to ascribe via written assurance to a classic, fundamentalist Christian, sectarian "Statement of Belief" so narrow in scope it would exclude many devout Christians themselves. But it doesn't stop there.

Perhaps even more shockingly, all NDPTF event coordinators are required to restrict its staff production participants to Christians only. Now, if done privately, without Pentagon or related government complicity, these activities would be just fine. But as it stood, such actions were glaringly unethical, unlawful and unconstitutional. Period.

But, of course, we knew that our firebrand missive alone would not be enough. So we retained aggressive trial lawyers and gave them the green light to prepare to go into federal court to seek a temporary restraining order to stop this NDPTF event. Our timing was greatly aided by the propitious and superb [decision](#) U.S. Dist. Court Judge Barbara Crabb handed down in Wisconsin only a few days prior to our letter, declaring that the National Day of Prayer itself was unconstitutional. We told the Pentagon that we would withdraw our planned litigation if and only if they withdrew the prestigious invitation to Graham.

The calculus of our MRFF victory went something like the following; clearly the combination of our demand letter and our imminent litigation promise carried the day to provide the requisite "heat" to quickly "educate" the Pentagon about the multi-dimensional domestic and foreign "catastrophe" which would swiftly ensue if it did not timely withdraw Graham's invitation. The Pentagon withdrew Graham's ill-conceived speaking honor, with MRFF's lawyers on the federal courthouse steps, just 48 hours after we launched our demand letter. At least on that fine day, Lady Liberty smiled.

Graham's fellow fundamentalists don't seem to be taking the defeat too well. MRFF has been literally flooded with thousands of threatening and vile hate e-mails and ugly phone calls distorting the civil rights of Muslim Americans and evincing an egregiously biased hatred and tortured ignorance of Constitutional law and American history. One boastfully proclaims that "Islam is evil and anyone who practices Islam deserves to be shot on the spot."

Behold, the product of Franklin Graham's "Christian love."

Mikey Weinstein, a member of Truthout's Board of Advisers, is President and Founder of the [Military Religious Freedom Foundation](#), which has been nominated for the 2010 Nobel Peace Prize.

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Sara Flounders: The Pope, Pedophilia and the Class Struggle

The Pope, Pedophilia and the Class Struggle

by Sara Flounders [article link](#)

Global Research, April 26, 2010

Workers World - 2010-04-25

More than 150 years ago Karl Marx explained that "The history of all hitherto existing society is the history of class struggle. Patrician and plebian, lord and serf, in a word oppressor and oppressed." The struggle is an "uninterrupted, now hidden, now open fight." With modern society come "new conditions of oppression and new forms of struggle."

A fierce struggle has gripped the Catholic Church for the past 25 years as some of the most oppressed survivors of childhood sexual abuse have increasingly demanded an accounting against individual priests and ultimately against the powerful church hierarchy, including bishops and cardinals who consistently protected the abusers.

This demand for justice erupting from below has now done the unthinkable. It has exposed the role of the present pope, Pope Benedict XVI, in a monstrous international criminal cover-up.

Marxism is a science for understanding the class issues that underlie social developments which can seem obscure and far from the immediate workers' struggle. The present controversy, although hidden in clerical garb, is in every way a class struggle within the Catholic Church. It is one small part of a global class struggle for full equality, rights and empowerment.

What was once accepted, because there seemed to be no recourse, has become intolerable. Thousands of the survivors raising the charges of pedophilia were loyal working class believers who were utterly powerless until years later to resist or even tell their own families of the crimes being committed. They were abused as children in orphanages, reform schools, schools for Deaf and disabled, local parish schools and churches.

This challenge from below against secrecy and repression was a sharp break from the past. Abuse had been unchallenged because religious authority was unchallenged. In many parish schools, although sexual abuse was hidden, physical and psychological abuse and humiliation were so routine that they seemed part of the curriculum.

As survivors began to speak out, any priests who sided with the abused were silenced and removed from teaching or positions of authority. But the church hierarchy, a small grouping that holds absolute religious authority, has not been able to silence or stop this movement.

Almost every exposé has come not from the outside or from secular authorities, who were fearful of offending such a powerful institution, but from presumably powerless Catholics within the church who refused to remain silent. They filed grievances, depositions and finally lawsuit after lawsuit. They called press conferences, set up websites, organized demonstrations and support groups, and leafleted Sunday services. Whether they see themselves as part of the larger struggle for rights and dignity or not, they have used many of the same tactics that countless other struggles have used.

The church hierarchy, in fighting to defend its undisputed authority, wealth and privilege, has demanded absolute silence, threatened excommunication of those raising the charges and demanded that secular officials comply. This effort to maintain the absolute authority of the priesthood is part of a larger internal struggle over whose interests this powerful religious institution should serve.

This international scandal rocking the Catholic Church now involves detailed evidence of tens of thousands of cases of child rape and sexual abuse, committed by thousands of priests. The charges span decades. The struggle erupted in its fiercest form in cities that previously had the strongest religious believers in the U.S. Next it broke out in Ireland, followed by Italy and then parts of Germany with large Catholic populations.

What is new and now receives almost daily media coverage is the evidence seeping out from every side showing the personal responsibility of the present Pope Benedict XVI in decades of suppression, cover-up and quiet reassigning of sexual predators. The strongest condemnations are coming from those who still consider themselves part of the Catholic Church.

Liberal Catholic theologian Hans Keung described Pope Benedict XVI's role in allowing the abuse to flourish, covering it up and ordering silence: "There was not a single man in the whole Catholic Church who knew more about the sex-abuse cases than him, because it was ex officio (part of his official role). ... He can't wag his finger at the bishops and say, you didn't do enough. He gave the instruction himself, as head of the Congregation for the Doctrine of the Faith, and repeated it as Pope."

The National Catholic Reporter editorialized on March 26: "The Holy Father needs to directly answer questions, in a credible forum, about his role — as archbishop of Munich (1977-82), as prefect of the Congregation for the Doctrine of the Faith (1982-2005), and as pope (2005-present) — in the mismanagement of the clergy sex abuse crisis."

Before his elevation to the top of the Catholic hierarchy in April 2005, Pope Benedict XVI was known as Cardinal Joseph Ratzinger. His opponents referred to him as a pit bull and as “God’s rottweiler.” Ratzinger was an extremely right-wing political appointee of Pope John Paul II, who was determined to enforce discipline, conformity and church authority in an institution in the midst of a profound upheaval.

For 24 years Ratzinger headed the most powerful and historically repressive institution in the Catholic Church, the Congregation for the Doctrine of the Faith. This body was known for centuries as the Holy Office of the Inquisition. It was the church institution responsible for establishing religious courts for the charging and torture of tens of thousands of people accused of witchcraft and heresy. It led the pogroms and mass expropriations of Jews and Muslims. Through this office within the church Pope John Paul II tried to install a modern-day Inquisition.

Documents expose vast cover-up

The scale of the criminal international conspiracy of silence to protect serial molesters and to put church interests ahead of child safety and well-being was fully revealed over the past year in the handling of sexual abuse in Ireland, an overwhelmingly Catholic country.

After years of demands by abuse survivors for church action and government prosecution, and a series of exposes in the Irish news media, the Irish government commissioned a study that took nine years to complete. On May 20, 2009, the commission released a 2,600-page report.

The report drew on testimony from thousands of former inmates and officials from more than 250 church-run institutions. The commission found that Catholic priests and nuns had terrorized thousands of boys and girls for decades and that government inspectors had failed to stop the chronic beatings, rapes and humiliation. The report characterized rape and molestation as “endemic” in Irish Catholic church-run industrial schools and orphanages. (www.childabusecommission.com/rpt/)

The scale of the abuse in Ireland and the force of the movement demanding an accounting forced Pope Benedict to issue a weak apology on behalf of the Catholic Church that blamed local Irish bishops. This abdication of all responsibility for his own well-known senior role that had insisted on silence enraged millions of sincere and believing Catholics and further inflamed an opposition that has grown inside the church for decades.

Preaching in Springfield, Mass., a long-time critic of the church cover-up, Rev. James J. Scahill, responded to the weak apology by describing some in the clergy as “felons” and calling for the resignation of Pope Benedict.

“We must personally and collectively declare that we very much doubt the veracity of the pope and those of church authority who are defending him or even falling on the sword on his behalf. It is beginning to become evident that for decades, if not centuries, church leadership covered up the abuse of children and minors to protect its institutional image and the image of priesthood,” said Scahill. (New York Times, April 12)

Scahill said he began to speak up after his own parishioners came to him in 2002 during the exposure of decades of sexual abuse in Boston and told him that something had to be done.

Cardinal Bernard Law of the Boston Archdiocese clearly played a role in protecting child-molesting priests from punishment by religious or secular authority and quietly transferring them. This became a national scandal in 2002 when a judge in Massachusetts permitted the release of thousands of pages of documents, memos and legal depositions. The documents showed a clear pattern of cover-up, protecting perpetrators and marginalizing victims, revealing that more than 1,000 children had been abused by 250 priests and church workers in the Archdiocese since 1940. Cardinal Law was forced to resign his post in disgrace and the Boston Archdiocese was ordered to pay a settlement of between \$85 million and \$100 million to settle 552 cases.

This multi-million-dollar settlement, growing scandals in other cities and the media coverage forced the U.S. bishops to issue a “Charter for the Protection of Children and the Young People” that declared a “zero tolerance, one strike and you are out” policy for offending priests. It did not propose any action against bishops who covered up the crimes.

Even this modest effort to develop a clean-up policy by U.S. bishops was opposed by then-Cardinal Ratzinger at the Vatican. He demanded that all abuse charges be referred to the office he headed — the Congregation for the Doctrine of the Faith — before priests could be expelled from the priesthood. One of his first acts as Pope was to elevate Cardinal Law of Boston to a prestigious Vatican post.

In an often quoted, infamous letter sent to bishops in 2001, Cardinal Ratzinger used his position to order that sexual abuse allegations be kept secret under threat of excommunication. Priests accused of sex crimes and their victims were ordered to “observe the strictest secret” and be “restrained by perpetual silence.”

Former Vatican lawyer Father Tom Doyle denounced this top Vatican policy by saying: “What you have here is an explicit written policy to cover up cases of child sexual abuse by the clergy and to punish those who would call attention to these crimes by the churchmen. When abusive priests are discovered, the response has been not to investigate and prosecute but to move them from one place to another.”

Negligence or criminal complicity?

How extensive are the sex abuse crimes committed against youth? Are the church hierarchy guilty of ignoring the problem — meaning criminal negligence? Or are they guilty of criminal complicity by refusing to take action even when crimes were brought to their direct attention?

A memo personally signed by Cardinal Ratzinger, now Pope Benedict XVI, when he headed the powerful Vatican office where all charges of abuse were centralized, was exposed this April and has aroused a new outcry. Ratzinger overrode and stopped any action against the predator priest Rev. Lawrence C. Murphy.

Reverend Murphy was accused of sexually abusing more than 200 boys at a Milwaukee School for the Deaf, despite appeals for his expulsion even from his bishop. For decades the former students had used sign language and written affidavits in meetings with bishops and secular officials to demand that Father Murphy be charged and prosecuted.

At the same time, the story broke in Italy that 67 former pupils of another school for the Deaf in Verona had accused 24 priests, brothers and religious laymen of sexually abusing them from the age of 7 years.

In Germany, more than 250 suppressed cases of abuse have surfaced in the last two months, including in districts directly overseen by Pope Benedict when he had been the bishop.

International publicity surrounding the Boston suit over sexual abuse of children and the multi-million-dollar settlement gave many other victims of abuse the courage to also speak out and seek justice. More than 4,000 priests have been accused of molesting minors in the U.S. since 1950 and the Catholic Church here has paid out more than \$2 billion in settlements to victims of abuse. In 2007 the Los Angeles Archdiocese announced a \$600-million settlement to about 500 plaintiffs. Six dioceses have been forced into bankruptcy and many dioceses have been forced to sell substantial church assets to pay settlements.

Many of these cases are detailed by an organization called SNAP, the Survivors Network of those Abused by Priests. SNAP describes itself as the oldest and largest support group for clergy abuse victims.

Not only children have been the victims of abuse. According to the St. Louis Post-Dispatch of Jan. 4, 2003, a national survey conducted by researchers at St. Louis University was paid for, in part, by several orders of Catholic nuns. It estimated that a “minimum” of 34,000 Catholic nuns, or about 40 percent of all nuns in the United States, have suffered some form of sexual trauma.

It is important to take note that overwhelmingly the testimony, lawsuits, inquiries and exposés of sexual abuse have come from within the Catholic Church itself, from survivors of abuse. Many other ordinary, but outraged, Catholics have joined in demanding an accounting from a privileged, clerical hierarchy bent on protecting their position, authority and wealth and not on protecting children.

Throughout Europe there is a growing call to criminally prosecute Pope Benedict at the International Criminal Court (ICC) on the grounds that protecting the church, not its victims, is a criminal offense. Geoffrey Robertson, U.N. Justice Council member and president of the Special Court in Sierra Leone, says he believes it is time to challenge the pope's immunity.

In an article in the London Guardian of April 2 headlined, "Put the pope in the dock," Robertson wrote: "Legal immunity cannot hold. The Vatican should feel the full weight of international law. Pedophilia is a crime against humanity. The anomalous claim of the Vatican to be a state — and of the pope to be a head of state and hence immune from legal action — cannot stand up to scrutiny."

Of course, it is important to remember that the International Criminal Court has to date brought charges only against four African countries that are targeted by imperialism.

U.S. war crimes in Iraq and Afghanistan as well as Israeli crimes against Palestinian and Lebanese civilians have been ignored by the ICC. A bulwark of U.S. imperialism on a global scale, it is unlikely that the Vatican will face charges any time soon.

War on global movement for justice

What role does the Vatican play in class society that is of particular value to U.S. imperialism?

While absolving, covering up and transferring thousands of priests who were guilty of child abuse, Pope Benedict XVI used his position for 25 years as head of the most powerful church institution, the Congregation for the Doctrine of the Faith, to remove from parishes, schools and all positions of authority thousands of priests, bishops and religious persons who were in any way progressive or concerned with advocating for the rights and dignity of poor and oppressed people.

Dissident Catholic theologians, teachers, writers and intellectuals were prevented from writing, publishing and teaching in church institutions. Bishops who attempted to use their authority for social change were investigated for loyalty and forced to resign. They were replaced by the most politically reactionary clergy who were concerned mainly with preserving religious authority and dogma.

This was a right-wing effort to stamp out a progressive religious current known as "liberation theology," which sought to align the church with the liberation movements and anti-colonial and revolutionary struggles sweeping Africa, Asia and Latin America and the civil rights movement in the U.S.

Priests such as Father Camilo Torres in Colombia, who wrote, spoke and organized around the effort to unite revolutionary Marxism and Catholicism, were considered a direct threat to capitalist exploitation. Father Torres joined the armed struggle against the U.S.-supported dictatorship and died in combat.

Activist nuns who led the sanctuary movement to provide assistance and safe transit to Salvadoran immigrants fleeing death squads were targeted. So were Philip and Tom Berrigan, priests who continually risked arrest and served jail time with a militant Catholic grouping opposed to the Vietnam War.

Liberation theologians, such as the charismatic Leonardo Boff of Brazil, were prohibited by the Church from speaking or writing. Priests who sought to serve the poor, like Father Jean-Bertrand Aristide of Haiti, were expelled from their religious order and forced to resign for the crime of "glorification of class struggle." Bishop Samuel Ruiz of Chiapas, Mexico, was ordered to refrain from "Marxist interpretations."

It was a witch-hunt and a purge that targeted anti-racist and social justice activists. Yet the reactionary breakaway Bishop Richard Williamson, who publicly denied the Holocaust, was welcomed back into the church.

Faced with growing opposition on every level, this powerful institution that has for centuries protected the property and privilege of the Western ruling classes increasingly chose to elevate the most fanatically reactionary forces to do battle with those urging change, opening, equality and attention to the needs of the poor and oppressed.

Under Pope John Paul II and then Pope Benedict XVI, the Catholic Church was a staunch ally of U.S. imperialism opposing socialist construction in Eastern Europe. In turn the powerful U.S. media played an active role in promoting and giving favorable coverage to the church while demonizing Muslims and other religions of oppressed people.

In 2006 Pope Benedict gave Catholic support to the anti-Muslim propaganda that Washington had consciously enflamed in order to justify war and occupation in Iraq and Afghanistan. In a major papal address he quoted a 14th-century Byzantine emperor who said that the Prophet Muhammad had brought the world only “evil and inhuman things.”

The alliance with U.S. imperialism forced the Catholic Church to revive the most reactionary excesses of its own dark past. Members of groupings tied to death squads and military dictatorship throughout Latin America and to fascism and extreme reaction in Europe, such as the secretive Opus Dei and Legionnaires of Christ, were promoted to top offices in the Vatican and around the world.

Two fascist clerics, Josemaria Escrivá, who sided with Hitler during World War II and organized fascist gangs to hunt down communists and revolutionary trade unionists in Franco’s Spain, and Cardinal Aloysius Stepinac of Croatia, who helped establish extermination camps for Jews, Serbs and Roma people, were proposed for sainthood.

It is not a contradiction that priests who abused children were protected and hidden while those religious forces who sought to defend the rights of the oppressed and ally with their movements were forced to resign. Leniency to criminal thugs and harsh repression of progressives are two sides of the same class policy of defending the authority of the established hierarchy. The same approach played out on every social issue.

Repressive view of all sexuality

From the Roman slave state to European feudal society and then as a major instrument of imperialist conquest, this is a religious institution rooted in class society and patriarchy. This patriarchal heritage is the basis of its repressive views toward all forms of human sexual expression. Gay or straight, married or unmarried, the Catholic Church asserted the right to legislate to society as a whole all forms of human sexual expression.

While taking no action against sexual predators because this threatened the authority and sanctity of the priesthood, Ratzinger was the leading enforcer of archaic religious doctrines on sexuality and the subordinate role of women in the church and in society as a whole. No liberalization on issues of birth control, abortion, divorce or recognition of homosexuality was allowed. Within the church these rules were enforced through focus on sin and guilt. Gay Catholics, Catholics who remarried, practiced birth control or had an abortion were denied the sacraments, barred from the church or excommunicated.

The full weight of Church institutions with large amounts of funding and political leverage were aggressively used in secular society to oppose liberalization of divorce laws and a woman’s right to birth control and to abortion. The Catholic Church organized and funded political campaigns against same-sex marriage and adoption of children by gay couples. But while proclaiming their religious duty to protect the “unborn child,” they refused to protect children directly under their control.

As the storm of protest over the attacks on children under their care grew, this reactionary grouping tried to turn its criminal cover-up into a struggle against gay people by linking pedophilia, meaning sexual abuse of young children, with homosexuality between consenting adults.

On April 14, Pope Benedict's top appointee, Vatican Secretary of State Cardinal Tarcisio Bertone, blamed pedophilia on homosexuality, which he called "a pathology." Pope Benedict in a well-known letter to bishops in 1986 described homosexuality as an "intrinsic moral evil." He went so far as to justify and even encourage violent attacks on gay people by stating that "neither the church or society should be surprised if irrational and violent reactions increase" when gay people demand civil rights.

These crimes against all movements of oppressed peoples must be included in the anger directed at the church hierarchy.

The years of repression, witch-hunts and organized bigotry have given the Catholic hierarchy less and less a basis of support. They are more out of touch with their own congregation and totally out of touch with the values of society as a whole.

Despite every effort, they cannot go back to their absolute hold of 500 or even 100 years ago, when priests and bishops did not have to account for crimes against women or against slaves, serfs, peasants or illiterate workers.

Carefully crafted apologies that accept no blame and scripted public relations meetings with a few selected abuse survivors will not solve the crisis facing the reactionary leadership of the church.

Today those who have suffered abuse have found their voice and have found allies.


The writer attended/survived 14 years in Catholic schools.

Sara Flounders is a frequent contributor to Global Research.

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Saturday, April 24, 2010

[Saul Landau: The Decline of the Church?](#)

Can the Pope be Prosecuted?

The Decline of the Church?

By SAUL LANDAU [article link](#)

April 23 - 25, 2010 CounterPunch Weekend Edition

Scandals distract the public from focusing on key issues. Sometimes, however, they also provide insights into the character of leading cultural and political figures -- and their institutions. When the story finally broke -- after perhaps centuries of cover-ups -- about priests abusing youthful members of their flock I smirked, not of shock, but from recognition.

As kids we would tease Catholic school students. "Hey, did the priest check you for hemorrhoids and hernias today?" The Catholic kids didn't laugh. Indeed, prevailing street wisdom assured us that such jibes contained basic elements of truth -- although we had no proof. Some Catholic school kids hinted at perverse behavior, but Church intimidation stopped them from telling. Several generations later the story poured out when thousands of the formerly abused told their stories.

Priestly misbehavior ranged beyond the United States. Recently, scandals emerged about Irish and German priests diddling -- or worse -- the young and vulnerable. As in the United States, the church hierarchy ignored or covered up the criminal activity of its errant cadres. Cardinals and Bishops routinely reassigned the accused priests to other parishes no matter the

evidence against them; some got sent to religious rehab classes from whence they went to new parishes to resume intimate contact with the youth of their flock.

Over the decades, Cardinals and the Pope himself, before and after his coronation, received detailed reports of this widespread affliction. The U.S. Church paid off some formerly abused parishioners. But as the media made details public, the Vatican refused to assume full responsibility. Instead, the church elite tried to finesse the facts until the media's repeated reports made it impossible. Did high church moguls have a duty to report the priestly criminals to the police? Their answer, by deduction: it is more important to maintain the Godly reputation of this ancient institution than to reveal the depths of perversity within its ranks and take serious steps to combat this rampant behavior.

The scandal has reached the Pope. Given the rigid hierarchy of the institution, one has a hard time believing that German Cardinal Ratzinger, now Pope Benedict XVI, did not know of the pederasts inside the German Church, and those elsewhere as well. The defenders of the Pontiff can no longer rely on the power of their word as high priests to combat decades of lying and many thousands of angry victims as well.

In what seemed like an act of desperation, the pope's personal preacher, Father Raniero Cantalamessa, in an April 2 sermon in St Peter's Basilica, compared attacks against the Church and pope over sex abuse to "collective violence" against Jews. He said he got this idea from a letter from a Jewish friend.

This remark, however, came from a "Church that for centuries prayed for the conversion of the Jews, who were held collectively responsible for Jesus' death." (Reuters, April 4, 2010) I was seven when a group of Catholic kids surrounded and beat me. Their motive? "You killed our Lord, kid." The local parish priest had so instructed them.

Then, the Vatican did not remove bad priests, nor stop Reverend Lawrence Murphy from abusing 200 U.S. deaf boys between 1950 and 1974. The Vatican and Cardinal Joseph Ratzinger, according to the New York Times, received warnings about Murphy's pedophilia but neither informed police nor defrocked him.

On Easter Sunday at the Vatican, Cardinal Angelo Sodano, dean of the College of Cardinals, told the pontiff: "Holy Father, on your side are the people of God." Sodano dismissed the abuse and cover-up charges as "petty gossip." (New church definition of sodomy?) (Frances D'Emilio, AP, April 5, 2010)

The ongoing revelations of sexual abuse and the failure of church governors to act responsibly have landed in the Pope's lap – where they belong. The Catholic Church teeters on the edge of losing its holy image and its moral credibility.

In England, some lawyers claim the principle of universal jurisdiction allows for prosecution of the Pope. Under this concept judges can issue arrest warrants for visitors accused of serious crimes, like genocide, torture and crimes against humanity. Do systematic cover-ups of abuses by pedophile priests count as such a crime?

A 1998 precedent exists. England arrested former Chilean dictator Augusto Pinochet on a Spanish warrant for crimes against humanity. British police kept Pinochet under house arrest until 2000, when the government released him because he was ruled physically and mentally unfit to stand trial.

No such claim will assuage the more than 10,000 people who have "signed a petition on Downing Street's web site against the pope's 4-day visit to England and Scotland in September." (AP, Paisley Dodds, April 4, 2010)

The traditional Easter Sunday ritual offered the Pope his chance to address the grievances of tens of thousands of sodomized parishioners. Instead of speaking to charges that he had participated in moving priests to different parishes rather than staining the Church's reputation by turning them into the police and defrocking them, his Holiness blamed the "vile" media attack.

Has the decline of this powerful Church begun?

Saul Landau is an Institute for Policy Studies fellow whose films are available (roundworldproductions.com). He is the author of [A Bush and Botox World](#).

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Wednesday, April 21, 2010

[Eugene Robinson: The Eradication of Trust](#)

The Eradication of Trust

By Eugene Robinson [article link](#)

Posted on Apr 19, 2010

Trust might as well be a four-letter word. American public opinion seems to have become an unguided Weapon of Mass Suspicion, and it's not hard to understand why. But those who would exploit distrust, dissatisfaction and anger for political gain had better worry about collateral damage.

The overhyped tea party phenomenon is more about symbolism and screaming than anything else. A “movement” that encompasses gun nuts, tax protesters, devotees of the gold standard, Sarah Palin, insurance company lobbyists, “constitutionalists” who have not read the Constitution, Medicare recipients who oppose government-run health care, crazy “birthers” who claim President Obama was born in another country, a contingent of outright racists (come on, people, let's be real) and a bunch of fat-cat professional politicians pretending to be “outsiders” is not a coherent intellectual or political force.

But even people who wouldn't be caught dead at a tea party rally have lost trust in powerful institutions that are supposed to be working in the public's interest—with considerable reason. Just look at the headlines.

There's obviously no reason to trust Wall Street. Theoretically, the only reason for the financial system to exist is to service the economy—and the American people—by channeling capital to its highest and best use. The charges filed last week against Goldman Sachs illustrate the extent to which capitalism's precepts have been turned on their head by financiers who believe the economy exists to service them.

The allegation, basically, is that John Paulson, a hedge fund mogul who wanted to place a billion-dollar bet that the housing market would deflate, convinced Goldman to round up patsies who would bet the other way. Then the transaction was allegedly rigged so that Paulson would almost surely win his wager, which he did. Goldman denies the allegations of fraud and says that, in any event, it lost money on the deal.

Leave aside for the moment whether Goldman's action fell just inside or just outside the line demarcating what was legal. What possible socially redeeming value did the transaction have? How did the concoction of a “synthetic collateralized debt obligation” benefit anyone except the lavishly compensated traders at Goldman and the outrageously compensated John Paulson? Is this a system the rest of us could possibly trust?

Another story that won't go away is the pedophilia scandal in the Roman Catholic Church. On Sunday, during a visit to Malta, Pope Benedict XVI prayed with eight adult victims of childhood sexual abuse by priests and reportedly expressed his “shame and sorrow.” But practically every day, there are new revelations of pedophile priests having been transferred to other parishes rather than being defrocked and reported to authorities.

A CNN poll showed that 56 percent of U.S Catholics disapprove of how Benedict has dealt with the crisis. Even the judgment of the Vicar of Christ is being questioned.

Perhaps most striking of all is a new Pew Research Center poll showing that the public's trust in the federal government has plummeted. Just 22 percent of Americans say they can trust the government all or most of the time, Pew found. Only 19 percent of respondents say they are "basically content" with the government, while 56 percent are "frustrated" and another 21 percent describe themselves as "angry."

According to the Pew survey, Americans have negative views of many large institutions—banks and financial firms, Congress, large corporations, the national news media, federal agencies, the entertainment industry, labor unions. The nation still has a positive view of colleges and universities, churches, small businesses and technology companies. Respondents were evenly divided on the Obama administration, with 45 percent being positive and 45 percent negative. Given the current climate, the president might be tempted to claim a moral victory.

There are some contradictions in Pew's findings. Americans strongly believe that "more government control over the economy" is a bad idea. But by a much bigger margin, they believe that "stricter regulation of financial companies" is a good idea. This is the needle that Congress—with an all-time-low 25 percent approval rating—is now trying to thread.

Republicans have been actively encouraging this groundswell of distrust on the theory that it's bad for incumbents, meaning Democrats. Indeed, the approval rating for the Democratic Party has plunged to 38 percent. The problem is that approval of the Republican Party has also fallen—to 37 percent.

The moral here, for giddy GOP strategists, is the one about people who live in glass houses.

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[David Palmer: A Thesis on the Nature of Religion](#)

A Thesis on the Nature of Religion

by David Palmer [article link](#)

December 30, 2008 Global Research

No supernatural being or beings exists that is or are responsible for the creation of the Universe or for its continuing functioning. (This is the fundamental axiom of an atheist's viewpoint but it is a necessary starting point if the writer is going to be honest with anyone who might read this thesis.)

There are Laws of Nature that do determine the functioning of the physical universe but those laws are inanimate, unconscious and not purposeful. But they do have universal effect.

Desire for the perpetuation of life is a genetic characteristic of all living things. Any species that does not possess this characteristic will not survive. This is also known the survival instinct.

Love is a universal phenomenon. It is necessary for survival inasmuch as many species, including humans, are unable to survive without the support of others of their kind. Being loved is essential to survival. Loving another is essential to ensure reciprocal love in return. Loving and being loved are therefore essential to human survival. The survival of someone who loves you is therefore essential to your own survival.

Belief in a supernatural being or beings is very widespread amongst the human race, almost universal.

Belief in a supernatural being or beings is a psychological construct, a pure creation of the human mind. (This is my fundamental thesis and it flows naturally from the initial atheistic axiom).

Human beings have created the psychological construct of religion essentially as a defence mechanism to enable them to cope with the realization of their own mortality. (This is a basic hypothesis of this theory).

The essence of this coping mechanism is the hope that death is not the end of an individual human's existence but merely the end of this particular phase of existence. Death is a readily apparent phenomenon. The hope of life after death is therefore an extension of the survival instinct.

Concern over the welfare of loved ones is also a universal phenomenon. The loss of a loved one is a traumatic and threatening psychological experience for any who experience it. It is therefore universally sensible and attractive to believe that a departed loved one is not gone but merely residing in another place. This is a psychological defence mechanism to assuage one's sense of loss. As such it is a natural part of the grieving process.

No human being knows how to make the hoped-for transition from this phase of existence to the next. None who have died and are presumed to have made the transition have returned to tell those still living what the afterlife is like. Nor have they been able to explain to potential travellers how to make the journey. Since no human knows how to do it, it is necessary to create a non-human facilitator who can effect or aid that transition.

Since no human being has the power to facilitate such a transition it is necessary to endow the created facilitator with supernatural powers to enable that entity to successfully undertake the task.

The replacement of a lost lover by a surrogate is essential for continued psychological, if not physical, health. Where no human surrogate can be found, it is necessary to create a non-human lover. A mythical being can fulfil this psychological need for if no living surrogate can be found. This provides a psychological defence against the loss but it cannot provide material support. Other mechanisms are required to provide material support to the survivor.

Each human civilization has evolved and is evolving within a unique geographic and temporal space. As a result each civilization creates, endows and articulates the nature and attributes of its conception of the supernatural facilitator in a context that is understandable to its contemporary population.

The universality of these concepts is accomplished through the mechanism of a deeply felt and widely accepted psychological phenomenon. It is the collective psyche of huge numbers of people, whole civilizations. (This is another central plank in this theory). I call this phenomenon: Universal Understanding.

Universal Understanding embodies the hope of, if not the belief in, the possibility of an immortal life. It also embodies the hope of, if not the belief in, the existence of a mechanism for achieving it.

Since the conception of a supernatural entity requires that such an entity must have supernatural powers to be able to perform its primary function, the facilitation of the hope-for transition to the next phase of existence, it is sensible, reasonable and convenient to assume that such an entity is also able to deliver other extraordinary benefits besides the phase-transition. These supplemental benefits include: rescuing individuals from danger; protecting loved ones; delivering favourable environmental conditions; bestowing rewards for meritorious acts; and delivering a feeling of being loved to those who feel unloved.

Universal Understanding incorporates the shared visions, myths, concepts and ideas of all groups that have been in contact and have interacted with one another. It accepts, incorporates and instils these concepts into each civilization's own cultural and temporal context because they appeal to the deep yearning of all human beings for fulfilment of their basic psychological needs. These needs include: a sense of being special, belongingness, self-worth, security and enlightenment.

The appeal of these concepts is so pervasive because it promises the fulfilment of basic psychological needs that are common to all human beings.

The understanding of and belief in these concepts is transmitted between separate and distinctive human groups – within and between, tribes, peoples, races, cultures, nations and civilizations – through the various communications media that exist, and have existed, over time and space. These media have allowed ideas and artefacts to be exchanged between diverse groups. They include such media as: language, art, symbols, writing, mythology, history and memory. They are included both in contemporary exchanges and the transmission of meaning over time. (This is another central plank in this theory).

Meaning is transmitted through the physical senses not through any spiritual or telepathic media. Much of this communication is sub-conscious including such mechanisms as: body language, ambience and subliminal cues. These phenomena are well known to psychologists and are widely used by politicians, clergy, advertising agencies and other communications practitioners.

Religions differ in their conceptions of deities, of life after death and of the mechanisms of the phase-transition because of: the divergent physical demands of the respective habitats of their devotees; the degree of contact of those devotees with the devotees of other civilizations; and with the unique historical journeys of their respective peoples.

Each religious tradition has evolved a distinctive set of rituals that are administered and policed by a special fraternity that is sanctioned and authorized to do so by its society. This is the priestly class.

The political structure of each human group is afforded enhanced legitimacy by securing religious approval from its priestly class for the empowerment of its political elite. The crowning of kings by bishops and popes, the swearing in of political leaders by religious leaders, the establishment of basic laws and regulations such as the Ten Commandments, and the Quar'an, are examples of this authorization.

Hence, the religious and political elite of each tradition has a vested interest in reinforcing belief in its particular conception of the supernatural being and in the enforcing of its particular rituals to the exclusion of other competing ideologies. Acknowledging the legitimacy of other traditions actually undermines the legitimacy of the ruling elite and calls its authority into question.

Religious intolerance actually promotes, encourages and reinforces the legitimacy of the privileged position of the political and religious hierarchy of a particular elite group over its subjects. Religious tolerance actually presents those subjects with an alternative to their current ruling regime.

The principle control mechanism of the priestly class is the threat of excommunication of the laity from the deity. This severance denies the laity both access to contemporary benefits emanating from the deity and to the transmission services of the deity after death. That is, the priestly class controls access to contemporary supernatural benefits and also access to immortality.

The principle control mechanism of the political class is the threat of and actual application of physical violence against the laity for non-compliance with its dictates.

Religion denies the laity the right of appeal to the deity to redress this violence because the deity via the approval of the priestly class has already sanctioned and approved the elite's use of violence.

All law is based on the threat of violence by the political hierarchy for non-compliance of its dictates. Where this threat is ignored the actual use of violence is authorized by the law. Religion provides the ultimate authorization for the application of the law by the political elite as anointed by the priestly class on behalf of the deity.

Divine authorization for the empowerment of the elite is the preferred mechanism for social control because it is presumed by the laity and actually claimed by the priestly class that the deity operates from a higher level of knowledge, wisdom and understanding, coupled with supernatural powers, than that of ordinary human beings, individually and collectively. The deity is also presumed and claimed to be incorruptible. These are both highly desirable characteristics for most people. Who would not wish for, admire, even love, a benevolent overlord with such characteristics?

The central problem with religion, however, is that neither the priestly class nor the political elite has been able to demonstrate or prove the actual existence of a deity or deities. Neither have they been able to prove that any entity, divine or otherwise, has such characteristics. Moreover, the promised benefits of the deity are not necessarily bestowed by the deity on the laity when requested.

If religion is essentially based on wishful thinking, then it cannot be relied upon as the basis for either law or morality. Therefore, mankind will need to develop other mechanisms upon which to base legal and moral principles. Those principles will need to be universally agreed if corruption and manipulation by unscrupulous and self-serving individuals is to be avoided or remedied.

Since the promise of an afterlife cannot be fulfilled, human endeavour must be focused on: the greatest level of fulfilment for all people currently living and the creation of a world environment that will ensure the greatest level of fulfilment of the lives of future generations.

To ensure the survival of the human species God cannot be the ultimate authority to which mankind is answerable. Humanity collectively must be.

David Palmer is a freelance writer living in Perth, Western Australia . Before his retirement in 2003 he practiced as a Management Consultant specializing in Strategic Business Planning.

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Saturday, April 17, 2010

[Michael Shermer: Why Belief in God Is Innate](#)

Why Belief in God Is Innate

By MICHAEL SHERMER [article link](#)

APRIL 10, 2010 WSJ LIFE & STYLE

According to Oxford University Press's "World Christian Encyclopedia," 84% of the world's population belongs to some form of organized religion. That equals 5.7 billion people who belong to about 10,000 distinct religions, each of which may be further subdivided and classified. Christians, for example, may be apportioned among over 33,000 different denominations. Among the many binomial designations granted our species (*Homo sapiens*, *Homo ludens*, *Homo economicus*), a strong case could be made for *Homo religiosus*. And Americans are among the most religious members of the species. A 2007 Pew Forum survey of over 35,000 Americans found the following percentages of belief:

God or a universal spirit 92%

Heaven 74%

Hell 59%

Scripture is word of God 63%

Miracles 79%

So powerful is the belief that there must be something else out there that even 21% of those who identified themselves as atheists and 55% of those who identified themselves as agnostics expressed a belief in God or a universal spirit.

Why do so many people believe in God? Although there is much cultural variation among different religious faiths, all have in common the belief in supernatural agents in the form of God, gods or spirits who have intention and interact with us in the world. Four lines of evidence point to the conclusion that such beliefs are hard-wired into our brains.

In his 1871 book, "The Descent of Man," Charles Darwin noted that anthropologists conclude that "a belief in all-pervading spiritual agencies seems to be universal; and apparently follows from a considerable advance in the reasoning powers of man, and from a still greater advance in his faculties of imagination, curiosity and wonder." Why would religion and belief in God evolve? Darwin suggested that it might accentuate group cohesiveness in the competition against other groups: "There can be no doubt that a tribe including many members who, from possessing in a high degree the spirit of patriotism, fidelity, obedience, courage and sympathy, were always ready to aid one another, and to sacrifice themselves for the common good, would be victorious over most other tribes; and this would be natural selection [of the group]."

Around 5,000 to 7,000 years ago, as bands and tribes began to coalesce into chiefdoms and states even before the invention of government, religion was the first social institution to codify moral behaviors into ethical principles. God evolved as the ultimate enforcer of the rules.

Human universals are traits shared by all peoples, such as tool use, myths, sex roles, social groups, aggression, gestures, grammar and phonemes. Many are related to religion and belief in God, including: anthropomorphizing animals and objects, belief in the supernatural, beliefs and rituals about death, and beliefs about fortune and misfortune. Although such universals are not totally controlled by genes alone (almost nothing is), there are good reasons to believe that there is a strong genetic predisposition for these traits to be expressed within their respective cultures. That is, your culture may dictate which God to believe in, but the belief in a supernatural agent who operates in the world is universal to all cultures because it is hard-wired in the brain.

Several studies on twins support this conclusion. In one study of 53 pairs of identical twins and 31 pairs of fraternal twins, each reared apart, researchers at the University of Minnesota, Minneapolis looked at five different measures of religiosity and found that the correlations between identical twins were typically double those for fraternal twins. The finding suggests that genetic factors account for approximately half of the observed variance in their measures of religious beliefs.

This finding was corroborated by two much larger twin studies out of Australia (involving 3,810 pairs of twins) and England (involving 825 pairs of twins), which compared identical and fraternal twins on numerous measures of beliefs and social attitudes. The researchers concluded that approximately 55% of the variance in religious attitudes appears to be genetic.

They also concluded that people who grow up in religious families who themselves later become religious do so mostly because they have inherited a disposition, from one or both parents, to resonate positively with religious sentiments. Without such a genetic disposition, the religious teachings of parents appear to have few lasting effects.

Of course, genes do not determine whether one chooses Judaism, Catholicism, Islam or any other religion. Rather, belief in supernatural agents (God, angels, demons) and commitment to certain religious practices (church attendance, prayer, rituals) appears to reflect genetically based cognitive processes (inferring the existence of invisible agents) and personality traits (respect for authority, traditionalism).

Why did we inherit this tendency? Long, long ago, in a Paleolithic environment far, far away from the modern world, humans evolved to find meaningful causal patterns in nature to make sense of the world, and infuse many of those patterns with intentional agency, some of which became animistic spirits and powerful gods. I call these two processes patternicity (the tendency to find meaningful patterns in both meaningful and meaningless data) and agenticity (the tendency to infuse patterns with meaning, intention and agency).

Imagine that you are a hominid on the plains of Africa and you hear a rustle in the grass. Is it a dangerous predator or just the wind? If you assume the rustle in the grass is a dangerous predator and it is just the wind, you have made a Type I error (a false positive), but to no harm. But if you believe the rustle is just the wind when it is a dangerous predator, you have made a Type II error (a false negative) and there's a good chance you'll be lunch and thereby removed from your species' gene pool. Because we are poor at discriminating between false positives and false negatives, and because the cost of making a Type I error is much lower than making a Type II error, there was a natural selection for those hominids who tended to believe that all patterns are real and potentially dangerous. This is the basis for the belief not only in God, but in

souls, spirits, ghosts, demons, angels, intelligent designers and all manner of invisible agents intending to harm us or help us.

Of course, there is a big difference between an inanimate force (the wind) and an intentional agent (the dangerous predator). Most animals can make this distinction on the superficial life-or-death level, but we do something other animals do not do. As large-brained hominids with a developed cortex, we have a Theory of Mind—the capacity to be aware of such mental states as desires and intentions in both ourselves and others. We "read minds" by projecting ourselves into someone else's shoes (as in empathy) or by imagining someone out to get us (as in fear).

Theory of Mind is part of a larger mind-brain dualism, in which we tend to think of the mind as something separate from the brain. We speak of "my body" as if "my" and "body" are dissimilar. We revel in books and films that are dualistic, as in Kafka's "Metamorphosis" in which a man falls asleep and wakes up as a cockroach with the man's personality intact inside it, or in the movie "Freaky Friday" where mother and daughter trade bodies with their essences unbroken. This belief in mind and essence is a byproduct of the brain's inability to perceive itself. Thus, we can "de-center" ourselves and imagine, say, being on a beach in Hawaii, which most people tend to see from above looking down on themselves as if out of their bodies.


Gods are agents and agents are essences, and agenticity is everywhere. Subjects watching reflective dots move about in a darkened room (especially if the dots take on the shape of two legs and two arms) infer that they represent a person or intentional agent. Children believe that the sun can think, and in pictures often add a smiley face to give agency to sol. A third of transplant patients believe that the donor's personality or essence is transplanted with the organ, and studies show that most people say that they would never wear the sweater of a murderer, but that they would wear the cardigan sweater of the children's television host Mr. Rogers, believing that it would make them better persons.

We believe in the supernatural because we believe in the natural and we cannot discriminate between the two. We create gods because we are natural-born supernaturalists, driven by our tendency to find meaningful patterns and impart to them intentional agency. The gods will always be with us because they are hard-wired into our brains.

Michael Shermer is the publisher of Skeptic magazine, an adjunct professor at Claremont Graduate University and the author of "The Mind of the Market."

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Gregory Paul: Why Belief in God Is Not Innate

Why Belief in God Is Not Innate

By GREGORY PAUL [article link](#)

APRIL 10, 2010 WSJ ESSAY

It has become fashionable to assert that, far from being dead, belief in God is so deeply ingrained in the human psyche that it is universal and perpetual. This opinion influences the thinking of theists and scientists alike.

In "Jesus Was a Liberal: Reclaiming Christianity for All," theologian Scotty McLennen contends that because humans are hard-wired for religion, it must be reformed rather than refuted to better fit the modern world. The hypothesis that people are genetically preprogrammed to be pious because it confers a selective advantage that enhances reproductive success is advocated by Nicholas Wade in "The Faith Instinct: How Religion Evolved and Why It Endures." The Templeton Foundation and Oxford University have announced a multimillion-dollar project intended to answer why religion is pervasive. Yet a growing body of psychosociological research has already overturned conventional wisdom as it uncovers the actual leading cause of popular faith: dysfunctional socioeconomic conditions.

If a behavior is such a core means of survival that it must be strongly genetically fixed, then it will be truly universal. DNA preprograms humans to learn language so well that by age 5, children engage in intelligible conversations. The fully opposable thumbs that make humans distinct from other primates evolved for the materialism that more than anything else pushes the ambition and achievement that drives civilization. Around the globe language flourishes and the vast majority craves material goods; they are genuinely universal.

The same cannot be said about popular religiosity, which is highly variable in ways that have important implications for human societies and the nature of belief. According to Gallup and other surveys, the number of Americans who believe in something paranormal (eight in 10) is about the same as those who believe in God. However, it is the latter opinion that counts in the cultural and political wars.

How consistent is serious religious worship in humans? Even in hunter-gatherers there is remarkable divergence. While the !Kung bushmen of southwestern Africa have a well-developed complex of beliefs, the Hadza of eastern Africa have minimal religion that does not include belief in an afterlife. Religion is easily cast off in the face of modernity. Among Western nations, religion is a strong majority influence only in the U.S. In other advanced democracies, religion is in such sharp decline that majorities are skeptical that there is a God in some Western European countries, including France and Denmark, as well as Japan. Church attendance fell rapidly in Europe in the closing decades of the last century, declining up to sixfold in nations like Belgium and Holland. Phil Zuckerman's "A Society Without God" shows how many Western Europeans casually and nonideologically dismiss the possibility of gods or an afterlife. British sociologist Steve Bruce has shown that Western de-Christianization has not been countered by a commensurate rise in alternative beliefs. And surveys have shown that Western scientists are more atheistic than the general public.

The loss of faith in advanced nations has often been dismissed as an aberration in a human sea of piety, but it is a sociological gold mine that provides the critical information needed to solve the religion puzzle. The only one of the big religions making proportional gains on the global scene is Islam, largely because of rapid reproduction. Christianity has been stuck at a third of the planetary population for a century. The nonreligious are the only group able to expand by large-scale conversion. In the Western world hundreds of millions have lost their belief in religion since the world wars despite the absence of atheist organizations comparable to the churches that work to maintain the faith.

Because the popularity of spirituality is so variable and subject to loss, it cannot be as strongly genetically programmed as its frequent nadir, materialism. There is, therefore, no "God Gene" that compels almost all to have faith in the gods. Nor is a "God Module" in our brains making us all believe. Because the number of nonbelievers is growing, fear of death or hell and desire for a blissful afterlife cannot be the crucial factors either. The same is true when it comes to a desire for social community, otherwise churches would be packed. That means the primary determinants of the popularity of faith must be found in the human environment.

It has long been known that prosperity and security tend to suppress religiosity—that's why the Bible warns against the spiritual dangers posed by material wealth. But even though the U.S. has nearly the highest per capita income in the world, it is about twice as religious as the Western norm, according to the Pew Research Center.

As shown by Pippa Norris and Ronald Inglehart in their classic work, "Sacred and Secular," and confirmed in subsequent studies, there is a strong correlation between higher levels of income disparity and greater religiosity in prosperous democracies. To investigate this correlation, I constructed the Successful Societies Scale, a uniquely comprehensive comparison of socioeconomic conditions in the Western world. In every prosperous democracy that features universal health care, job and retirement security, and low levels of social ills such as homicide, incarceration, juvenile and adult mortality, divorce and so forth, the middle-class majority has abandoned the churches in droves because they no longer feel the need to seek the protection and assistance of supernatural powers.

The U.S. has the highest financial inequality, is the only Western country without universal health coverage and scores the lowest on the Successful Societies Scale. In no other advanced democracy are cities afflicted by such high rates of murder and juvenile mortality, or are ordinary citizens subject to sudden financial ruin because of overwhelming medical bills.

That the popularity of faith is largely a side effect of socioeconomic conditions means that other factors play secondary roles if any. The harsh conditions suffered by early humans had more to do with the initial development of supernatural beliefs than did genes. In the 21st century most people continue to care much more about the mundane but vital issues of their daily lives that really drive their opinions than they do about grand ideological wars—there is little doubt that if Americans lived under socioeconomic conditions more like those in Canada we would be similarly irreligious, and there would be no intense culture war.


As it is American religion is showing signs of distress. Pew finds that only one in two Americans have no doubt that a personal God exists, and estimates that the U.S. already is half as religious as some less prosperous nations. Bible literalists have swiftly declined from four in 10 around 1980 to less than three in 10. According to the classic Gallup "do you believe in God or a universal spirit" question, nonbelievers have tripled since the 1960s, and surveys designed to overcome Americans' reluctance to admit nontheism indicate that skeptics may match Catholics or evangelicals in numbers.

If America becomes increasingly secular, the country can be expected to adopt social and financial policies that encourage further secularization. Faith is proving unable to thrive in well-run democracies, and its abandonment can occur with startling speed when conditions become good enough.

Gregory Paul is an independent researcher and consultant whose work on the interaction of religion and society has appeared in *Evolutionary Psychology*, the *Journal of Religion and Society*, and *Philosophy and Theology*.

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Religious Belief: An Evolved Behavior

Evolutionary Psychology

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Religious Belief: An Evolved Behavior

Book Review [pdf link](#)

A review of Jay R. Feerman (Ed.), *The Biology of Religious Behavior: The Evolutionary Origins of Faith and Religion*. ABC-CLIO, LLC: Santa Barbara, CA, 2009, 301 pp., US\$49.50, ISBN 978-0-313-36431-0 (hardcover).

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When and where our species developed religion we don't yet know. The social maturity that might have supported religion is believed to have arisen with Cro-Magnon man, who flourished in Europe and Asia 35,000-20,000 years ago, alongside Neanderthal. The genetics and appearance of Cro-Magnon were like our own; Neanderthal was not. Cro-Magnon was well equipped with the artifacts: clothing, artistic jewelry, tools and artifacts, and burial of the dead. There is something else: elaborate paintings, mostly of large hunted animals in caves located in France and Germany. Caves are pitch-black places, yet these paintings are stunningly accurate, which required high quality "candles." On the current count, there are more than 2,000 depictions in dozens of caves.

Jay R. Feerman's collection of essays, 15 in number, is a splendid effort to show how religion evolved and how it creates the identity of religious communities. It also explores the psychological mechanisms of religious belief. Four essays attend to the description of religious behavior, and four more to its adaptiveness. Three essays investigate the causes of religious behavior, and two describe the development of religious behavior in the individual. One essay, "The Evolutionary History of Behavior," authored by Feerman, is his effort at a comprehensive perspective on religion. His evolution mechanism is

(of course) natural selection. The key religious attribute is submission in the sense of Make-Thyself-Small, well illustrated by the Muslim prayer posture (pp. 76, 81). Prayer, he proposes, is the origin of religion (p. 81).

Dominance and submission, Feierman notes, are a behavior expressed by widely across vertebrate and invertebrate species; hence they would have been well established in *Homo sapiens* prior to its specialization as prayer. What were the conditions that prompted selection for prayer? The stimulus of reproductive behavior would have been among them. Religions stipulate extensive rules for mating; consequently we should hope to find the change in mating that evolved prayer as religious submission. But there is very little regularity in the mating practices and rules of religious groups, which range from celibacy to polygamy. There is also marked variation, within and between religions, in the number of offspring encouraged. Where, then, are the data showing that populations that developed prayer behavior out-reproduced those that did not, because of the reproductive benefits of prayer? Or to put it another way: the hypothesis that prayer is beneficial implies that religious groups out-populate non- or less religious groups. Yet there are religious groups that control their population to small numbers. What is the evolutionary advantage in this case?

Let me turn now to three essays grouped under the heading, the causes of religious behavior. Two of them, Michael McGuire and Lionel Tiger's "The Brain and Religious Adaptations" and Burgess C. Wilson's "Mirror Neurons, Culture, and Spirit" are written by psychiatrists. The third, "Is Religious Behavior 'Internally Guided' by Religious Feelings and Needs?", is authored by Lluís Oviedo, a theologian. McGuire and Tiger examine the neurology of an effect called "brainsoothing." Brainsoothing can be stimulated in many ways—relaxing, taking a holiday, visiting a spa. Its adaptive outcomes include improved health and longevity. It is needed to off-set or undo the effects of stress that trigger biochemical reactions that prepare a person to cope. This happens thanks to a series of biochemical reactions that release hormones which prime the body for action and muscle tension. Should the stress persist, an aversive condition involving nervousness, fear, sleeplessness, and emotional instability occur. Beliefs are cognitive-emotional systems that organize thought and behavior. Since stress is a continuing condition for humans, one response is religious belief that counter-acts stress by brainsoothing that substitutes happy thoughts for stressful predicament. How is this known? By EEG (electroencephalogram), PET (positive emission tomography) scans, and fMRI (functional magnetic resonance imaging). Religion is not the only brainsoother. Positive beliefs on any topic activate the prefrontal cortex. But "what is special about religion is its predictable soothing influence on brain activity and chemistry as well as its improbable ubiquity" (p. 128). Critical to this analysis are the well-known effects of the brain hormones that change and affect feelings: serotonin, dopamine, norepinephrine, and, oxytocin. Since the manipulation of these hormones achieves therapeutic benefits that are well known, McGuire and Tiger apply these findings to religious rituals and beliefs. They report that "many rituals are accompanied by an increase in cerebral blood flow to the amygdala and prefrontal cortex and enhanced cognitive focus" (p. 131). The beneficial effects of rituals are short-lived; hence their repetition is a key ingredient in religious practice. Religious belief, by contrast, provides a comprehensive or holistic overview of the dilemmas of life, death, and individual or small group disasters. McGuire and Tiger report that "pleasant beliefs of the afterlife correlate positively with improved mental health" (p. 133). How fear of eternal punishment factors into this scenario isn't discussed

Wilson's essay on mirror neurons and their relation to religion, or at least to animism, assesses the extensive literature. The "mirroring" function is that the neuron fires when the individual acts and when it observes the action performed by another (it was discovered in macaque monkeys in the 1990s). It seems that the system provides the mechanism for perception-action integration. Thus, mirror neurons facilitate understanding the actions of others, and learning new skills by imitation. It is critical to Wilson's argument that mirror systems simulate observed actions, and thus contribute to the "theory of mind." That is, "the individual arrives at a mental attribution by simulating or reproducing in his or her own mind the same state as the target's . . ." (p. 158). This process is automatic and unconscious. However, it occurs within belief systems that convert the unconscious attribution to belief in spirit, which is "the biological basis for animism" (p. 158). Non-human objects to which agency has been attributed elicit prosocial behaviors that in turn promote survival. However, Wilson reminds us that significant cultural differences must be considered. Contemporary secular culture "views animism as foreign or illogical . . . and may reduce or inhibit inanimate form's capacity to activate the mirror neuron system" (p. 163). Nevertheless, since activation of mirror neurons can provide "feelings of spiritual connectedness" so that "there arises the felt experience of an allpowerful ever present spiritual being, underpinning and promoting monotheistic religion" (p. 163). I'm not sure what to make of this. Christians and Muslims number in the billions. Add Buddhists and Hindus, and one is reminded that our secular culture mingles with a variety of specific religious beliefs, not merely a monotheistic preference. More important still is that our secular culture fictionalizes science in a high prestige industry, and in this genre, the

animation of machines is common place, as we see in Star Wars, the X-Files, 2001: A Space Odyssey, and in the Harry Potter films. Wilson's claim that Western children's tendency to animation "is lost by adulthood" clashes with these facts. A piquant counter-example is the transformation of a computer (Hal 9000) into a person and back again into a machine in Stanley Kubrick's 2001.


More generally, the IT industry fervently promotes the integration of the latest machines with new owners. How is this related to evolution? Wilson believes that religion, primitive and advanced, is a high cost commitment and accordingly, if nature were efficient, an inhibiting mechanism would have evolved (p. 165). However, Wilson believes that a more detailed consideration of primitive cultures' interaction with their natural environment turns the evidence around in favor the animistic tendency (p. 167). This conclusion is obtained by a comparison of the natural selection efficiency of two hunter-gatherer cultures in Mexico (p. 165). Is this sufficient, since there are thousands of now vanished hunter-gatherer cultures? To identify just what in their respective ecological niches negated their fitness lies well beyond accessible data; under that condition we cannot demonstrate the evolution of religion.

Lluís Oviedo, a professor of theological anthropology at the Catholic university in Rome, has written a concise summary to show that religious beliefs and behaviors cannot be reduced to evolutionary explanations, especially to natural selection. His point of departure is not an appeal to emotional-cognitive traits of religions, but to the expansion of recent evolutionary thought beyond the reductionist paradigm. A classic statement of this position is Jerry Fodor's article, "Against Darwinism," but other authors he cites include Joan Roughgarden, John Dupré, and Anthony O'Hear. Once the reductionist perspective is exchanged for the more comprehensive perspectives of the authors just mentioned, Oviedo speaks of religion as universal and adaptive, driven by the instincts of moral solidarity, and resistance to fear of death. That however is only the beginning, for he introduces "internally guided" religious feelings that evolutionists tend to avoid: wonder, forgiveness, internal peace, love, hope, transcendence (p. 150). These internal feelings are expressed in the monumental art created by religions, which was first visible in Cro-Magnon cave paintings. Oviedo outlines three procedures for testing his hypothesis of the mind's resistance to reductionist explanation (pp. 152-153). But there's something missing: the "Them and Us" distinction, or more generally, conflict and war. Are religious wars (and lesser conflicts) independent of the evolutionary struggle for existence? Given their scale and frequency, their independence would negate an evolutionary theory of religion. This problem needs to be paired with another: Oviedo doesn't discuss the relationship between reproductive systems within and between religions and their evolution, even though this is critical to an evolutionary analysis. The available data are probably not sufficient to answer these questions.

My review has discussed only four of 15 very thoughtful chapters. My apologies to the undiscussed authors, but let me use that apology to urge readers to read Feerman's outstanding edited volume.

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Labels: [Imprint](#), [Intelligence](#)

Tuesday, April 13, 2010

Alden Beaman: Astrology and Numerology 1

Welcome to Astrology and Numerology

Learn the true meaning of numbers, planets, signs and colors.
Find your life path and determine the timing of events in your life.

Updated May 26 2005

by Alden Beaman

[with some comments and NUMERIC INTELLIGENCE added]

Why another web site on Numbers and Planets?

This site (no longer online) takes the best information from Astrology and marries it to Numerology. Knowledge is power. This site is full of wisdom. With it you will improve your relationships with others, which will have a direct correlation with how much money you will make over your lifetime. You will learn how to size people up quickly and accurately and improve your social skills. I gained this knowledge through the school of hard knocks. I wanted to share my knowledge with others so that they do not make as many mistakes in these areas as I have. I also wanted to correct the errors found in traditional Numerology and Astrology. First I would like to say that much of the things taught in Astrology are true. I am grateful for the countless number of people who have helped preserve this knowledge in the world. I am also grateful for the Numerologists and for their knowledge as well. Over the years I have fine-tuned these two subjects and have found some areas in need of improvement. I hope that the readers of this site will allow me to explain where the errors are, as well as to suggest some ways for improvement.

I have found that Numerology calculates the Life Path number wrong, and Astrology puts too much of an emphasis on the Sun sign when interpreting peoples personalities. I have found that signs are accurate for events but not always people. To understand personalities I look for trends. I also use the rule of three. Simply put I look for situations that give the same interpretation at least three different times or ways. I have found that the house that holds the persons sun is a stronger indicator of personality than the sign. If a person has their sun in the fourth house they will act more like a cancer. If they have their sun in the 9th house they will act more like a Sagittarius. These have been my observations. I also look for what house the planet Mars is in. I also look for the aspects that the planets make to each other. However I emphasize the Sun, Moon and Ascendant or Rising Sign. Now before you label me a radical rebel I ask that you have an open mind and don't leave the site in anger just yet. The fact that you are reading a New Age site should help you to have an open mind. You know that you're closed minded traditional friends would never be caught dead reading such a site. Maybe you are that traditionalist and just looked up this site due to curiosity. I ask that you have an open mind too. If you do I promise you will learn much. Now I want you to listen to a little story about my life and how I as a Christian have learned to accept and incorporate some of those "radical New Age beliefs" into my own life. Maybe you are not a Christian and believe in another Philosophy or God; I ask that you have an open mind as well.

I have always been fascinated with numbers. When I was a kid I always wondered why the earth was flooded for 40 days & 40 nights. Why 40? Why not 39 or 20 or some other number? Like most people I dropped the subject when the answers didn't come quickly. I went to school and got a respectable degree in business. Around the age of 38 I started questioning if I wanted to work in business for the rest of my life. I started to read about different types of jobs. As I was investigating some subjects on history religion and philosophy, my brother sent me a strange book. It's message was that early language and letters doubled as numbers. These numbers all had meanings. I then got some books on Numerology. At first I was skeptical and thought it was all hogwash. Then I started to test it out. I decided to test it out on the name of the first man on earth. I analyzed the name Adam. It came out 10/1. According to the Bible. Adam was the first person on earth, bear with me on this and don't leave because you believe we evolved from algae. Eve came out 14/5 the number of life or living. I started to take it a bit more serious and studied the subject in greater detail. After doing so I started to share my new found knowledge with some friends. To make a long story short I found out that not everything was correct. My friends found some holes in the way some critical numbers were calculated. Shaken but not defeated I looked for where the errors were. I by nature like to be conservative and traditional but if information is wrong I am the kind of person who wants to make it right.

That in a nutshell is what this web site is all about. It is the result of a study that took over seven years and encompasses hundreds of books. If you have always felt that there was some truth behind Numerology or Astrology but couldn't agree with it all, this site is for you. Maybe you're a pure rational logical type and don't believe in the psychic. Albert Einstein studied Astrology and gained from it. Many other modern and older scientists studied these subjects. In its pages I will explain in detail the true meaning behind the numbers and the planets. I will also explain such topics as pre-earth life (Mormon Doctrine (-BCM)), which has been labeled by New Ager's as reincarnation and give the true meaning behind such subjects. What started out as a curious look at a subject has blossomed into a site that encompasses History, Religion, Philosophy, Psychology, Mathematics, Physics, and Meta-Physics. My journey encompasses information from the beginning of time till the present. It embraces the philosophies of modern day personality and career studies such as Myers Briggs, and Holland Codes as well. I promise you one thing; you will look at life much differently after reading its pages. This site has taken several years to publish. I wanted to make sure it was accurate before I had it published. I knew it would have the potential to change lives and I wanted it to be accurate, as I knew people would be making decisions that would affect their lives. This site is written as an intermittent or advanced level on the subjects of Astrology & Numerology. If you are a beginner, you should read it but you will also need some beginner's sites or books as well to understand the basic terminology. I will gear it toward a new reader but I will not explain in detail all the terminology. I will be pointing out where the errors are and where the traditionalists are correct. I wish you the best on your journey as you read this site and as you apply the principles contained in it.

Life Path

The main reason I wanted to write this web site is because of this issue. I believe that Numerologists in not considering a persons sun sign number comes up with a wrong life path number. After inventing my method of processing the life path I wanted to see if it worked. I simply substituted the energy of the sun sign for the month. I took very important peoples dates of birth and determined the dates and years when important times were to happen in their lives. I then researched their lives through bibliographies to see if history recorded any major events occurring at the pivotal years. I found to my delight that the history of the events did in fact correspond to the projected dates. It is one thing to have a theory but I wanted that theory to match reality. If it did then more weight could be given to the projected dates that are to occur in our own lives. It is important to calculate the correct life path as that not only points the person in the right direction but it also has a direct impact on the timing and the type of pinnacles and challenges a person can expect to have. I believe that one reason people do not use present day numerology is because it calculates the wrong info. People loose faith in it because it does not match reality. I have calculated the correct data with many important people but to save space I will report on the lives of just nine people. [not presented here -MMmeta] These span the years from 1706 to 1955. Lets look at the birthdates of these people and see if we could have foretold some important dates and explain the high points and challenges these people faced. Then lets see if history backs this up. The first thing to do is to know how to calculate a person's sun sign month. I will list the sun signs and the proper numbers that correspond to each one. To be the most accurate a person should run a chart and see what degree and sign he or she was born under. Sun signs can change from year to year but in general they follow the following pattern. (If your birthrate is near a cut off date then you should check to see what your actual sun sign is.) In general the dates are as follows: If you were born from -

March 21st to April 19th	= Aries	.....	= 1	= Mars
April 20th to May 20th	= Taurus	....	= 8	= Venus
May 21st to June 21st	= Gemini	....	= 7	= Mercury
June 22nd to July 23rd	= Cancer	....	= 2	= Moon
July 23rd to Aug 22nd	= Leo	.....	= 3	= Sun
Aug 23rd to Sept 22nd	= Virgo	.....	= 7	= Mercury
Sept 23rd to Oct 22nd	= Libra	.....	= 6	= Venus
Oct 23rd to Nov 21st	= Scorpio	...	= 11	= Pluto
Nov 22nd to Dec 21st	= Sagittarius		= 5	= Jupiter
Dec 22nd to Jan 19th	= Capricorn	.	= 4	= Saturn
Jan 20th to Feb 18th	= Aquarius	..	= 9	= Uranus
Feb 19th to March 20th	= Pisces	....	= 5,0	= Neptune

The following information is explanations or delineations of what any given pinnacle or challenge number would mean for you.

Pinnacles

The 1 Pinnacle

The influence of the number 1 pinnacle is a drive for independence; the desire to express one's individuality using original ideals; leading and directing others, attaining achievements and being recognized for them.

First Pinnacle...1

With a number 1 first pinnacle, most of your youth was probably spent learning how to use original ideas, how to lead, how to rely on yourself without being egotistical, stubborn, self-centered or dominating. This is a period to learn leadership and it may not product the opportunities you would like. It is primarily a learning time.

Second/Third Pinnacle...1

With the second pinnacle and the third pinnacle providing number 1 energies a degree of aggressiveness becomes apparent in your demeanor. Your ability to get ahead and develop your talents is limited only by your own initiative. Your achievements are likely to very apparent to the public and a sense of independence allows you to assume a leadership role

Fourth Pinnacle...1

With the number 1 energies imposing itself on the latter stages of your life, any desire to retire or slow down will be unfulfilled. Challenges and changes will mark this part of your life. Responsibilities and accomplishments will be based on the ability to lead, direct, and express your own individuality and original ideas.

The 2 Pinnacle

You are apt to be a very sensitive person during this pinnacle, even if sensitivity is not indicated in your basic makeup. The 2 shows patience and attention to detail. The general influence of the number 2 pinnacle is that of responsibilities, which may cause feeling of restrictions. There is a close accord with home, family, children, and those in your environment for whom you feel responsible.

First Pinnacle...2

Since this pinnacle is experienced early in your life, it may tend to make you an over-sensitive child, and you may be easily hurt or offended. You may experience early difficulties with expression, both verbal and emotional. Your mother is apt to be the stronger influence in your life throughout this period. As a young person you are likely to find much duty and responsibility related to home and family. There may be strong feelings of limitations because of these pressures. It is a period for you to attend to the demands made on you for family and close friends rather than self. Often, the two pinnacle suggests a person who is under the close dictates of a parent or of some authority figure.

Second/Third Pinnacle...2

The work you do may be very detailed and demanding during this period.

Fourth Pinnacle...2

As a last pinnacle, the 2 brings home the rewards and pleasures of family, security, and a close circle of friends. You are likely to find yourself giving back some of the nurturing and attention that you received in the early part of your life and you will find it necessary to control a tendency toward sensitivity.

The 3 Pinnacle

The general effect of the number 3 pinnacle is one of light, enjoyable activities. Travel, social activities, friends, and entertainment are much a part of your life during this pinnacle. Your nature is more affectionate and outgoing. Personal expression is developed, particularly verbal expression. Any latent artistic or creative talents are apt to be exposed now. Life seems to flow toward you during a 3 pinnacle, thoughts are of the present, not so much the future nor the past. Being with people and having fun is essential. Attitudes are youthful; easy come, easy go. Variety in work and play is likely. Money is not a concern so long as you can get by. Thinking, using your imagination, dreaming, these are all a large part of this period.

First Pinnacle...3

This is a difficult number to handle on the first pinnacle, for while there may be many opportunities to develop artistic or creative potential, you may not recognize them or be willing to work as hard as may be required for the development of these opportunities. There is a tendency to scatter energies and work on the wrong ideas. You may be too busy having fun to worry about the future.

2nd and 3rd Pinnacle...3

With the number 3 directing activities of the second or third pinnacle, responsibilities and accomplishments will be greatly dependent on social demeanor and general influence. This pinnacle may bring about opportunity for writing, speaking, interior designing, or some form of participation in the entertainment arts. Imagination and feelings are stimulated.

4th Pinnacle...3

There is a good possibility of much travel, social activity and entertainment. This transit usually promises freedom from financial worry in the later years. While there is a tendency to drift in relative comfort, this is a time when you can be at your creative best.

The 4 Pinnacle

The general influence of the number 4 pinnacle is that of a practical, realistic approach to life. This pinnacle demands a higher degree of order, system and organization. You tend to adopt a very conscientious and dependable response. Hard work and determined effort mark your attitude now. It seems as though you have an emotional need for work and truly thrive on it.

First Pinnacle...4

With the 4 influence in your first pinnacle, this can be a demanding period in which you are required to work due to economic circumstances, or in which you are a highly motivated person in your pursuit of education. In either event, you may not be so active in normal youthful activities because of your work schedule.

2nd or 3rd Pinnacle...4

With the number 4 second or third pinnacle, your ability to get ahead and achieve will no doubt be directly associated with your ability to outwork the competition. Sometimes, this pinnacle brings a sense of economic limitation. This is likely to be a period of building and steady growth.

4th Pinnacle...4

With the number 4 fourth pinnacle, any desire to retire or slow down is not likely to be fulfilled. You are not the type to relax and enjoy leisure activities. It is important to work and feel the sense of accomplishment. In some unfortunate cases, economic conditions retard the ability to retire and enjoy life.

The 5 Pinnacle

The general influence of the number 5 pinnacle is that of freedom and a lessening of responsibility. The tendency toward change, sudden and unexpected, may enter your life during these years. You may tend to develop more variety in your friends, your work duties, and in your outside interests. You will probably be adventurous and inclined to travel. Your financial circumstances, like everything else in this cycle, can change rapidly, both up and down.

First Pinnacle...5

This can be a difficult first pinnacle because it is hard to find the stability to establish yourself and build a suitable foundation for latter life. You are likely to experience moves that require you change schools and friends. As a first pinnacle, the 5 has you living by your own set of rules, even if you are raised in a traditional family. You are more resourceful than others your age, but you may also tend to get into more trouble. Impulsiveness and a craving for independence are both strong in your nature during this period.

2nd or 3rd Pinnacle...5

With the number 5 pinnacle coming in mid-life, your ability to progress and achieve in may be linked to your ability to function comfortably in a fluctuating environment. Your ability to adapt is very critical. The sense of freedom that you have now is very significant. The caution here is not to burn too many bridges because of your urge for freedom, travel, and adventure. You may need that job (or family) later on.

Fourth Pinnacle...5

With the fourth pinnacle showing 5, any desire to retire or slow down is not likely to be fulfilled. Change and variety will continue to keep you occupied and busy. If you are adaptable, this can be a very interesting time in your life. In most cases, a final pinnacle of 5 means freedom from financial or domestic worries.

The 6 Pinnacle

You are tactful and cooperative, and willing to work with relatively little recognition. The general emphasis of the number 6 pinnacle is that of friendliness, cooperation and harmony. You are apt to be involved in service work. The 6 vibrations have a very balancing effect on circumstances during this period. You are apt to receive many opportunities to serve and help others; teaching, counseling, and promoting harmony and diplomacy.

The first Pinnacle...6

Ill-advised marriages at an early age sometimes occur.

2nd/3rd Pinnacle...6

Your accomplishments during this productive period of your life will greatly depend on your abilities to work with other people, promote harmony, and show patience and a willingness to wait for credit due based on your contributions.

Fourth Pinnacle...6

This latter part of your life should be harmonious whether you are retired or continue to work. The key to fulfillment will be patience, tact, and cooperation.

The 7 Pinnacle

The general influence of the number 7 pinnacle is that of learning, investigating, and gaining skills. The number 7 is a somewhat introverted number and you will tend to be more of a loner while the pinnacle is in effect than you will be in

other times of your life. You will be more comfortable working alone, and while marriage is not out of the question during this time, it will take a good bit of effort. You are apt to need periods of isolation to develop inner resources. This time will be especially marked by your lack of interest in material matters and little concern with practical affairs. This lack of concern can result in some financial shortages, limited material benefits, or possibly physical handicaps.

The First Pinnacle...7

With the number 7 first pinnacle, your circle of friends will not be large. You are a serious student, motivated to learn by inner yearnings. Your youth may be a difficult and confusing time.

2nd/3rd Pinnacle...7

Unless you are involved in some sort of research or possibly religious or philosophical endeavors, your progress during this pinnacle will be painfully slow. Your accomplishments are simply not the type that bring financial benefits as desired or expected. The benefits of this pinnacle are much deeper and internal.

Fourth Pinnacle...7

With a number 7 fourth pinnacle, your later years will be a quiet time when you will be chiefly involved with the development and refinement of your inner being. This is a time for study, development, and thinking about life in philosophical ways. During this period it may not be easy for you to find individuals with whom you truly feel comfortable unless your spouse has similar attitudes. Be patient for people will come to you for what you know.

The 8 Pinnacle

The general influence of the number 8 pinnacle is that of business and commercial activity. There is a good deal of status orientation, success, and recognition associated with this number, and your financial circumstances and personal status are apt to changing during this period, with improvements likely to occur. The tone of the period is more on the pragmatic side, stressing organizational and management abilities. Emotions tend not to be a motivating factor.

First Pinnacle...8

With the first pinnacle featuring the influence of the number 8, you may become involved in business or commercial activity at an early age and face some restriction on this account.

2nd/3rd Pinnacle...8

During this period of your life you are apt to become very deeply involved with being a executive (or perhaps being married to one). You will begin to rely more on rational feelings and less on emotional impulses. You are more ambitious and success oriented.

Fourth Pinnacle...8

With the number 8 fourth pinnacle, business and position will make retirement at the normal age unlikely. Circumstances in the later years may be an atmosphere of status and power.

The 9 Pinnacle

The general influence of the number 9 is that of humanitarianism. Irrespective of which pinnacle of the life is colored by this influence, the trend will be to feel and express greater concern for those who are weaker, poorer, and less fortunate than yourself. The 9 denotes a degree of selflessness not show in any other number. The attitude is more humanistic, philanthropic and emotional.

First Pinnacle...9

Selflessness is often difficult for a young person, so the tone of this influence may be but barely detectable. You may be the type of person who is a friend to those who have few friends, a protector to those who might be the favorites of bullies, and generally a helping person in whatever way you talent permits. As you mature in our modern society, you are apt to embrace humanitarian political views and ideals.

2nd or 3rd Pinnacle...9

With the number 9 energy apparent on the second or third pinnacle, you may at times express very emotional and dramatic humanitarian views and ideals and become a champion of the need for tolerance and compassion in the world. You may possess a universal view of the world, working in ways that will benefit mankind.

Fourth Pinnacle...9

With the fourth pinnacle showing the number 9, your work in the latter part of life will tend to be more philanthropic, allowing you to give much more of yourself, and if your financial circumstances permit, your assets, to causes that benefit mankind. Certainly, you have a more caring attitude now than in earlier times of your life.

The 11 Pinnacle

The number 11 is the first of the master numbers. The influence of this number is somewhat philosophic and illuminating. The 11 vibration has associations with spiritual and metaphysical studies and understanding. It has associations with the reformer, the philosopher, the welfare worker. With the number 11 energies influencing behavior in any stage of the life, there is a significant lessening of material goals and desires. In fact, thoughts may tend to stray a bit from the practical and the mundane, irrespective of the life path you may be following. A certain disassociation with mundane reality can cause problems with associates in the environment. Frequently, there is a heightened sense of nervous tension associated with this energy.

First Pinnacle...11

With the number 11 first pinnacle, you may identify with some of the foregoing, however, it is difficult for a young person to use the general influence productively. Thus, the background tone of this period is perhaps better communicated through use of the number 2 energies. Since this pinnacle is experienced early in your life, it may tend to make you an over-sensitive child, and you may be easily hurt or offended. You may experience early difficulties with expression, both verbal and emotional. Your mother is apt to be the stronger influence in your life throughout this period. As a young person you are likely to find much duty and responsibility related to home and family. There may be strong feelings of limitations because of these pressures. It is a period for you to attend to the demands made on you for family and close friends rather than self. Often, the two pinnacle suggests a person who is under the close dictates of a parent or of some authority figure.

2nd/3rd Pinnacle...11

With the 11 pinnacle occurring in the second or third stage of your life, you may take on much the same implications as the 2 pinnacles, however, responsibilities and accomplishments of significance will contain the tone of the inspirational nature of this number.

Fourth Pinnacle...11

With the 11 pinnacle occurring in the fourth stage of your life, your responsibilities and accomplishments of significance will contain the tone of the inspirational nature of this number, and it is probable that your work later in life or your retirement years will carry this influence.

The 22 Pinnacle

The general influence of the 22 pinnacle is one that many people cannot readily attain. This is the larger of the master numbers and the connotation of 22 is that of master builder. It inclines toward large-scale endeavors in business or government. It denotes vast influence and power. Both of the master numbers are highly idealistic, but the 22's expression of idealism is in obtaining practical goals and useful projects. At any stage of the life, the number 22 tends to create a significant degree of nervous tension in the individual.

First Pinnacle...22

Young persons, except in very rare instances, are unable to use the general influence of the 22 productively. Therefore, the background tone of this pinnacle is more in tune with the number 4. With the 4 influence in your first pinnacle, this can be a demanding period in which you are required to work due to economic circumstances, or in which you are a highly motivated person in your pursuit of education. In either event, you may not be so active in normal youthful activities because of your work schedule.

2nd/3rd Pinnacle...22

With the mid-life 22 pinnacle, many great things are possible. Much depends on the life's development and preparation up to now, and whether you possess the capacity to bring about such endeavors. If you have not received the opportunity for education and developed sufficiently to anticipate the responsibilities of the master number, it's likely that the reduced number 4 will better describe the tone of this period. With the number 4 second or third pinnacle, your ability to get ahead and achieve will no doubt be directly associated with your ability to outwork the competition. Sometimes, this pinnacle brings a sense of economic limitation. This is likely to be a period of building and steady growth.

Fourth Pinnacle...22

If you have the capacity to achieve the stature of master builder forecast by this pinnacle, business endeavors with idealistic ends will likely preclude retirement.

Challenges

Challenge 0

The obstacles of life during this period may not be many, or they may be coming from all directions. The challenge of the number 0 is called the challenge of choice. You are likely to have difficulty acting on your preferences. You are perfectly capable of analyzing a situation and realistically comparing possible solutions. The challenge of 0 may make this decision to requisite action very difficult for you. To overcome the challenge, it should be understood that you must have the faith in your own abilities to the extent that you can analyze, make a choice, then act with ease and comfort. This challenge is one that is normally found on in a highly evolved individual and an individual who can be expected to make your own decisions about life and know where the pitfalls lie. To meet the challenge of 0 you must have control of all of the numbers; the independence of 1, the responsibility of 2, the optimism of 3, the application of 4, the understanding of 5, the adjustment of 6, the wisdom of the 7, the constructive power of 8, the universal service of 9. In other words, to meet the challenge of 0 in your life, you must be a very gifted person.

Challenge 1

The challenge of the number 1 suggests that in these years, you are likely to feel dominated by others with strong influence, probably parents or others with whom you compete. The challenge of the number 1 is avoidance of being dominated, but doing so in a fashion that does not impose upon or dominate others. With the challenge of the number 1 it's extremely important to control the ego, and avoid the negative aspect of individuality. False pride, pomposity, egotism are issues to be guarded against now. You are now in a period of learning about self-reliance and how to solve your own problems independently. Learn to rely on your wit and your intelligence, avoiding argumentation and resentfulness.

Challenge 2

The challenge of the number 2 suggests you are likely to be extremely sensitive and more or less brimming with feeling. You find it hard to work with people because you are afraid of being criticized or, worse yet, ignored. You have a good deal of self-doubt and a definite lack of self confidence. There is a tendency to constantly worry about the opinion that others have of you. There is likewise a tendency to use this sensitivity in a negative way. Used more positively, your keen sensitivities can be a significant strength, allowing you to be acutely aware of so much of what others rarely perceive. But during this period it will be hard for you to assert yourself and make decisions. You will shy away from positions of authority and responsibility. This can be a time for accumulation of wisdom, as you show patience and pay close attention to detail. Try not to take things too personally. Friendships are a source of deep satisfaction to you during this time. Do not let details overwhelm you and keep you from seeing the big picture. Plan for slow growth rather than immediate gain.

Challenge 3

The challenge of the number 3 suggests a tendency to scatter talents and try to do too many things at once during this period of your life. You may have a fine imagination and a gift for words, but you find it hard to express yourself effectively. Though you know you should cultivate friends and be sociable, you tend to be somewhat reclusive and defensive. You may have a talent for writing, acting, or speaking, but you are reluctant to involve yourself with these sorts of activities because you do not like to face the prospects of criticism. You are expressing yourself with a negative emphasis, hiding your creative talents behind a wall of shyness. You must strive to develop yourself in a social and in a creative sense.

Challenge 4

The challenge of the number 4 suggests a difficulty with work. Either you simply don't like to work, don't like the work you are forced to do, or you have difficulty completing tasks and working efficiently. You may be careless and lack a sense of practicality. Often this challenge makes it hard to see the forest for the trees when it comes to work and obligations. It is important for you to learn patience, understanding and the practical, common sense way of dealing with mundane responsibilities. You may also need to learn the importance of working within the parameters of a time schedule.

Challenge 5

The challenge of the number 5 suggests that your challenge is to overcome the desire and the demand for freedom at any price. This challenge number is very difficult to handle because, with it, you are apt to be extremely impulsive; you want to try everything at least once, and you are rather unstable in many ways. Change may be necessary for you, but it must be handled in an intelligent and controlled manner. Make certain that the desire for change is not associated with a desire to escape responsibility. In any event, this challenge requires that you learn as early as possible in life to control your impulses.

Challenge 6

The challenge of the number 6 suggests that you may have difficulties because of your insistence on extremely high standards. You are apt to appear authoritarian, intolerant, and a little self-righteous. It is hard for others to live up to your standards of expectation. Many of your considerable talents for balancing situations are used with a negative emphasis. Avoid creating friction in relationships and strive for harmony. You must learn that your diplomatic approach will only be appreciated if others feel that their needs are met, their desires understood, their point of view respected. You must learn to allow others to set their own pace, make their own rules. This challenge requires learning unconditional love and acceptance. Respect your ability to compromise and grow in a quiet way.

Challenge 7

The challenge of the number 7 suggests difficulties brought on by your discomfort with your own inner feelings; feelings of a reserved attitude and unexpressed emotions. You may feel unable to better your situation, or to change and improve

circumstances. There is a tendency with this challenge to be a chronic critic and complainer, while offering little or nothing as a suggest to correct the faults that are found. The sense of discrimination is strong, but it is expressed in a very negative way. A sense of false pride tends to keep your real feelings buried beneath the surface. Avoid a tendency to approach people in a very reserved and aloof way, and develop faith in your own abilities rather than dwelling on your limitations. Marriage is apt to be delayed until this challenge is overcome, or if married, this can be a difficult time.

Challenge 8

The challenge of the number 8 suggests an early life assumption that satisfaction can only be gained and safeguarded by adequate material accumulation. There's likely to be considerable effort exerted to attain money, status, and power, sometimes to the exclusion of almost all else. The number 8 challenge indicates that you are/were using your concern with material matters with negative emphasis. You must learn to use your ability to gain money, status and power with a sense of proportion and an awareness of the relation of material affairs to other matters, and deal with the material world in a comfortable manner.

I have demonstrated a new and different method to calculate your life path and pinnacle and challenges. I believe this method is much more accurate than the old traditional way which is taught today. I hope you enjoy it and receive the same info whether you do a Numerology reading or an Astrology reading. With this method I believe you will. Good luck with your life from Alden Beaman.

Posted by caimbhriain myrddin at [2:53 PM](#) [0 comments](#) 

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Mammon or Messiah meta

Metaphysics (Ontology, Society): Being and Knowing

Tuesday, April 13, 2010

Alden Beaman: Astrology and Numerology 2

An overview:

One of the first errors I found in Numerology had to do with January being assigned to the number 1. According to traditional Numerology if a person was born in January that month was given the number 1 when figuring out a persons "Life Path". This is because in our modern society January 1 is considered the first day of the New Year. However long ago the first day of the year was during the Spring Equinox, on or around March 21st of each year, which corresponded to the sign of Aries. In Numerology Jan is 1, February is 2, March is 3, April is 4, May is 5, June is 6, July is 7, Aug is 8, Sept is 9, Oct is 10, Nov is 11, and Dec is 12. That seemed too easy, too simple. I didn't know much about Astrology at the time but I knew that Aries was described just like they described the number 1. (Leader, first, pioneer etc.) Numerologist described the number 4 as foundation, structure, order, and conservative. That sounded a lot more like the sign of Capricorn than Aries. I also wondered how Numerologists who were also Astrologers could accept this on blind belief. Surely there were other people who understood this subject better than I did. The books I read never question this. Why? I noticed that every expert said the same thing. The information was only memorized and regurgitated on print without any pondering or thought or reflection. To me, giving January the numerical value of a 1 and April the value of a 4 was backward. It was like

saying an apple was an orange and an orange was an apple. Or that day was night or night was day. I did remember from mathematics that equal meant the items had the same value. Numerology is based on the fact that each number has a different vibration. Pythagoras the Father of Mathematics & Numerology said that all life differed according to these vibrations. Now before you think I am totally crazy consider how science has discovered that white light split by a Prism makes a rainbow. These colors are different according to how much they differ in frequency, red light being at one end and Ultra Violet at the other. Frequency and Vibration are equal terms. Einstein's theory of relativity differed from Newtonian Physics in that Einstein showed how light could act like a particle or a wave.

(Back to Numbers) In Numerology according to traditionalists, the most important number to figure out is your Life Path. This is made up of the Month, day and year of a person's birth. According to Numerology a person born April 11, 1956 should have a life path of an 18/9. From the books and web sites I have read most Numerologist's don't agree with each other. Some say your life path is the lesson you are to learn in this life, others say it shows the level you have obtained through reincarnation. It is your report card or the grade the universe has given you. It represents your strengths. After much reflection and thought I believe it only shows us the direction we are to go in. It can be a strength or a weakness. But we are to travel that path or road. It may be that after a great deal of exposure and experience we will get better at it but still not be as good as someone who has strengths in that area. However for our purposes we will be better for it. Now I'm not suggesting that people have to choose a vocation based on this number. A vocation should always be chosen based on talents and abilities. When we are at work we have to compete and competition should be done according to our strengths. One thing I could not understand is how the Sun sign is ignored in Numerology. In Astrology this is the number one factor to consider, but in Numerology it is not even mentioned. In Numerology Life Path is the most important area to consider. I thought how could this be? These are both ways to understand the occult or the hidden so why are they so different from each other? Most Astrologers and Numerologists say, "That is the beauty of it." The way I understand beauty is that it represents things that are harmonious and in balance not opposites. They give the same answers all the time. That is the one reason science has gained so much respect in our day and age. Simply because the formulas produce the same results. (A scientist in America gets the same answers as a scientist in China.) This is not the case in the new age studies. I hope this site helps this group of people become more one.

Now back to life path, I discovered a way to incorporate sun sign into Numerology. It is done in this manner. You simply substitute the following sun sign's with their corresponding numbers. Aries is a 1, Taurus is an 8, Gemini is a 7, Cancer is a 2, Leo is a 3, Virgo is a 7, Libra is a 6, Scorpio is an 11, Sagittarius is a 5, Capricorn is a 4, Aquarius is a 9, and Pisces is a 5. I will explain how I got all this later but for now just use these numbers in the place of the month. If a person was born April 11 then he or she is an Aries, but a person born April 30th would be a Taurus. Consider Sun sign as an indication of a person's hero or what makes him or her happy. It is what motivates and gives life to a person. To determine a person's life path the Alden Beaman method, April 11 is considered Aries so April is given a numerical value of a 1. 11 is a master number so it is not reduced. The year 1956 adds up to 21/3 Adding all the numbers up $1+11+3=15/6$. I would have a life path of a 6. Now a 6 is much more different than a 9. It is the essential difference between a Libra and an Aquarius. Now since both are air signs there are some similarities but any Astrologer worth his or her salt knows that Libra is different from Aquarius. One of the reasons I wanted to write this site was because I knew that Numerology had a lot to offer people but only if it was used correctly. If a confused person is told to go in the wrong direction, what good are the directions? If a spiritual guide says you're here to experience a 9 path when in fact you are to experience a 6 what good is the guide or the direction or council given? I felt bad about people being led by blind guide's. Another reason it is important to get the correct path number is because it is used in determining a persons pinnacles and challenges in life. When I analyzed famous peoples life path's using traditional numerology the pinnacles and challenge numbers projected by traditional Numerology did not match their bibliographies. However when I used my method the history matched the projection to the year or within a year. I analyzed many different famous people some being Thomas Edison, Benjamin Franklin, Albert Einstein, and Henry Ford and Bill Gates. All showed direct correlation. I will show this later in this site [not presented here -MMmeta]. For now I will stick with the numbers 1-11

Posted by caimbhriain myrddin at [2:51 PM](#) [0 comments](#) 

Labels: [Archetypes](#), [Astrology](#), [Mazzaroth](#), [Numerology](#)

Alden Beaman: Astrology and Numerology 3

The Number One:

This correlates to the Planet Mars. The sign of Aries, The Color of Red, The Ascendant, The Ram, and The letters A, J, & S.
-- BODY-KINETIC

The Number 1 - The Number of New Beginnings and Leadership and Offense

Try to visualize the number 1. What do you see? An independent number all by itself. A number that points straight upward. (A tower of strength.) A monument such as the one in Washington DC.

The number 1 needs to be bold because it only has one chance. There is only one of its kind. The immature number 1 doesn't think a whole lot about others. It thinks about survival. It is about the drive to preserve the self. The mature number 1 needs people. How can a person lead if there are no followers? An adjective given to describe the mature number 1 is leadership. In Astrology 1 is given the sign of Aries. Aries is the beginning of the cycle. It can be the newborn baby as well. As such it can be quite helpless. If a person grows and experiences all the signs they will end up back at Aries. Are they the same? No. Now they have all the sign's experiences. They have been around the block so to speak. Once they have been around the block they can act as guides. These types of people are leaders. They show other people the way. This is a different type of Aries. Sometimes Aries people are a little of both. In some areas they are great leaders. In other areas they are inexperienced and act like a newborn child. Both types of people are Aries. The Greek Aries or Ares was somewhat of a klutz. The Roman Aries or Mars was much more organized. He was the God of War. Aries is in reality a little bit of each.

As a one you are a leader. You love to be self reliant and independent. You love to take risks and to roll the dice. You are an explorer and a pioneer. You are definitely enterprising. You like to persuade others to your point of view. Selling is right down your alley. You like action and action heroes. You are the type who travels the road off the beaten path. Like Frank Sinatra you relate to the song "I did it my way." Initiative is one of your strong points and like a match you are good at getting things started. You are a catalyst that speeds up a reaction. Your personality is so strong that it either inspires or repels others. You have a pioneering spirit and are known to be on the cutting edge of anything new. You like the new and the unproven. You may be the owner of your own company. You are the type of person who needs to follow through. This will help you to obtain your goals in life. You can be a controller and you may be selfish.

The positive 1 - Initiating action, pioneering, leading, being independent, attaining goals.

The negative 1 - Selfish, immature, temperamental, argumentative, pushy, offensive.

The Planet Mars - A Fire Planet, The Sign of Aries and the Color of Red.

Mars is dignified in Aries and has its detriment in Libra. It is exalted in Capricorn and has its fall in Cancer. By dignified I mean it rules that particular sign. An analogy to be made is a Planet or a homeowner who lives in his own house and feels most comfortable in this house. A planet in detriment means that it is 180 degrees away and is in opposition to the whole idea. Dead against it. The person comes right out in defiance of it. Even though opposites are real, often times in the real world, a person will have a little of each opposite incorporated into his or her being or personality. The word exaltation would mean the Planet or person does not live at home but is visiting a neighbor's house and he is most comfortable there. A planet in its fall is one where the Planet or person is visiting and feels most uncomfortable there. The house that holds the planet Mars is very important. Mars shows how a person acts. It shows where a person focuses their energy. In the first house a person would be a lot like an Aries. In the second house they would put a lot of energy into their possessions. In the third the person may have a sharp tongue. In the fourth the person may need to feel secure before they will take a chance.

In Greek Mythology Ares was the God of War. In Rome he was called Mars. Even the color of the planet bears witness of itself. It is a rusty red. I once heard the analogy of a bullet and that stuck with me because it describes the number 1 very well. A bullet doesn't look back. It gets the job done. It leaves a mess for others to clean up. It is direct & goes straight for the mark. It is used in war. War causes bloodshed and red is the color of blood. It is bravery or the willingness to be bold.

The color red can be seen from a long way off. It is supposed to get your attention. That is why it is used for such things as a stop sign or a red light. Red is the color of fire. It is often used as a sexual symbol, the lady in Red ect. (Ruby red lips.) In Astrology the Planet Mars rules over all these things. In ancient times the planet Mars got a bad rap. It was known as the second malefic planet. Only Saturn had a worse reputation. But no planet or number in and of itself is bad. All planets and numbers have a good and a bad side to them. War, killing and hate are some of the expressions of the bad side of the planet Mars and the number one. However drive, action & straightforward honesty are good attributes of the number one. The color red is the first color in the rainbow. It is the lowest frequency of visible light.

I as a person I believe in simplicity when it works. So I will attempt to paint a picture of the sign for Aries as simply as I can. When you think of the sign of Aries think offense and how you go about doing things the first time around. (Think Pioneer) An excellent book on the signs was written by Stephen Forest. "The Inward Sky". Another good book to start with is Astrology For The Light Side Of The Brain by Kim Rogers-Gallagher

The Mazzaroth and the Signs.

The Mazzaroth is the Hebrew name for the Zodiac or the twelve signs. It is mentioned in the Old Testament in Job 38:31-33. Job is wishing he was dead and Jehovah basically tells him he is not as smart as God. Even the start of the chapter is informative. God in speaking directly to the prophet Job says, "Can you bind the cluster of the Pleiades, or loose the belt of Orion? Can you bring out Mazzaroth in its season? Do you know the ordinances of the heavens? Can you set their dominion over the earth?" In other words Jehovah is asking Job. Can you tell me the meaning of the stars?

Do you understand Astrology? I believe the main reason the zodiac was created was to show Gods glory in the Heavens. Each sign shows a piece of the mission of God. It includes his premortal life as Jehovah and his earthly reign as Christ to his immortality as a resurrected person with an immortal perfect celestial body. I believe these truths were once taught by the ancient patriarchs such as Adam, Enoch, Noah, and Abraham etc. Later the truth was lost and only pieces of the original truth were left. This started in Babylon and continued with the Egyptians down to the Greeks and the Romans. Each society created its own myths to the meaning of the Zodiac. God in his perfectness resembles all twelve signs. All human beings incorporate parts of the Zodiac into their own personalities as well. In each section I will explain the original meaning of each sign. Modern Astrology calls these meanings archetypes.

The sign of Aries.

When Moses was told to lead the children of Israel out of bondage in Egypt he was told to do this around the time of the Spring Equinox. The Jews call this the Passover as this was when the angel of death passed over any house that had lambs blood on it's door. Again notice the symbolism. Lambs blood. (The Lamb showing the Christ slain from the foundation of the world.) Rams are grown up lambs. When God was on the earth as Christ he was in a sense a lamb. He had not been resurrected yet with a perfect body. In Gods own eyes he was a lamb. The zodiac sign is of a Ram not a lamb. How does that fit?

(Mormon Doctrine (-MMmeta)) To understand this you need to know about the doctrine of Pre-earth life. This is a doctrine, which has been lost and needs to be re understood. It was corrupted into the doctrine of reincarnation. I believe that originally all the ancient patriarchs taught this doctrine. Including Noah to his three sons Shem Ham and Japheth. Over time it was lost but pieces remained. The doctrine teaches that all people lived prior to this life as spirit children of kind parents. We all had a father and a mother. They were perfect. This is where the Greeks got Zeus and Hera. Most of the original heathen Gods had wives. Even our modern Christianity is flawed. It teaches about only one God. The truth of the matter is that we have a father and a mother in the Heavens. The Hebrew word for God is Elohim. Any time im is used it shows a plural. It should be translated, the Gods. (Meaning husband and wife or Father and Son). We lived in heaven as spirit children of these loving parents. Our whole purpose for this life was to be like them. We are to become gods and goddesses. However mankind cannot do this on it's own. It needs the help of a God. In other words we cannot do this our way we need to do it by following our Fathers rules. A spirit child of our Father who was also the first-born spirits in Heaven always obeyed his father. That spirit child evolved into a God in the pre-earth life. His name was Jehovah or Jesus Christ. (The Ram, which represents the leader, the pioneer.) Jehovah agreed in this pre-earth life to be our Savior. John on the isle of Patmos saw this in a vision and recorded it in the book of Revelation in chapter 5. And I saw in the right hand of

him who was seated on the throne a scroll written within and on the back, sealed with seven seals; [2] and I saw a strong angel proclaiming with a loud voice, "Who is worthy to open the scroll and break its seals?" [3] And no one in heaven or on earth or under the earth was able to open the scroll or to look into it, [4] and I wept much that no one was found worthy to open the scroll or to look into it. [5] Then one of the elders said to me, "Weep not; lo, the Lion of the tribe of Judah, the Root of David, has conquered, so that he can open the scroll and its seven seals." Who was the man seated on the throne? Answer: God the Father. Who took the book from his right hand? Answer: Jehovah or Jesus. Jehovah was Jesus in the pre-earth life. When speaking to his prophet Job, Jehovah explains this concept of a premortal life. You can read about it in Chapter 38 of the book of Job in the Old Testament. Jehovah teaches Job that not only was he to be the Savior slain from before the foundation of this world but that all the people of the earth once lived with God in Heaven. Then the LORD answered Job out of the whirlwind: [2] "Who is this that darkens counsel by words without knowledge? [3] Gird up your loins like a man, I will question you, and you shall declare to me. [4] "Where were you when I laid the foundation of the earth? Tell me, if you have understanding. [5] Who determined its measurements -- surely you know! Or who stretched the line upon it? [6] On what were its bases sunk, or who laid its cornerstone, [7] when the morning stars sang together, and all the sons of God shouted for joy? What were the sons of God happy about? Answer, that the earth was finally made and they could receive mortal bodies and live on it. Who made it? Answer it was Jehovah. Later from the book of John we learn that Jehovah was also known as the word, because the word made the world. In the New Testament we read in John chapter 1 in the beginning was the Word, and the Word was with God, and the Word was God. [2] He was in the beginning with God; [3] all things were made through him, and without him was not anything made that was made. [4] In him was life, and the life was the light of men. [5] The light shines in the darkness, and the darkness has not overcome it. [6] There was a man sent from God, whose name was John. [7] He came for testimony, to bear witness to the light, that all might believe through him. [8] He was not the light, but came to bear witness to the light. [9] The true light that enlightens every man was coming into the world. [10] He was in the world, and the world was made through him, yet the world knew him not. [11] He came to his own home, and his own people received him not. I know this all sounds different from what you have been taught but meditate on it and pray about it. Remember in order to gain wisdom you must keep an open mind. I know this doctrine is deep and it may not be easy to swallow but hang in there. It should be understood that God does not require you to understand all the mysteries in order to have Eternal Life. All that is needed is an obedient attitude and faith. I wrote this info up to add more meaning and depth but it is not necessary in order to receive Salvation.

The Ascendant - The first house

If you have studied Astrology you have read that the Ascendant is the way a person comes across to others when making a first impression. A lot of books call it your front or mask. I believe it shows our potentials or our half-baked abilities. It affects our early childhood. It starts to apply after a child turns eight years old. Prior to that their moon sign rules a small child more. I believe that people develop in the following manner. From birth to seven years old a person is influenced most by his or her moon sign. Then from age eight to fourteen a person is learning to develop their rising sign. From age 15 to 21 a person's birthday number takes over. (The actual day they were born) Then from age 21 to 28 a person develops their sun sign. All of these energies combined determines their personality or Myers Briggs number. Back to the Ascendant or rising sign. If a parent knows the Ascendant or Rising sign of their child they can help give that child a fast start in life. They do this by surrounding that child with experiences that have to do with their rising sign. I have a child who has Leo for his rising sign. I put him in sports and he had an immediate likening of it. I have another child who had Pisces rising. We introduced him to Piano and music and he was a natural with it. Another son has Sagittarius rising and he likes science, travel and sports. My youngest three year old has Scorpio rising and Pluto conjunct the ascendant. Whatever he does, he does with intensity. When he talks it is loud. He likes Karate, I hope it is passing but it probably is not.

The Ascendant shows the type of immediate environment that a person likes and feels comfortable with. Without this type of environment the person will get angry and upset. The Ascendant is a strong indicator of potential talents. I emphasize potential, because if you are not exposed to activities that describe your rising sign you will not develop, as you should. I have my sun in the 6th house opposite my ascendant in Libra.

As I mentioned in the introduction I believe that the house that holds a person's sun sign is more accurate in describing their personality. The 6th house belongs to Virgo so I am more quiet and analytical like a Virgo. I also have the Planet Neptune conjunct my Ascendant, so I am also a bit of an idealist. I am involved in counseling, and I like it a lot. My specialty today is career counseling. A lot of the tools I use are my own version of Numerology & Astrology as well as Myer Briggs &

Holland Codes. I also like subjects such as religion. The mystical Merlin was always a favorite of mine in the story of King Arthur and the round table. The first house is a personal house. It is one of the six houses below the horizon. If Saturn is in this house the proper projection of the self can be delayed or the person may act old for his or her age. That is because he or she has potential to be in charge. The first house has a lot to do with people. This is the self or how others respond to the projection of that self. It is important that a person develop the talents of their rising sign and any planets in that house, otherwise the person will act this way or make a first impression like their rising sign or planets but it will only be a mask. There will be no substance behind the first impression. With a developed rising sign the person makes a first impression but it has substance behind it.

The Ram

“Mares eat oats and does eat oats but little lambs eat ivy.” Mares are female horses, does are female goats and little lambs are baby rams if male. Lambs or sheep will eat grass or ivy. They can be counted on to clear the ground of unwanted growth. They go right to it and get the job done. Goats will nibble at their food. Keeping the grass low is not a job for goats. Sheep do a better job of it. The same thing can be said of the one personality. If you need a path cleared ask a one person. They are the pioneers in life. They are the efficiency experts. Eight people are the ones you need to have around if persistence is a needed trait. (Back to sheep.) Why the Ram? That was a question I asked myself when I first studied Astrology. The six signs that like to be in charge and in leadership positions are Aries, Taurus, Leo, Scorpio, Capricorn and Aquarius. The corresponding numbers are Aries =1 Taurus =8 Leo =3 Scorpio =11/2 Capricorn =4 and Aquarius =9. I have found that the numbers one, two and four are similar to cardinal signs in Astrology. Mutable numbers are 5, 6 & 7 and fixed numbers are 3, 8, 9 and 11. Aries, Cancer, Libra, and Capricorn are cardinal signs. All these signs match the cardinal numbers. Leo, Taurus, Scorpio and Aquarius are fixed signs. The signs Aries and Capricorn are obvious. But Leo, Taurus, Scorpio and Aquarius need some more digging into in order to understand why they like to be in charge as well. The Sun is exalted in Aries and the Sun is the natural ruler of the sign Leo. The co-ruler of Scorpio is Mars. The planet Mars is dignified in Aries. You will also notice that some Cancer & Libra people like to be in charge as well. They can go either way. Usually they prefer a supportive role as Cancer is similar to the number two and two's like the supportive role. In analyzing the sign of Libra I have found that the planet Venus is the natural ruler of it. These people don't necessarily like the limelight either, as Venus is exalted in Pisces and Pisces likes to hide. The moon is exalted in Taurus. Taurus is similar to the number 8. Eight stands for new money. The moon is the natural ruler of the sign cancer and Jupiter is exalted in cancer. The co-ruler of Aquarius is Saturn. Saturn is the natural ruler of Capricorn. Capricorn is similar to the number 4.

To sum it up both cardinal and fixed signs like to be in charge. Mutable signs can go either way but prefer the background unless they have a strong cardinal or fixed number for a birthday or rising sign. Of the six signs that like to be in charge only Aries and Capricorn tend to dominate this group. They are the leaders of the leaders. Both of these signs have climbing animals as their symbol. (The ram for Aries and the goat for Capricorn.) The number 1 verses the number 4. The ram verses the goat. A ram is a grown up sheep. Sheep in the Middle East will only follow their master's voice. Sheep give wool and meat, and goats give milk. Wool and meat are used in the wintertime to stay warm and to survive. Milk is used more to nurture and is used for the young. Even though Capricorns can be somewhat stand off-ish they are more nurturing to others than Aries.


More goats' milk is drunk in the world than cow's milk. If you live in the USA the opposite is true. Both goats & rams have horns. Rams have horns, which they use to butt other rams with. Rams are competitive. They are often fearless and will fight other rams for a mate. They are provided with hard heads. An effective military offensive tool was the battering ram. A tree was used to bash down the closed doors of the enemies castle. Aries people attack obstacles in this manner. They don't always think their problems out. They run over or knock down their enemies or obstacles rather than go around them. A goat will go around obstacles placed in its way. It is more strategic. Sheep eat plants down to the ground. Goats nibble at their food. If you ever felt like you were run over by a person they probably have a strong Aries or number 1 character. An Aries or 1 personality will inspire you and give you a warm greeting, but is impatient with babies. A Capricorn or 4 personality will tend to be more practical and provide you with nurturing instruction. (They are often more serious and act more mature.) The goat nibbles its food. Four people love the materialistic world. They like to sample it all. A one person likes to get the show on the road. If it's time to eat they eat.

Saturn the planet of time is the natural ruler of Capricorn. Capricorn is the beginning of the winter season, which is harsh and often cold. Under such harsh conditions a person must prepare if he or she is to survive. Aries is the sign for the beginning of spring. Less preparation is needed. One people just "do it". Planning is not as needed. In a parable Christ talks about the judgment and uses Sheep and Goats to teach some lessons. Mat 25:32-25 "before him will be gathered all the nations, and he will separate them one from another as a shepherd separates the sheep from the goats," Version: RSV Christ uses symbolism to teach many doctrines. Goats represent leaders of the material world. It represents those people who put earthly wealth and money and possessions in front of God. Sheep represent those who follow Christ. These are also leaders but these are leaders who put God first. Mat 6:31-33 "therefore do not be anxious, saying, 'What shall we eat?' or 'What shall we drink?' or 'What shall we wear?' For the Gentiles seek all these things; and your heavenly Father knows that you need them all. But seek first his kingdom and his righteousness, and all these things shall be yours as well." Speaking of Rams it is interesting to note that Christ was actually born in April (FOT (-MMmeta)). Year unknown. (Probably 7, 5 or 3BC.) The account in Matthew has the sheapards keeping watch over their sheep by night. If it had been December 25, the sheep would not have been in the fields during the winter. They would have been in the barns. The spring fits the story of the shepherds better. Even the colors of Christmas are represented in the birth of Christ and Christmas. April is the color of red and green is the color of the number 6. I believe Christ was born April 6th. The colors of Christmas are red and green. Also remember that Jehovah of the Old Testament was the same as Christ of the New Testament. When Moses asked Jehovah what his name was he said "I am that I am, tell them I am has sent you". "I am" is the very descriptive words used to describe the sign of Aries. Christ was the oldest son or first born of all of Heavenly Father's or Elohim's children. He in essence is our true eldest brother. He is himself a God. He progressed to this point in the pre-earth life. The humility of God is that he agreed to be our Savior in the pre-earth life and take on a mortal body. He brought about the resurrection so that we could all go back and live with our Father Elohim again. He gave us rules (Saturn) and if we are mature we will keep them. The sun reaches the highest point at 12:00 noon. It crosses over the 10th house at this time. The Sun is a symbol of the hero self. It is symbolic of the kingdom of Heaven. Each day this symbolism occurs to remind us that we will reach our high point and be exalted if we keep Gods rules. The Sabbath was originally kept on a Saturday. The word Saturday is a form of the word for Saturn's Day. Saturn is the planet, which symbolizes our teacher and our father. It is also the planet of rules.

The Letters A, J & S

In Pythagorean Numerology the letters A, J & S are given the value of the number 1 or Aries. I have found that words that add up to a one are a lot like the sign of Aries. Unfortunately this does not always work with people's names (INDIVIDUAL SONA/PERSONA EXPRESSION AND SUMMATION). I have found nicknames sometimes work. It works this way A is a 1 B is a 2 C is a 3 D is a 4 E is a 5 F is a 6 G is a 7 H is an 8 and I is a 9. Then it repeats with J as a 1 K as a 2 etc.

It's not an exact science but it lets you howne in on important facts about a subject or word. More of these numbers and signs will be explained in more detail under their specific number.

Posted by caimbhriain myrddin at [2:48 PM](#) [0 comments](#) 

Labels: [Archetypes](#), [Astrology](#), [Mazzaroth](#), [Numerology](#)

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The Number Two:

This correlates to the Luminary or Planet Moon, the sign of Cancer, The color of silver, the fourth house, the Crab and The letters B, K, &T. -- INTRA-PERSONAL

The Number 2 - The Number of Nurturing and Motherhood and defense.

Look at the number 2. It appears to be pushed down. The number 2 is humble. It is not as arrogant as the one. It has learned to support others and it has strengths in nurturing and helping people bounce back. Because it has been humbled it knows how to help others. It has great empathy for other people's feelings. As a two you are domestic, nurturing, and emotional. You have great insight into people and personalities.

You prefer to work with others in a supportive role rather than being alone. Your sensitivity can make you vulnerable to your emotions. You have a natural ability to protect those that you love. You have a natural gift with gardens, flowers and animals. You feel secure getting back to nature, and you love your personal home life. You are the ideal father or mother and you understand how to nurture all that you come in contact with. You must guard against having to have your way and ruling your home too strictly. You make an excellent teacher of children. You sometimes don't always get the credit for the work you do. It is important that you do not become a doormat and let people who relate to stronger numbers run all over you. You enjoy being a support and helping others. You may have musical or artistic talents but they may be left undeveloped due to your desire to nurture the world. You often find yourself tending to the wants of others especially family and not tend to your own needs and wants. Remember that you too are a person and deserve some free time and growth time as well.

The positive 2 - humble, protection, nurturing, community, sympathy, adaptability, domestic, supportive, defense

The negative 2 - clingy, over emotional, unstable, hurtful, evil, fluctuating

The Moon - A Water Planet and the Sign of Cancer

One thing that is always constant is that the moon is always changing. The moon changes its sign every two and a half days. Our emotions change just about as often. One day we can be optimistic and the next we are moody and depressed. This is especially true whenever we lose our sense of security.

The Moon is dignified in the sign of Cancer & the number 2. It is in detriment in Capricorn. It is exalted in Taurus and it is in its fall in Scorpio. It is a very domestic number. Traditional numerology gets this number confused and mixed in with the number 6. If you remember the difference between the moon & the planet Venus some of the confusion should go away. (...) In the introduction of my site I mentioned that Sun sign is often over-emphasized in traditional Astrology. Now I am not going to say it is not important. I believe it shows a great deal about the inner person and how a person goes about expressing his or her self. But just as Numerology could be greatly improved if it's students considered Sun sign, Astrology could be improved if it's students knew something about a person's birthday. A person's birthday often shows a person's talents. The moon rules such things as emotions, infancy, instant responses, security and habits. One way to differentiate the moon sign from the Ascendant is to remember that Ascendant is more like Mars and the number 1 and deals with offense and new beginnings. The moon is more like the number 2 and deals with defense and old habits. They are not like each other. A lot of times you will find people who act more like their moon sign than their sun or rising sign. I think this happens when people are not fully developed. They are acting more out of a need for security and safety than a need for joy. Remember the sun sign shows us how we obtain joy in life.

In Astrology the first house is square or 90 degrees from the fourth house. Mars rules the first house and the moon the fourth. Cancer is a water sign, which translates into feelings and emotions. Both Aries and Cancer are cardinal and start things. The moon is also related to our needs and the way we express them. The moon has a lot to do with what drives us subconsciously. Hyrum Smith the inventor of the Franklin Day Planner and the author of the book (The 10 Natural Laws of Successful Time and Life Management) describes the 4 basic human needs as the need to live, the need to love and be loved, the need to feel important, and the need to experience variety. These needs according to his model are at the core of what motivates or drives people to behave in certain ways. I have learned that in addition to these four basic needs of all people, each individual's basic needs can be analyzed, by substituting the moon sign. Noel Tyle in his many books show the needs of a given person at the center being driven by the "fuel" of the Sun sign. Since the moon reflects our habits. Many times we do not get beyond our comfort level. When doing compatibility Astrology, it is often a person's moon sign that is more indicative of a marriage relationship working. This is even more important than the Sun sign. The sun shows how a person grows and what they do for joy. The moon indicates actual basic needs. It is the difference between sugar and basic nutrition or protein. Sugar is the fuel in basic carbohydrates, which are burned for energy, but protein is used to make muscle. Both are needed, however people can go without carbohydrates for a while but protein is essential. In fact when people are starving, the body burns the protein and or the muscles just to survive if all the fats are gone. In this way people can go without fulfilling their sun sign and not enjoy life as much, but they cannot go without their moon sign over long periods of time. However just like the body, people function best using both. The moon is dignified in Cancer, which is another way of saying that the moon is the natural ruler of Cancer. The moon is in its detriment or lowest point in

Capricorn. On our own earth cancer is the beginning of summer. It is warm and pleasant. This is the optimum time for new life to be born. In January or Capricorn it is the start of winter. Many animals hibernate. This is the worst time for new life to be born if it wants to survive. That is what is called detriment. The moon is exalted in Taurus so this means that energy that is like Taurus or nature or the number 8 go well with things of the moon or the number 2. If a person has a lot of new money then he or she will feel secure and nurtured. People with low self esteem, opposite of Taurus or the number 8, tend to be more jealous, envious, emotional, and have hatred. Essentially all the bad side of Scorpio or the number 11. This is called a planet in its fall. The moon is in its fall in Scorpio. Scorpio or the number 11 has a co-ruler of Mars. Mars or aggression and anger do not help a person feel secure or nurtured. Domestic people like to plant gardens and to cook, all areas ruled by the moon or the number two.

The Mazzaroth and the Crab - A crab is a creature that outgrows its shell each year, due to it's own growth. When it grows it has to discard the old shell & look for a new one. In the same way we need to discard our old beliefs and the things that give us our security, as we grow older and mature. The crab stays consistent in looking for a shell each time. We do not need to change everything we believe we only need to add to the knowledge we already have and look for a model that will encompass all of our new knowledge. Then we need to ask God if it is right and when we learn from him it is or when we find the truth we feel secure and safe. In the Greek version the crab is replaced with the constellation Argo the ship. The story is about Jason and the Argonauts. Here Jason must go on a journey and secure the Golden Fleece. A dragon guards the fleece. Jason gets the fleece and returns home with it on the ship Argo. I believe the story has similarities to our pre earth life. Jason and his crewmembers leave home. We leave our Heavenly home. We all go on a journey to earth. Then we have to find the Golden Fleece. The fleece was a ram's fleece. We have learned the ram represents the atonement or sacrifice of Christ. We each need to take upon ourself the atonement of Christ. In doing so we need to overcome the dragon or Satan if we are to obtain the fleece. Once we have it the dragon is re-awakened. Satan will always work on us. We have to constantly be on our guard. In getting back on the ship and going home we return back to our heavenly home. If we don't return back we will regret it. In the story of Jason and the Argonauts, Jason is an Aries type personality. We all go on a journey to earth. It is often scary. None of us has ever been on earth before.

It is all-new to us. However just like Jason who has a lot of skills, each of us has learned skills in our pre-earth life. These skills we take with us. In the story Jason does not go alone but he goes as the captain of the ship and has shipmates. We are all each others ship mates. Each of us has different skills and abilities. The captain of the ship (Jason) represents Christ and he leads the way. Christ had to obtain the fleece as well. He had to lead a perfect life and follow his father's rules.

The Color of Silver

Look up at the moon at night. What do you see? Something white with silver mixed in. The craters give the moon a silverish color. Silver represents a precious metal. In the olden days it was used for currency as silver coins. These were used on a day-to-day basis. The other metal used for currency was gold. Gold was used less often as it was worth more. Silver was chosen as the currency of choice for most daily transactions. Think of the metal mercury, which is used in our thermometers. It has a silver color. It is used to measure the fluctuation in temperature. The moon in a persons chart shows where a person experiences fluctuations in their life. The moon sign shows the persons emotional response to any given situation.

The fourth house and the Crab


The sign on the cusp of the fourth house rules the type of home life or early childhood experiences that a person has lived through. It shows what characteristics make a person feel most comfortable and secure at home. Any planets in this house will have reference to security and home life. This little bit of information would help all parents in nurturing their children better. This sign is even an indication of the type of home that the person may have in their adult life. It represents early and any home life situation. If for instance a person has Aquarius on the cusp of the fourth house he or she would like new computers and high tech gadgetry in the home. He or she may also like the old as well as the new. As the number 9 is similar to the sign of Aquarius and has to do with endings. I believe it is an ending that starts a new beginning. As we grow the fourth house shows the concept of personal power. The pattern, which shows how a person deals with all new beginnings, is found in the rising sign and any planets in the first house. Also the planet that is the ruler of the first house and the aspects it makes to any other planets. To be successful in life a person needs to be able to do three things. First they

must learn people skills, second they need to learn about things and third they need to understand information. The first three houses in a persons chart show how we individually do this. The first house shows how we deal with people. (Aries) The second shows our relationship to things and assets. (Taurus) The third indicates information (Gemini). After combining these abilities a person develops a sense of self or personal power. The sign on the cusp of the fourth house shows how a person see's himself or herself. The Ascendant shows how others see the individual. Opposite the Ascendant is the Descendant. It indicates how we see others or our relationships with others.. The tenth house indicates our social power, hence the career. It is how others see us in a position of power, if we receive it. Remember all the houses bellow the horizon. 1-6 represents areas of us as individuals. They have to do with the self or ego. Houses 7-12 all have to do with others. Libra is the start of this group. These houses are all above the horizon.

The crab is a sea creature, which protects its self with its shell. Outside is a hard shell but inside is soft flesh. People with a lot of cancer or the number two in their personality tend to be this way also. The following description is of the actual hermit crab reptile. The crab is a creature that is born in the ocean near the shore. It moves near the shore where it finds protection by finding a discarded shell. It then lives in this shell. Crabs like a shell with a tight fit. They hold onto it with their tails. They will fight to keep it and are known to even be torn apart in the attempt of holding on. Crabs by nature like other crabs. They are very social creatures. They like to climb and jump and will bury themselves in the sand if they feel scared. They can regenerate broken or lost claws, limbs and even eyes. Like snakes they shed their skins. Crabs like pleasant temperatures between 75-85 degrees not hotter or colder. They are nocturnal animals and prefer the nighttime to the day. They need to stay moist and keep a supply of water inside their shells. They do this so that they can breathe. Crabs shed their shells as they grow and need to find new homes. During this time they are vulnerable until they find a new shell. Crabs do not like confrontation but will fight for shells in order to live. Crabs will pinch if they are scared. It is unwise to try to shake them off, as they will only hold on tighter. If a crab pinches it can be eased off if pacified. Running warm water over the claws does this. Crabs are scavengers and will eat anything. They even eat sand and their own skins in order to recycle minerals and calcium. If hurt, crabs will bury themselves in sand become less active and begin the healing or regenerative process.

The letters B, K and T.

The letters B, K or T will have a lot of number two characteristics. These characteristics are similar to the actual crab creature as well as the cancer sun sign or the number 2. The letter K acts like the number eleven in addition to the number 2. This is similar to the sun sign Scorpio. The letter T is similar to the B. If you skipped ahead please read the description of A, J & S in the number 1 to understand how to use the letters in the alphabet.

Posted by caimbhriain myrddin at [2:46 PM](#) [0 comments](#) 

Labels: [Archetypes](#), [Astrology](#), [Mazzaroth](#), [Numerology](#)

Alden Beaman: Astrology and Numerology 5

The Number Three:

This correlates to the Luminary or Planet Sun, the sign of Leo, the color of purple or indigo, the fifth house, the Lion and The letters C, L & U -- SOL-Existential

The Number 3. The Witness, Expression and Communication number.

In the scriptures Peter denied the Christ three times. Later after his resurrection Christ asked Peter if he loved him three times. Peter was grieved when the Lord asked him this three times in a row. The reason he needed to do this was because he denied him three times. Whenever anything is mentioned three times it is a witness to us that these things are of the utmost importance. The reason that these things are important is because some form of the truth is being taught to us at this time. Truth is knowledge of things of the present, the past and of the future. Here we see time broken down into its three parts. Truth is light. The greatest symbol of light in our solar system is the sun. There is a saying that all good and bad things come in three's or that the third time is a charm.

As a three you are expressive and outgoing. You love being the center of attention and you have a gift of creativity. You like the arts and you may want to be a singer or actor or actress or a painter. You want to share your talents with the world. You are proud of your abilities but you have a generous nature. People feel warm just being around you. Learn to be organized and this will help you. Learn to focus and you will be very successful. Smile a lot, as this will often brighten someone's day. You are a natural romantic and love all that it entails. Because you are so friendly others flock around you. You don't mind this, as you love an audience. Guard against gambling and all games of chance. You enjoy having fun and when you were a child the playroom was probably your favorite room in the house.

The positive 3 - Expression, The King, verbalization, communication, socialization, the arts, creativity, art, joy, fun, children, romance, the heart, circulation, and the witness.

The negative 3 - Self centered egotistical, proud, predatory, and arrogant.

The Sun - A Fire Planet and the sign of Leo.

Our Sun sign shows us where we get our joy. It needs to be expressed. The actual Sun in the heavens is the source, which is most responsible for our being alive. Without it earth would be a cold ball of ice. It is the largest object in the solar system comprising 99.8 percent of its total mass. The Planet Jupiter takes up the largest portion of the rest. The Greeks called the sun Helios and the Romans called it Sol. From that we get the word solar power. The sun converts Hydrogen to Helium in its core, through the process of nuclear fusion. The sun has a very strong magnetic field. It is estimated that there are 100 billion stars or suns in our galaxy. There is only one in our solar system, which is comprised of the other planets, or satellites, which orbit it. The Sun in Astrology is dignified in the sign of Leo. Its detriment is in the sign of Aquarius. It is exalted in Aries and its fall is in Libra. The sun changes sign about every 30 days or so. That is where the expression sun sign comes from. In traditional Astrology the sun represents a person's ego or self. I have always found most of these definitions hard to understand. The sun was the ego; the moon was the immediate response, emotions or the personality. And the Ascendant was the mask and first impression. It all sounded like the same thing. And in a way it is, as all three define a person's character. I hope to clear this up some. Fun, children, the heart, romance, characterize the sign of Leo; etc. the sun is exalted in the sign of Leo.

Any planet in Leo shows a connection to the person's ego. Most Sun in Leo people are like their sign, but not all. You have probably met many people who are not like their sun signs. I have found that people are more like the sign that rules a house where the sun is located. If the sun is in the 5th house they are probably a lot like a Leo. They will probably be creative. If the sun is in the 6th they are more like Virgo. The sun in the 7th is like Libra. 8th like Scorpio, 9th like Sag, 10th like Capricorn 11th like Aquarius and 12th like Pisces. I believe that sun sign Astrology does the greatest disservice to the study of Astrology. It is where a lot of the credibility is lost. Sun sign teaches that you are like your sun sign. You have those characteristics. Even traditional Astrology teaches this. I say this is not true. Sun sign shows us our hero and how we receive joy. It is what motivates us. We cannot shirk it and still feel happy. If we do we are cheating ourselves. Sometimes we may be more like our birthday number, or rising sign or our moon sign. I have found that the day a person is born is developed before the Sun sign. I believe that the moon sign shows us how we like to be nurtured. It is an indication of what makes us feel secure. It is the first sign that we develop. Next comes our rising sign then our birthday number and last our Sun sign. A person who does not have any affinity to their sun sign often feels dead. In order to feel alive and enjoy life you have to live your sun sign in some manner. Now I'm not suggesting that all Aries go out and climb a mountain or go skydiving, but some character in Aries needs to be expressed. Perhaps it's working in a pioneering field or writing a web site in a whole new way. Or being a leader of people. Think of the sun sign as that side of you that needs to be expressed or acted out in order for you to be happy. It is the witness of who your hero is and who you want to be like the most. At minimum you will have pieces of your sun sign character and you will become more like it as you mature. If you do not you will be one unhappy person. Most of the time we have talents or abilities in the things that make us happy. If we don't we should. As our happiness and joy depends on it. Since Leo is a fire sign it will act a lot like fire. Most astrology books explain the sun sign of Leo and most Numerology books have a correct definition of the number three.

The Lion and the Mazzaroth.

John in the book of Revelation calls Christ the Lion of Judah. The Romans nailed a message over his cross. "King of the Jews." Christ is our King and if we follow him we will be safe. The Lion has often been named the King of the Jungle. Ancient Kings in the near east such as ancient Assyria etc liked to hunt Lions. It was a sport for the Kings and those of noble birth. The sphinx from Egypt had a Lions body to represent the Pharaoh. The sphinx was made in connection with the pyramids and they were all made to ensure that the emperor or pharaoh received eternal life. The sign of Leo has reference to Satan being cast out of our pre-mortal heavenly home. It has a man standing in triumph over the serpent who is trying to get away. The man is Jehovah or Christ the serpent is Lucifer or the devil.

The Color Purple or Indigo.

Purple is made up of the colors red and blue. Since red is similar to the number one and blue is similar to the number eight , people who have a lot of the number three or sign of Leo have the abilities of the numbers one and eight. In the Old Testament the Jewish people used this color to signify royalty and to build their tabernacle, which was their traveling temple or house of God. "Moreover you shall make the tabernacle with ten curtains of fine twined linen and blue and purple and scarlet stuff; with cherubim skillfully worked shall you make them. Exodus Chapter 26:Verse 1 Later when Solomon built the temple as a permanent structure he used the same colors.

So now send me a man skilled to work in gold, silver, bronze, and iron, and in purple, crimson, and blue fabrics, trained also in engraving, to be with the skilled workers who are with me in Judah and Jerusalem, whom David my father provided. 2 Chron 2:7. Later when Jerusalem is destroyed the Prophet Jeremiah writes of the destruction of Jerusalem, even the rich and the noble ones. Those who feasted on dainties perish in the streets; those who were brought up in purple lie on ash heaps. Lamentations 4:5 It appears that clothing royalty in purple was not only a Jewish tradition but was something done throughout the entire middle east. The King of Babylon, Nebuchadnezzar is recorded to have said the following as a reward for anyone who could interpret his dream. The king cried aloud to bring in the enchanters, the Chaldeans, and the astrologers. The king said to the wise men of Babylon, "Whoever reads this writing, and shows me its interpretation, shall be clothed with purple, and have a chain of gold about his neck, and shall be the third ruler in the kingdom." Dan 5:7

Another group of people who were related to Abraham were the Midianites. Their Kings wore purple.

And the weight of the golden earrings that he requested was one thousand seven hundred shekels of gold; besides the crescents and the pendants and the purple garments worn by the kings of Midian, and besides the collars that were about the necks of their camels. Judges 8: 26

Christ used the color purple in his parables to denote royalty and riches. "There was a rich man, who was clothed in purple and fine linen and who feasted sumptuously every day. Luke 16:19

In fact when Christ was before the soldiers he was dressed in a purple robe.

15 ¶ And so Pilate, willing to content the people, released Barabbas unto them, and delivered Jesus, when he had scourged him, to be crucified.

16 And the soldiers led him away into the hall, called Praetorium; and they call together the whole band.

17 And they clothed him with purple, and platted a crown of thorns, and put it about his head,

18 And began to salute him, Hail, King of the Jews! Mark Chapter 15 verses 15-18

In the rainbow a form of purple or violet is the last visible color. These colors have the smallest wavelengths and therefore move at the highest frequencies. It symbolizes that when we become perfect we will have obtained the highest level and will become kings and queen's priests and priestesses of God. Those that become kings will rule over people who did not obtain this level. However instead of servants serving the Kings the Kings will serve the people they rule. Christ taught this concept when he washed his disciples feet. The greatest of all was the servant of all. Through useful service a person obtains their greatest joy. This concept is also taught through the color of the sun itself. It is a yellow orange color. Yellow is the color of the number 7 and corresponds to the planet Mercury. The 6th house or the house of servants or everyday

work is similar to the sign of Virgo. The sign of Virgo shows service. When we love (The Sun rules the heart), others we serve them. Or those that we serve we learn to love.

The Fifth House and the Lion - King of the Beasts

After a person has developed their personal power (the 4th house) they need to express it. This is indicative of the fifth house and how we receive joy when we try and succeed in life. It shows how we relax and how we have fun in expressing our selves. This is the house of fun, romance children, creativity, artistic talents and recreation and sports. The Sun is the Natural ruler of this house. In our pre-earth home, each of us had desires to learn from God. He taught us those things that we were interested in learning. Since all of us have different interests we learned different skills and abilities. Christ learned all things and became a God. We were not that intelligent or obedient. Our Father knew that experience would be our best teacher. That is why he lets us learn by our mistakes. As children we learned the skills and talents that we desired. Numerology and Astrology are tools that remind us what those skills and talents were. Rather than believing that a person is imprinted with a pattern at the time of birth I believe that God had us born according to the times that best describe our talents and abilities. In this way Astrology and Numerology becomes a tool that helps us remember our natures not one that fates us. All through our lives we have the ability to change for the better or the worse. By learning the secrets of the past through Astrology and Numerology we can be more efficient and remember our skills today. One of the main reasons why none of us can remember our pre-earth life is because God took that knowledge away from us at birth to see if we would live by faith. In the pre-earth life we all knew God existed. We saw him, now we need to look for God through the signs that he has left us, such as through nature and the stars.

The Lion. Lions are social animals that hunt and live in prides. The females are the hunters and the male spends his time protecting the females and the cubs from other male Lions. Males hunt as well but they hunt the larger prey such as elephants and big game. Male Lions are the only cat species that grows a mane. This mane of hair is the result of the testosterone, which they produce. Castrated Lions loose their manes. Male Lions are loving to their own offspring but unlike the female who will nurse any young cub in the pride, male Lions are known to kill any cub less than a year old not sired by themselves. They do this for breeding purposes. Male Lions are the dominant Lion for about 2-5 years. They live about 15 years in the wild. Lions in the Zoo will live about 25-30 years. A Lion has exactly 30 teeth. I found this fascinating since the number of the Lion is 3.

The letters C, L & U

The letters C, L or U will have a lot of number three characteristics.

These characteristics are similar to the actual Lion animal as well as the Leo sun sign or the number 3.

If you skipped ahead please read the description of A, J & S in the number 1 to understand how to use the letters in the alphabet.

Posted by caimbhriain myrddin at [2:44 PM](#) [0 comments](#) 

Labels: [Archetypes](#), [Astrology](#), [Mazzaroth](#), [Numerology](#)

Alden Beaman: Astrology and Numerology 6

The Number Four:

This correlates to the Planet Saturn, the sign of Capricorn, the color of brown, the tenth house, the Goat, and The letters D, M & V. -- MATHEMATICAL-LOGICAL

The Number Four - The Rules and Organization Number.

Listen to the word rules. It sounds a little bossy doesn't it? It reminds you of your parents or the police or the establishment. Maybe even the Ten Commandments. Four is a foundation number. It helps us build. It is synonymous with obedience. We don't always like this number because it makes us feel fenced in. We want our freedom, but deep down we know that we

need it. If there were no rules there would only be chaos and anarchy. When we are put in a position of responsibility we learn to value the obedience of others and their desire to listen to us. It is quite hard to manage when everyone wants to do their own thing and go their own way. A house divided against itself cannot stand. The number 4 corresponds to justice and hardship. That is why it rained for 40 days and 40 nights. It is also the number of exaltation. Christ and Moses both fasted for 40 days. Moses then talked to God or Jehovah face to face and Christ prepared for his earthly ministry.

A concept that is not understood by most teenagers and some adults is the saying, Freedom with Responsibility. Many times we feel that rules hold us back or limit our freedom. In reality they are there to allow us more freedom. Imagine for a minute the shape of a funnel. It is wide on the top and tapers into a narrow area near the bottom. Having no rules is a lot like this. We usually feel great with all the freedom we receive when there are no rules. However sooner or later through the law of cause and effect our wrong choices limit us. After a while we feel limited or squeezed in. Our options are gone. Now turn this funnel upside down. The top of it is narrow and the bottom is wide. In the beginning rules feel confining; we feel limited, but overtime our obedience to these rules help us make the right choices. As a result the law of cause and effect then gives us more options and hence more freedom and space. This is what Christ meant when he said [Mat 7:14] "For the gate is narrow and the way is hard, that leads to life, and those who find it are few." Think about our own society and the rules of education. The person who goes on to college may feel that his or her freedom is limited and that studying is boring. However over time the person who receives an education is given more choices through the type of jobs that are now available to him or her. The person who did not get an education or learn on their own has few options. Most of the work consists of manual labor and the pay is not as good.

As a four you are a manager and you are very methodical and organized. You are aware of the benefits of structure and you are the type who can turn your dreams into reality. You are quick to make decisions and will stick with them. You like a plan or a map and you dislike a job that has no procedures or any rules to follow. At work you tend to be a workaholic and you do not understand how people can be late to appointments or why they are not as productive as you are. To you work is like breathing. You feel invigorated by it. You may even have a hard time relaxing and taking things easy. At an early age you acted more mature than you really were and you may have enjoyed talking to adults. Now as a grown up you take your family and your obligations seriously. You like to be responsible and reliable. Others can always count on you. You are quite conventional and distrust all the new fads and the unstable new ideas that have not been proven to work yet. You dislike sudden disruptions or changes that occur with no warning. You need to surround yourself with people who have strong imaginations and those that can take educated chances. You like the old morality and you value honesty and integrity. You may have been called a square but you let it go knowing that the person who said this doesn't live by all the rules you do. You know why you act the way you do and over your lifetime you have developed certain likes and dislikes. Try not to be too stubborn or act too ridged or people will label you a stuffed shirt. You like to save money and you are good at managing it. You probably earn it slowly but steadily over time. You enjoy being a parent and raising children who are an honor to the community. You can be very nurturing and kind to children as well, but you do tend to love in a disciplined manor.

The positive four - foundation, order, steady growth, maturity, responsible, justice, prepared and focused.

The negative four - bossy, dictator, forceful, Unadventurous, uncreative, imitating and weakness.

The Planet Saturn - An Earth Planet.

Saturn is dignified in Capricorn. It has its detriment in Cancer. It is exalted in Libra and it has its fall in Aries. To start off with Saturn is the planet of father time and limitations. It is fitting to note that Saturn (time is exalted in Libra the first sign of others.) This teaches us that in order to be mature we need to focus our time on others and not on just ourselves. Saturn has its detriment in Aries and Aries is the sign of the self. It is the "I am" sign. In deciding which planet ruled a sign or was dignified in a sign I started with a clean slate. I then tried to match Numerology and Psychology with Astrology. I also used Psychology and Astrology to fix some areas of Numerology. This web site is the evolution of that attempt. Before the outer planets were discovered Saturn was the end of the line. It got a bad reputation as the great malefic planet. It was bad luck and the grim reaper of death. Saturn is really not that bad of a planet. It is similar to the number four. Four is where the work is. Many Numerology books attempt to assign the planets numbers. In my opinion they do this wrong, hence the reason for this web site. In these books the planet Saturn is often given the value of eight. Eight corresponds to power

authority and money. Because Saturn shows authority and management, responsibility etc, I can see how it can be misnumbered. However if a person knows the true essence of Saturn is limitation or exaltation after proving the self, it becomes obvious that this is not a good fit. Venus, which represents money and assets better, matches the number 8 and is the natural ruler of the sign of Taurus. Hence Taurus is the sign that best describes the number 8. Saturn, which corresponds to the month of January, is the start of the winter season. At such a time a person is most prone to scarcity. In order to survive that person must prepare in advance. It is not a time of warmth as the month of May is. I also associate Venus to preferring to take things easy. If a person has plenty of money as the number eight entails then he or she can take things easy. Saturn or the number four corresponds to hard work. Therefore four is associated to Saturn and eight to Venus. The words adversity hardship and limitation all apply to Saturn.

In Astrology the house where Saturn is found represents the area of life where one encounters limitation and hardship. It serves as a warning. The sign that the planet Saturn is in shows a person how to overcome that warning or possible weakness. Always remember that house shows the place or area of life [ENVIRONMENT]. The sign is connected to how an event acts [PARADIGM]. It is similar to an adverb or adjective in language. The planet always shows the energy being used [INTELLIGENCE, ENNEAD MENTATION; NUMERIC TRIGGER]. Comparing these areas to a play, the planets are the different actors and actresses, the signs are the lines or words said and the houses are the settings, the environment, the stage or the props used. If you remember this you will never go wrong when you read a chart. With people the interpretation can be harder so the rule of three should be used. I find that the house that contains the Sun or Moon or Mars may be more like the persons nature. Sun in the 10th house would be more like a Capricorn than a person who has Sun in the sign of Capricorn. Use what works, as there are no exact rules when it comes to people and personality. Saturn is also synonymous with cement or glue. Saturn means perseverance, tenacity and discipline.

It is important to understand that Saturn can be your friend if you work at it. It represents the law of the harvest. It is important to work with the Saturn energy in your chart. Not working with this planet will only cause delay and frustration in your life. We need to work through our Saturn issues in order for us to be able to accomplish our missions in life. This is found through the life path number. Remember Saturn is our warning planet, it shows the areas that we need to work on. If we do not work on this weakness it can cause trouble over time especially if transiting Uranus or Pluto go into this same house years latter. With Uranus we get an unwelcome surprise or shake up. With Pluto we can have it all come to a head or end. Transiting Saturn is like a thorn in our side. Transiting Pluto is like a knife in our side. Saturn is the planet that makes things real or materializes them in our life. To find out when you are ready to get married or engaged. Look for when transiting Saturn makes soft aspects (trine or sextile) to the ruler of your seventh house. Keep in mind you must be the proper age not 6 or 75 or so. Use common sense. This doesn't mean you will not get married at any other time but these are the best times when you are most ready to make a commitment.

Just like the planet Saturn or the sign of Capricorn brings structure, the life path number structures many events or the timing in a person's life. That is the reason why it is essential to calculate it correctly. Otherwise all the pinnacles and challenge numbers will be off. Worse you may be trying to pattern your life according to wrong numbers. There is merit in structuring your life and that is why people who use Numerology and the timing swear by it. They may say this is a 1-year for me. Or this is a 1-day. Unfortunately they have the wrong numbers. Anytime you organize your life and follow a pattern you will reap the rewards of organization. But I believe that to get the most out of the Numerology timing, a person needs to follow the correct Pinnacles and Challenge numbers and corresponding dates along with the correct Life Path Number as this number indicates our mission in life.

The Sign of Capricorn

Most traditional Astrology books give good definitions of the sign of Capricorn. It is most like the number four.

The Mazzaroth and the sign of Capricorn represent a goat with a fishes tail. I believe it shows Christ being crucified as the goat. This goat has a fishes tail. This represents the resurrection of the dead. Death or Saturn cannot hold Christ. The fish is the sign of Pisces and religion. Pisces also designates the infinite and eternal life that has no limits. Death has its fall in Eternal Life and the resurrection.

There is a misunderstanding among Christians about the meaning of the resurrection. I know it means we will come back to life with our own perfect bodies. It is not a spiritual body but a perfected physical one. Our spirit body will live inside the physical body. When Christ died his spiritual body left his dead physical body and he entered into the world of spirits. There he organized and taught the righteous spirits that the time had come for all spirits to be given the opportunity to hear the gospel message. The mission to the spirits in prison had begun. The door was open to all people to accept the gospel. We read about this in 1 Peter 3:18-20 For Christ also died for sins once for all, the righteous for the unrighteous, that he might bring us to God, being put to death in the flesh but made alive in the spirit; in which he went and preached to the spirits in prison, who formerly did not obey, when God's patience waited in the days of Noah, during the building of the ark, in which a few, that is, eight persons, were saved through water. On Sunday Morning Christ's spirit entered back into his dead body and a wonderful thing happened. Somehow it came back to life. Christ was the only person who held the powers of the resurrection besides his father Elohim. He was the first fruit's of them that slept. Christians celebrate this event as Easter morning. The gift of the resurrection will be to all people whether or not they are good or evil. The gift of Eternal Life will be given only to those who follow Christ. It should be pointed out however that all people would be given the opportunity to hear about and to follow Christ. If they do not hear about him in this life they will hear about him in the world of spirits. Those that follow him will be able to live with him as families in the next life. That is the true meaning of the word Eternal Life. It really means Eternal Lives. Those who accept Christ can become like Christ and will be given the opportunity to be Gods in the Eternities. They will be able to bring new life (eternal lives) into existence. This Glory of Godhood is call Celestial Glory and is available to those receiving a celestial body in the resurrection.

There are two other glories in the next life, Terrestrial and Telestial. There are three glories in Heaven. Remember three is the witness and creation number. The apostle Paul wrote about these three glories in 1 Corinthians 15: 38-42 But God gives it a body as he has chosen, and to each kind of seed its own body. For not all flesh is alike, but there is one kind for men, another for animals, another for birds, and another for fish. There are celestial bodies and there are terrestrial bodies; but the glory of the celestial is one, and the glory of the terrestrial is another. There is one glory of the sun, and another glory of the moon, and another glory of the stars; for star differs from star in glory. So is it with the resurrection of the dead. What is sown is perishable, what is raised is imperishable. Let's use the knowledge about the planets and the numbers to understand Heaven better. The Celestial represents the sun. The terrestrial represents the moon. The telestial represents the stars. The sun is dignified in the sign Leo. Leo represents joy, love, children romance, creation, nobility etc. Purple is its color. Those who try to be like Christ and make a conscious effort to be better will be given this glory. This will be the ability to live as families with God in Heaven. God the Father rules this Kingdom. The Terrestrial is compared to the moon. The moon represents the number two. The number two supports, it is not the leader. Those in the Terrestrial Kingdom will support those in the Celestial. They will reflect the goodness of the Celestial just like the moon reflects the light of the sun. These people are the good people of the earth. They keep the 10 commandments but they are not valiant in the testimony of Christ. Other things take precedence. Christ will rule over this Kingdom. They will see Christ but they will not live as families. They will be appointed angels to serve the Gods.

The last kingdom of Heaven is the telestial. It is the lowest in glory. This is the kingdom for people who do not keep the 10 commandments. As one star differs in glory so do the people who live in this kingdom. The Holy Ghost rules over this kingdom. The three Gods in the Godhead are Heavenly Father, Christ and the Holy Ghost. They are three separate and distinct persons. Just as the number three indicates. They all bear witness of each other. Hell or being under Satan's control is only for a certain time period. After the people have been let out they will inhabit a degree of heaven. This is what is meant by Christ having overcome death and hell. The message of the gospel is that those who follow Christ and make a conscious effort to improve. (The Sun represents the conscious mind) will not have to suffer for their sins in hell. That is what Christ did for us through the atonement and on the cross. He suffered for us. The people who do not repent will have to suffer for a time. This suffering is remorse of conscious. The damnation that accompanies this is not being able to be like God. We should all want to improve ourselves. I believe this was taught so strongly by Noah and his sons that the concept has stayed alive in all the new age beliefs and religions of the Far East. The Egyptians had this knowledge. That is why the spirit is weighed against a feather. If it weighs less than a feather than it is allowed to cross over the river of death. It can only weigh less than a feather through the atonement of Christ. The ancient civilizations in America worshiped a god named Quetzcoatl. The great feathered serpent. That is why Indian chiefs wore feathers in their hair. After his resurrection Christ visited the people in Central and South America. They described him as the great white God with a beard. He promised to return to them. When the Spanish came these native people thought it was the return of Quetzcoatl. That is why they put up no resistance until it was too late. (One last concept about the sign of Capricorn.)

The sign of Capricorn rules over the knees and the skeleton and the skin. By kneeling and praying to God the Father we show our humility and our acceptance of him as our father. The victory of obtaining eternal life is gained each day on our knees as we communicate with God. In Matthew 23: 12 we read. Whoever exalts himself will be humbled, and whoever humbles himself will be exalted.

The Color brown

Brown is a color that contains all of the three primary colors. It has the red of the number 1, the blue of the number 8 and the yellow of the number 7. Brown is the color of Capricorn or of the highest point. Our sun reaches this point in the heavens around noontime of each day. (Northern Hemisphere) Remember the Sun represents the Celestial Kingdom. Saturn is the teaching planet. Saturn is dignified in the sign of Capricorn. It shows us that through persistent effort to improve ourselves we can be exalted. The color brown teaches the same thing. The color of red is connected to Aries. We must have a cause or a crusade. That crusade is Christ. Remember Christ is "I am." The color yellow is associated with the number 7 or the signs of (Gemini and Virgo) We have to read the word (Gemini) of God and then do the will of God on a daily basis and we need to improve ourselves on a daily basis (Virgo). In addition to this we need to be dependable (Taurus.) the number 8. These three primary colors make up the color of brown. Capricorn or Exaltation. The sun is highest in the sky in Capricorn. The sun is the planet that best describes heaven or the celestial kingdom. The sign Capricorn best describes the concept of being exalted and maturity.

The 10th house

The tenth house is a house of power. However unlike the fourth, which shows our personal power, it shows the power given to us by society. It is our place in society and represents our highest achievements or failures and disappointments. As such it is the house of reputation or our standing in the community. If we succeed it represents our honors. If we fail it shows what we need to learn in order to be successful on our next attempt. Traditional Astrology says this shows a person's choice of career or what they do for a living. The sign on its cusp shows the type of work the person wants to do. A person with Leo on the cusp may work in a creative field. If this person has Cancer on the cusp they may work in a restaurant. Cancer nurtures and one way we nurture ourselves is through eating. I personally use this in helping college age people pick a career. I have found through experience that any planet connected to the 10th house will express itself in the career. This is the natural house of Saturn. Saturn corresponds to authority. These energies will get stronger with age. Around the age of 28-30 a person will have completed a full Saturn return. (It takes 28-30 years for Saturn to return to the same sign and place in the sky that it was in when a person was born.) The Sun takes one year, hence the saying many happy returns. This is an old saying in celebration of a person's birthday. Any planet close to the 10th house, 11th house or 9th house is known to be a planet in high focus. The energies described by this planet will be noticeable early in the person's nature or character. To include Numerology don't forget the person's birthday. I believe a person needs to take up a career in area's where he or she is strong. Astrology and Numerology can be helpful tools in helping people find their strengths but only if used correctly.

The Goat

In ancient Israel the Lord instructed Moses how the priests were to offer up burnt offerings to Jehovah.

Lev 9: 3 And say to the people of Israel, 'Take a male goat for a sin offering, and a calf and a lamb, both a year old without blemish, for a burnt offering, Again the goat shows the sin offering. The Mazzaroth show the animal of the goat to represent the Universal sin offering for mankind by Jesus Christ. Look at the following scripture to see how the priests take the sins of the congregation upon them. Lev 10:16-17.

Now Moses diligently inquired about the goat of the sin offering, and behold, it was burned! And he was angry with Eleazar and Ithamar, the sons of Aaron who were left, saying, "Why have you not eaten the sin offering in the place of the sanctuary, since it is a thing most holy and has been given to you that you may bear the iniquity of the congregation, to make atonement for them before the LORD? Another scripture that shows two goats is found in Lev 16:18-22. From this passage comes the word scapegoat. (Someone who takes the blame for something.) Then he shall go out to the altar which is before the LORD and make atonement for it, and shall take some of the blood of the bull and of the blood of the goat,


and put it on the horns of the altar round about And he shall sprinkle some of the blood upon it with his finger seven times, and cleanse it and hallow it from the uncleanness of the people of Israel. "And when he has made an end of atoning for the holy place and the tent of meeting and the altar, he shall present the live goat; and Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the people of Israel, and all their transgressions, all their sins; and he shall put them upon the head of the goat, and send him away into the wilderness by the hand of a man who is in readiness. The goat shall bear all their iniquities upon him to a solitary land; and he shall let the goat go in the wilderness. Here we see the atonement of Christ symbolized in the story. The first goat shows Christ dying. The second goat shows how Christ will bear the sins of all the people. Notice the sprinkling of the blood, the color of red and Aries. It is sprinkled on the horns (shows power) of the altar seven times. (The number of perfection). Paul in a letter to the Hebrews explains how Christ represents the goat and sacrificed animals of ancient Israel. Heb 9: 12 he entered once for all into the Holy Place, taking not the blood of goats and calves but his own blood, thus securing an eternal redemption.

For more information on goats as animals see the description given under the number one.

The Letters D, M and V

The letters D, M or V will have a lot of number four characteristics.

These characteristics are similar to the actual goat animal as well as the Capricorn sun sign or the number 4. If you skipped ahead please read the description of A, J & S in the number 1, to understand how to use the letters in the alphabet.

Posted by caimbhriain myrddin at [2:40 PM](#) [0 comments](#) 

Labels: [Archetypes](#), [Astrology](#), [Mazzaroth](#), [Numerology](#)

Alden Beaman: Astrology and Numerology 7

The Number Five:

This correlates to the Planet Jupiter. The signs of Sagittarius and Pisces, the ninth and twelfth house, the rider on the horse, the double fish, the color orange and The letters E, N& W. -- INTER-PERSONAL

The Number 5 - The Movement, Hope and Mercy number:

Look at the number 5. It spreads out in both directions. It represents movement. It is the number of prosperity and growth. It should be remembered that the number five follows the number four. In other words there must be hard work before there can be prosperity and growth. There is no free lunch in life that will last forever. Only those enterprises built on a solid four foundation can prosper over time. That is the problem with today's society. People are trying to take too many shortcuts. If they continue to do this the law of the harvest will create something they do not want. Saturn or the number 4 is the taskmaster. If we try to cheat him he knows. We will reap what we sow. Keeping the commandments of God is the only way to ensure a continuous prosperity that endures over time. Five is the movement number. It has a strong affinity to travel. The number 5 builds us up when we are down. Five is the number of hope. In the story of David and Goliath, David chooses five stones. This is to convey the meaning that he had hope in defeating the giant. He had been anointed by Samuel to be the next king of Israel. David did not fear the giant Goliath. He knew he would be king one day.

As a five you love movement. You love to travel about and to explore. Travel is like breathing to you. You need to be where the action is. You do not fear change because you can adapt to it. You hate the routine and do not like to be held back. You are the type of person who wants to try every thing at least once in life. You think big and you love to use your imagination. Five is a sensual number, you need to learn to control yourself in all areas of life. Even your thoughts need to be controlled. The number 5 controls the five senses. You will prosper if you can find a person who is down to earth. You need to learn the purpose of setting proper limits. This even applies to your skills. You need to focus on your best talents and then develop them. You are gifted in seeing the big picture. You probably like to take educated chances and you set your sights high. You need to discipline your thought process so that your thoughts are not scattered or unorganized. Then you can use your knowledge of people and places to your advantage. Remember that your success depends on your understanding and the proper use of the number four.

The positive five - Prosperity, growth, vision, orator, adventure, movement, travel, optimism and hope and mercy.

The negative five - Over optimistic, Over indulgence, No rules, Need to grow up, No self control

The Planet Jupiter: A Fire Planet.

Imagine the feel of the wind in your hair. What do you feel? Exhilaration, movement, excitement? These are all words that describe this planet. We feel the wind in our hair when we are moving fast. Jupiter is about speed travel and distant lands. The old definitions of expansion and growth work as well. In a natal chart the cusp with the sign of Sagittarius is the place where a person is most likely to experience expansion and growth in their life. The sign that the Planet Jupiter is in shows how that expansion will take place. It is a strong indication of something we will grow in. I believe that Jupiter is dignified in Sagittarius and Pisces. Traditional Astrology has Jupiter dignified in Sagittarius only. It has the opposite sign Gemini in its detriment. I believe that Jupiter is detriment in both Gemini and Virgo. The number 5 has more to do with the abstract or theory of things. The number 7 is more specific and deals with analysis and detail and fact. The number five is the natural ruler of the upper houses of the birth chart and is more social or "others" oriented. It specifically is the natural ruler of the ninth and twelfth houses. The number 7 is more self oriented and is the natural ruler of the lower houses specifically the third and the sixth. In analyzing the seasons, July or Cancer the earth is warm and therefore Jupiter makes a natural exaltation in this sign. Remember Jupiter stands for expansion and growth. It is in the growing season in the northern hemisphere.

The Greeks called this planet Zeus, the Romans called it Jupiter. Most of the nine planets are named after the Roman names. Only Uranus is named after the Greek. Zeus was the King of the gods. He was often found cheating on Hera his wife. This was the bad side of his character. At other times he was the compassionate and kind god and was very just. He lived on top of Mount Olympus. This was symbolic of the fact that he was high and lifted up. Today we call that proud. It is good to believe in yourself and to have self respect but the bible teaches us that pride goeth before the fall. Prov: 16:18 Pride goes before destruction, and a haughty spirit before a fall. As prosperous as we may become we need to remember that God is smarter and more prosperous than us. All that we own in this life belongs to God anyway. We only rent space and possessions while on earth. We need to learn from the master, Christ. He was the creator of this world yet he was always humble. He always did the will of his Father. If we do this Christ has promised us this world as our inheritance. Mat 5:5 "Blessed are the meek, for they shall inherit the earth.

Pss: 37:11 But the meek shall possess the land, and delight themselves in abundant prosperity.

Remember the Tellestial Kingdom in Heaven? This was compared to the stars. A star has five points. These are the people who do not believe in keeping the Ten Commandments. They are like stars. They think they are prosperous not following God but they will find themselves deceived. The planet Jupiter even looks like a star. For many years I thought it was one until I looked through a high-powered telescope and saw Jupiter for the first time. The word planet means wanderer so unlike stars they move and change their position in the night sky. Remember that to really prosper a person needs to live by some sort of rule foundation. If we do not the heavens teach us through the numbers that our reward will be the tellestial kingdom. It should be our goal to reach the Celestial.

In Astrology the planet Jupiter moves to a new house once each year. This is called the transits of Jupiter.

When Jupiter enters a house it expands those areas of life. When it enters into the 6th, 10th or 12th house there is the possibility that the recipient feels overwhelmed. The 6th house is every day work. The 10th is career. The 12th is the hidden and the subconscious. This passage of Jupiter if used wisely prepares the recipient for the planet Saturn when it transits those houses years later. Saturn moves through a house every two and a half years. If the recipient of the transit has prepared in these areas then he or she will be rewarded when Saturn transits those houses. If on the other hand the person has not prepared then Saturn acts in a more disciplined way and the results hurt. Remember Saturn is the Planet of Justice or the Law of the Harvest. If a person ignores Saturn's warning then the planet Uranus has a way of suddenly changing everything. This usually happens as a new beginning. For a new beginning to occur an ending must happen first. Whatever form it takes it will be sudden and without warning.

The Sign's of Sagittarius and Pisces.

Sagittarius is the fire inspiration side to the number 5. Pisces is the feeling, emotional and intuitive side of the number five. What do both of these signs have in common? I learned that they both have travel and the dislike of boundaries in common. I also believe that the detriment of these mutable signs is slight. Jupiter is detriment in Gemini and Virgo. However they are not as noticeable as other detriments of other signs. When you think about it travel (5) and education (7) go hand in hand. Long ago when students went off to study at the University they often traveled great distances. In addition both these signs are mutable. That means they are adaptable. In traditional Astrology the planet Mercury is dignified in Gemini. In matching the planets to the corresponding numbers and signs I learned that the mutable signs were the ones that most often doubled up on the signs and numbers. Gemini is a double sign. Sagittarius is too. It has a horse and a rider. It is not part horse and part man as myth suggests. The two numbers that doubled up were 5 and 7. The 7 shares both Gemini and Virgo. Numerology taught that the number 5 was for moving and the use of the five senses. The 7 was a study number and the use of the mind. But where do you draw the line? Is not the mind stimulated by the senses? Is not the mind influenced by the senses of sight, sound, feeling, taste and smell?

The signs of Sagittarius and Pisces are both ruled by Jupiter. Jupiter has often been labeled a positive planet. In our day it is taught that you can never have too much of a good thing. That is a falsehood. There are times when a person can have too much of a good thing. I have learned that if a person has too much of any given item it can turn pleasure into pain. Take tickling as an example. Some tickling is ok but if it is kept up it actually turns painful. In terms of signs Sagittarius is the sign of foreign travel etc. The 9th house is the house of higher learning. However learning something doesn't mean you always live by it. That is the difference between Aquarius, knowing and living and just knowing something to be true. We need to live what we know. If a person has wisdom they live by the truth that they know. There is a pattern involved first a person needs to have some Faith . Then they need to know a concept is true and then they need to live by that truth. Venus is exalted in Pisces and Jupiter is the co ruler of Pisces. However Venus and the sign of Libra has more to do with the concept of faith.. (Back to the signs of Sagittarius and Pisces and the concept of prosperity.) It is very important to keep our prosperity in balance. Any thing overdone and not kept in balance can become a vice. For example building muscles is good, but if a person tries to lift heavy weights all at once, they either can't lift them or if they do, they are very sore the next day. However lifting overtime in a disciplined and balanced manor, builds muscle and helps a person. In life we need to learn how to balance our prosperity. This has direct reference to money. If we do not, it can lead to our own undoing. The bad side of Pisces is how we hurt ourselves or imprison ourselves. Jupiter is the ruler of both Sagittarius and Pisces. How many times have you heard the story where a rock star (music Pisces) becomes successful but then starts taking drugs (Pisces) and destroys himself or herself? There are many, but perhaps Elvis was the best example. That is why God doesn't make us instantly prosperous as we would want him too. He knows that unless we learn how to balance our prosperity or money it can destroy us. If on the other hand we learn this lesson in life we can go on to becoming real leaders. Aries is the sign of leadership after having gone around the zodiac one full turn. We can then use our money and prosperity and accomplish a lot of good.

The ninth and twelfth house

The ninth house relates to higher learning, college and far away travel. It is a house of hope and the meaning of life. After passing through the eighth a person needs answers to these types of questions. Unlike the third and sixth houses ruled by Mercury the ninth and twelfth houses are more general and abstract in nature. The information has to deal with global issues and society rather than those of a personal nature. It is also the type of information that is needed to move a person's career forward. It is knowledge to prosper with others. A person uses this knowledge to further their 10th house ambitions and to be rewarded a place of high esteem by society .

The twelfth house is a house of crisis It follows the eleventh which is the house of personal friends and group power. The twelfth shows what happens to society when things don't go as planned. It is often referred to as the house of undoing or how we sabotage our own best efforts. Being aware of this and avoiding these temptations or tendencies at all costs is very important to our lasting success. It shows how a person will help society and contribute to a better world. This is sometimes referred to as a Karmic house or a house of things not finished.

The Rider on a Horse and the Double Fish.

Let's analyze the sign of Sagittarius. Here Christ is on the earth, as this is a house above the horizon. The sign shows a rider Christ on a horse shooting an arrow into the heart of a dragon. Who is this dragon? Traditional Christianity teaches that this is Satan. Do they teach the concept of a pre-mortal life? No they do not. Let's see if such a doctrine could be supported through the signs of Astrology. (The man on a horse.) In the Far East a horse means war. The man is making war with the dragon. He shoots an arrow into the heart of the dragon. Christ in his mortal life always did the will of his father. He lived a perfect life. He was half man half God. Due to the fact that God (Zeus) was his literal father and Mary his mortal mother he had the capacity to live forever and the capacity to die. Christ (Hercules) obeyed his Father. This is where the Greeks lose the meaning of the true archetype. In their version, Hercules hates his father in many things. Christ never hated his father. I think these myths are really corrupted stories of the original true stories taught by Noah to his sons. The story showed how Christ would be born of a mortal mother with God as his Father. He would be a hero and do great things. The Greeks like the Jews, made their hero into an earthly war hero. Christ was battling a greater war. He was battling the unseen forces of evil. The constellation shows the arrow aimed at the heart of the serpent. Christ knew his mission was to conquer death and hell. He was never distracted from his mission. It shows Christ the victor.

The sign of Scorpio can depict death and hell. In Astrology, signs that are opposite each other are connected to each other. They are always opposite sides of the same coin. How is Sagittarius connected to Gemini? The archetypes for Gemini are brothers and sister's neighbors and early childhood. In our early pre-earth life. Christ had a brother. His name was Lucifer, which means the enlightened one. The name Lucifer adds up to an 11. In Numerology eleven means light. In Astrology it means death or darkness. I believe it contains both as Scorpio (11) represents cycles. Lucifer did not like God's plan, he had his own. He wanted to save everyone. However in order to do so he would force us all to obey. God knowing that freedom (Uranus) was necessary for our development and growth did not like this idea of force. (Pluto) He said he would choose Jehovah as our Savior, as Jehovah wanted to follow Elohim's plan. Elohim wanted to allow us to continue to use our agency. (Mars) We could choose, but once those choices were made we could not change the effects of those choices. The law of the harvest could not be broken.

God knew that without our pre-earth life memory we would sin. We would make wrong choices. Those wrong choices would keep all of us from returning to the Celestial Kingdom. Christ said he would pay the price He took the position as our advocate. He would be our ambassador and peacemaker. Because of his love for us, he would suffer (Neptune) for our sins. Then we would owe him. We would need to keep his commandments. If we did this we could return to heaven. Satan wanted power so he rebelled against Christ and Elohim. He, a spirit of high importance in the pre-earth existence decided to rebel (Uranus) against his Father. He thought that if he saved all the spirits they should belong to him. He wanted to make his brothers and his sisters serve him. (Slavery, Virgo) Christ wanted us all to keep our freedom. There was a big division. The Spirits that followed Christ divided against the spirits that followed Satan. There was a war in Heaven. Christ and his followers won. They threw Lucifer out of Heaven. The fallen Lucifer became Satan and his followers are the devils. All of us who have mortal bodies followed Jehovah in our pre-earth life. If we didn't we would not have been born. The sign of Leo and its constellation represents this battle. Jehovah was chosen as King of Kings. If each of us would obey Christ and follow his example we would be able to return back home as noble sons and daughters of God. (Leo). The constellation shows Jehovah standing on top of a serpent who is fleeing the scene after losing the fight. The Greeks believed this to be Hercules (Jehovah) overcoming the Hydra -Serpent (Satan). Both the prophet Isaiah and Christ saw a vision of these events. "How you are fallen from heaven, O Day Star, son of Dawn! How you are cut down to the ground, you who laid the nations low! You said in your heart, 'I will ascend to heaven; above the stars of God I will set my throne on high; I will sit on the mount of assembly in the far north. Isaiah 14: 12 -13. In Christ's time the seventy returned with joy, saying, "Lord, even the demons are subject to us in your name!" And he said to them, "I saw Satan fall like lightning from heaven. Luke 10: 17-18.

The sign of Pisces is two fish swimming in opposite directions. The fish are drinking out of the stream of water that the water bearer has poured out. The two fish, shows the need to make a choice upon hearing the gospel. It can also show how finding the truth can be confusing and hard. The vapors of darkness and temptations of Satan are like mists of darkness. (Smoke, Pisces). In order to get through this a person needs to hold on strongly to a rod of some sort. A power of strength. This is symbolized as the word of God. (Mercury) which has a lot to do with writing etc. The sign of Pisces has an affinity to sacrifice. A person will gain their greatest growth if they sacrifice and commit to a given cause. The bad side of the sign

of Pisces is when a person is two-faced or a hypocrite. Christ was not tolerant of the hypocrites of his day. Christians in Christ's time were often martyred for the truth. When Christ was born the great year was in the sign of Pisces. In fact in the year 7 BC there was a major conjunction of the planets Jupiter and Saturn in the sign of Pisces. This occurred in the 12th house, which had reference to the Jews. In the chart of the Magi the Jewish nation was depicted as Pisces. This is how the Magi knew a child had been born to the Jews. They also saw a new star. They called it his star. "We have seen his star in the east and have come to worship him". I believe this was a new star. It wasn't just the conjunction of Jupiter and Saturn that caught their attention. It was the combination of a new star at the same time of the conjunction. Jupiter and Saturn would not have moved very much in two years. The conjunction of Jupiter and Saturn happens every 20 years or so. It always depicts the start of a long lasting significant event. Combined with a new star in the Heavens this must have been an impressive sight. The magi went to Herod thinking it was his son. At that time Herod was the King of the Jews per Roman appointment. When Herod didn't know what they were talking about they knew it must be a different child or King. King Herod then inquired about the time of this star. After the wise men said two years, Herod sent a proclamation to kill all male children two years old or under. Joseph being warned in a dream left for Egypt until word came from an angle that King Herod had died. It is recorded that King Herod died in 3 BC. Therefore Christ was born around 7 BC or 5BC, or 3BC around the time of the conjunction in the heavens. Most historians believe 5 or 7BC as the date. However no one knows exactly. We do know that Christ was not born 0 AD as many people think. They think this because of our calendar. They often think the calendar was split exactly on the year Christ was born. That is a generalized date but it is not exact. I believe Christ was born between 5 BC and 1 BC. It was in the month of April and on the 6th day of April. The number 6 corresponding to the sign of Libra and the Planet Venus. Venus is exalted in Pisces. Christ was the King of the Jews (Pisces) the prince of peace (6 or diplomacy).

The Color of Orange

The color orange is made up of the colors yellow and red. Yellow is the color of the logical mind and corresponds to the planet of Mercury. Red corresponds to action and the planet of Mars. It is fitting then that the color to represent the sign of higher learning and travel should include the yellow color of intellect and the red color of courage. Both are needed for the sign of Sagittarius, which the Planet Jupiter rules. The co- ruler of Pisces is also Jupiter. But its modern ruler is Neptune and the color of pink. Jupiter is the planet of expansion and growth and prosperity and success.

The letters E, N & W

The letters E, N or W will have a lot of number five characteristics.

These characteristics are similar to the actual horse and rider symbol of Sagittarius and the double fish sign of Pisces, as well as the number 5. If you skipped ahead please read the description of A, J & S in the number 1 to understand how to use the letters in the alphabet.

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Mammon or Messiah meta

Metaphysics (Ontology, Society): Being and Knowing

Tuesday, April 13, 2010

Alden Beaman: Astrology and Numerology 8

The Number Six:

This correlates to the Planet Venus, the color of green, the sign of Libra, the scales, the seventh house, and the letters F, O& X. -- MUSICAL

The Number Six - The partner and love number

As the partner and love number six has everything to do with harmony, balance, scales, and oneness. Think of peace and calm and beauty, the arts, the colors, anything that adds value and enjoyment to the senses. The number of the 6 looks like a pregnant woman. In astrology it represents close "one on one" partnerships. Marriage would be included as marriage is a partnership. It also represents a person's hidden enemy or foe.

As a six you enjoy all that is artistic and beautiful. You are diplomatic and well mannered. You hate conflict and would love a world where everyone gets along with each other. You are romantic and love to receive gifts and to be fussed over. If you are a male this is still true, though toned down a bit. You probably have artistic talents or have a desire to develop them. You have faith in a higher power even if you only understand that power to be the concept of love it's self. You are very sociable and love to entertain others. You make an excellent partner, as you tend to be balanced and non confrontational. Since you can see both sides to an issue you can be very diplomatic. At worst this ability may make you a little indecisive. You enjoy working with others in team or group efforts. You love worldly goods that are a cut above the average. You can tell value when you see it. You may have a musical talent or some artistic talent or talents. If you don't you probably wish you had time to develop them. You may be so overwhelmed by all the projects that you are involved in that you do not develop these talents. Learn to take the lead and you will be unstoppable. You will then have both initiative and charm. Try not to feel over responsible for everything and everyone. This may occur because you are very idealistic. You dream a lot, especially of a better world. Remember that you are only responsible for yourself though you can help others. When you do help others remember to keep the proper balance and don't interfere or get involved in areas that are not your business.

The positive six - balance, love, partner's ambassador, artistic, diplomatic, charm, strategist, musical and idealist and faith

The negative six- enemy, confused, lost, unknown, stepped on, used, no initiative, weak.

The Planet Venus - An earth planet - the color of green.

Venus is dignified in Libra and has its detriment in Aries. It is exalted in Pisces and has its fall in Virgo.

Lets analyze how Venus is dignified in Libra. Venus is the social planet or the part of each of us that is socially oriented. The sign of Libra is the scales and shows balance. When we are sociable we tend to care about other people and try to find something we have in common with them. This shows our desire to strike a balance with the other person. Venus has its detriment in Aries. Improper anger (Aries) has no place in a social situation. Venus is exalted in Pisces and has its fall in Virgo. The social side of us cares about other people's feelings (Pisces). Its fall in Virgo needs some explanation. Virgo is the sign of perfection. The negative side of Virgo is being too critical. When one is too nit picky (Virgo) one tends to dampen one's social relationships. This is why we are to build each other up and not criticize each other and put each other down.

The Color of Green

Examine the season of spring, the air is warm the ground is warm. The new seeds are up and the grass is green. It is probably one of the most pleasant seasons as far as the weather is concerned. It is not too cold or too hot. It is just right. This is just like the color of green. When you see it you relax. It is the middle color of the colors in the rainbow. Green stands for balance. This color is created by combining the two primary colors of blue 8(Venus) and yellow 7(Mercury). Right away you can see the people skills with Venus being the natural ruler of the numbers 6 and 8. You can also see the intellect and logic as indicated by the color yellow. Mercury is the natural ruler of the number 7. A six person is a combination of intellect and social skills. Remember Libra is an air sign. It does not get as emotionally involved as the water signs of Cancer, Scorpio or Pisces. However because Venus is exalted in Pisces it cares about other people's feelings so this can show up in a detached and intellectual manor or the person may actually be very emotional (Pisces.) Venus is a dual planet. It has two sides to it. It is the star of the morning as well as the evening. The planet Venus rules two signs both Libra (6) and Taurus (8). Six people often display a down to earth and practical side as indicative of the color of yellow and the sign of Virgo. Virgo has yellow, as it's color as well as Gemini.

The sign of Libra, the scales, the seventh house

This is the first house of others. It shows how we see others and how we become partners with significant others. The sign on the cusp of the sixth house shows the characteristics we seek in the partners we make for ourselves as well as how we go about doing things with those partners. For example a person who has Aries on the cusp of their seventh house may seek leaders as partners or it could mean they persuade the person they date for a partner quickly. They may meet and propose in a relatively short time span. The sixth house corresponds to marriages and one on one partnership. In order to influence the outside world (houses seven through twelve) we need to know how to work with others. The way we work as partners, is shown by the sign on the seventh house and any planets in it.

In the Mazzaroth the sign of Libra is depicted as scales. These scales are not in balance however they tip to one side. The stars were created that way to show that mankind could never really ever repay Christ for the atonement, which he performed on their behalf. Our good works cannot save us. Even though we attempt to do good works we are all still saved by grace. Imagine that you are walking and you fall into a giant pit. The pit is so deep that you cannot get out of it on your own. You scream for help. After a while you see a person walking by. He stops and lowers a ladder into the pit. You are then instructed to climb out while this person holds the ladder. You are the one who has to climb out. You do so by taking one step at a time. You cannot wish yourself out, the person who offers you the ladder cannot magically lift you out. You are the only one who can climb out. That is similar to how the atonement works. We have to do the work (climb out); Christ is the person who hears our cry for help. He offers the ladder and steadies it. (The atonement). By working together you get out of the pit. (Death and hell) When you reach the top this stranger who stopped (Christ) will become your best friend.

Let me explain the atonement in another way. Lets say that you want to purchase a home. It costs more than you can afford. You really shouldn't even try as it is out of your price range. You do so because you do not want to settle for less. You could live in a cheaper home but you would not be as comfortable there. You think that with time the payments will be easier to make so you go to a creditor to get a loan. To your surprise you get it. In the beginning you are able to make the payments. You have to sacrifice but it is possible. You are very pleased with your purchase, life is good to you. As time passes a day comes when things don't go as planned. You get severely sick. You are unable to work. You fall behind in your payments.

You feel bad and you try to fix things by getting a new loan but no one wants to take a chance on you now. They tell you that you are a bad risk. Then you hear news that makes your blood run cold. The bank wants to repossess your home. You are told to move out. You feel cheated in a way. You have been paying on this loan for eight years. Now that you are sick and down on your luck the bank says they want to repossess it. You go to the bank and speak with the president of the bank. You ask him for a restructuring of the loan. He says he can't do that. You plead for mercy. With tears in your eyes you tell him your sad plight. He seems stone cold. He says you must give up the house. He needs his money, as this is a business. He has to pay his creditors too. He reminds you of the contract and tells you that when you signed it you agreed by your own choice to take on this obligation. The terms said if you did not make the payments the bank has the right to repossess the home. It did not belong to you, it was loaned to you. You did not own it, the bank did. You read the contract again. It was written with those words. You feel bad. You still feel someone should help. You ask the bank president how he can be

so heartless. He says he would like to help but the law of justice will not let him. He says a contract is a contract. He reminds you that justice helped you get the loan in the first place. People who wanted to make a profit loaned the money to you. Now they have to protect their investment. The only way they can do so is resell your home to another creditor. The bank president says the contract stated he has the right to call the loan and to repossess your home and even some of the equity that you have built up. He says because he has a heart he will sell the house and any extra equity can be yours. (Saturn is exalted in Libra.) He tells you that that is the best he can do for you. Mercy cannot rob justice. Because this was a 30-year loan you realize that there will not be that much equity. Most of the payments paid went toward interest and only a small amount paid off the principle. The house appreciated some but not a whole lot. You think to yourself that you beloved in justice when it was on your side but now that it has turned against you it seems heartless. You realize there is nothing you can do and by all rules of justice this bank president is showing as much mercy as justice will allow. At least you will get some money from the sale. It will let you live somewhere. It's better than being thrown out in the streets. You resign to yourself this is all you can expect. Life can be harsh. (Saturn).

You pray silently to Heaven. Asking and hoping that there will be some profit on the sale of your home. You begin to realize that there can be little profit on foreclosed property. In reality you may not get any profit. You begin to worry; being homeless is a strong reality. You pray for some kind of help. You plead for just enough money not to be homeless. Your big beautiful mansion is out of the question now; you only hope to get enough money to rent a small room somewhere. Then a rich man taps you on the shoulder. He says he has heard of your situation and he would like to help. He says he admired the fact that you had a good track record and paid your bills on time for eight years. He wants to have mercy on you. He will pay off your loan and be your new bank president. At first you can't believe it. Why would he do that? There is nothing in it for him. As a business move it looks stupid. You cannot pay much of anything for your monthly payments. It will be a while before you get better and are able to be responsible again. However because you want your house so much you agree that he can help. You go back with him and he talks to the bank president on your behalf. He tells the bank president that he will be paying the loan off in full. He reminds the bank president that if he gets his money he can expect no more. Justice will have been served. He says it is a way that he can show mercy to the mortgagee as well as justice to the owner. Both can be happy. He is rich and is in a position to help. He enjoys helping others. Money does not motivate him but service does. After paying off the bank president he looks at you. He says I cannot just give you the house for free. You still have to earn it. However because I'm not just in this for money I can help. As your new bank president, I will work with you. At first you will not be able to pay much but with time you will get stronger and you will be able to pay the mortgage. Latter you will be in even better financial shape. You will need to pay more. I am asking that you pay ten percent of your income. If you make nothing you do not need to pay anything. Surly you can pay me ten percent to keep your home. You are amazed at what little he asks of you. He also gives you some guidelines that will help you become healthier He says they are called commandments. You agree to do your best to keep them. He lets you know you must be sincere. You cannot just take advantage of him. He tells you that if you get sick again he will still help you. He is always there to take up the slack. However you have to sincerely try at all times. Not being sincere and doing what you are capable of will make the contract null and void. He will then have no choice but to put you in prison. After many years of paying off your debt in prison you will be taken out but you will only get an apartment to rent. He tells you not to play games with him even though the terms are easy. Do not be tempted to lie to him or to cheat him. He is not a fool. You agree readily to make payments to him as your new bank president.


Lets interoperate this story. The mansion is your Celestial body and home in the Celestial Kingdom. It is really out of your price range and ability to pay for. Gods rules say you must be perfect to live there, no unclean thing can dwell there. That is a hard rule to have to live by. The first bank president is God the Father Elohim. The first eight years are your childhood, not much is expected but as a child you did try to be humble. Your sickness came when you reached the age of accountability and became proud. You thought you could do it all on your own. You started to rebel and take more chances. Once when you were having fun and participating in mountain climbing you fell and hurt your back. It would take some time before you healed properly. The signing of the loan was your choice of coming to earth and getting a body. The sickness represents sin. The law of the harvest is the natural laws that even God has to obey. If he ceases to live them he ceases to be God. The rich man is Christ your Savior. His paying off the loan was his atonement on your behalf. The ten percent you pay is called tithing. The commandments are the rules that will help you to get better health wise. Being sincere means your character must be pure. You have to have integrity and really try to get better. You have to learn how to live the laws of life and justice overtime. You cannot just be handed your home. You have to earn it but you do so on much easier terms. Christ is willing to work with you. Each of us has different abilities. He only asks that we do our best. Only he

knows what that is. We cannot try to mock Christ. If we do so we are delivered to hell or prison. There we have to pay for our own sins. After a long time period, 500 to 1000 years we are taken out of prison and inherit a lesser glory. The apartment is our lesser glory. It is the terrestrial or telestial kingdom. If any of you were given these terms to purchase a mansion of your choice which of you would be so foolish as to think they could fool the rich man? I think all of us would do what we needed to do to keep our mansions. This is what Christ meant in one of his parables of the unjust steward. Often we are wise in material matters but foolish in spiritual. The master commended the dishonest steward for his shrewdness; for the sons of this world are shrewder in dealing with their own generation than the sons of light. Luke 16: 8 Now change this mansion from a physical inheritance to a spiritual one. Your mansion is your physical body. It is the temple of your spirit. Why would you give up on such a reward as an Eternal Life with God the Father and your Heavenly Mother and all your brothers and sisters just because you cannot see the mansion right now? God requires you to live by faith. Over time you can know these things are true. For now he has given us the evidence of his existence through the cosmos. The signs in the heavens, the old myths and legends, these have to mean something. These people weren't just ignorant people. Sure we have technology today, which surpasses anything of any generation before us. However we cannot get so proud that we forget God. To do so would be a tragedy. We would lose everything that we have hoped for since the beginning of time itself. The seventh house has to do with partnerships. Each of us needs to have a personal partnership with Christ. He is our advocate with our father Elohim. Only Christ led a perfect life. He is the only one who could be our advocate. He is truly wise. In this way he is rich. Remember he obtained the status of a God in the pre-earth life. He created the cosmos under the direction of his father Elohim. Only such a God could be in a position to help each one of us. He offered himself as a sacrifice because he loves each one of us. This we learn through the story of the lost sheep. The Shepherd leaves the ninety and nine to save the one. What do you think? If a man has a hundred sheep, and one of them has gone astray, does he not leave the ninety-nine on the mountains and go in search of the one that went astray? Mat 18:12. This is how much the creator of the universe loves you. If you ever had a partner who was a real partner Christ would be it. He defiantly has importance and pull being a God. Wouldn't you want such a person on your side?

The Letters F, O and X

The letters F, O or X will have a lot of number six characteristics.

These characteristics are similar to the actual scales symbol as well as the Libra sun sign or the number 6. If you skipped ahead please read the description of A, J & S in the number 1 to understand how to use the letters in the alphabet.

Posted by caimbhriain myrddin at [2:34 PM](#) [0 comments](#) 

Labels: [Archetypes](#), [Astrology](#), [Mazzaroth](#), [Numerology](#)

[Alden Beaman: Astrology and Numerology 9](#)

The Number Seven:

This correlates to the Planet Mercury, the Color of Yellow, the signs of Gemini and Virgo, the Twins and the Virgin, the Third and Sixth House, and the Letters G, P & Y. -- LANGUAGE/LINGUISTIC

The Number 7 - The Analytical mind, learning and Service number:

Look at the number 7. It looks like a key standing up. If you hold the top and use it as a handle it looks like a key. The key to what you may ask? The Key to the mind, perfection and truth. Traditional Numerology teaches that the 7 is the thinking number. I believe this is true. After learning and perfecting a trade a seven person wants to be of service to others. It is not good enough just to learn. Sevens want to put that learning into practical use.

As a seven you have strength in detail and analysis. You enjoy learning about science and mathematics or anything practical. You enjoy research, and facts. You like your privacy and need time for yourself where you can read a good book or research some topic. Though you like serving and helping others you are not the party type who enjoys a crowd. You may have been called introverted but you know that you are more energized by ideas and facts than with small talk and chitchat about the general. Discussing the weather is a bore to you if it is on a superficial level. You sometimes are amazed by the lack of knowledge of others and this can cause you to be critical of them if you are not careful. You may have been

called a perfectionist. This is due to your desire for detail and depth of understanding. You approach your problems in an analytical and methodical kind of way and you do not stop until you have found an efficient and complete answer to your questions. The above describes the Virgo 7 more than the Gemini 7. As a Gemini 7 the above is correct however you may be more outgoing and social than the Virgo 7.

The positive seven - methodical, analytical, studious, meditative, reflective, serviceable, objective.

The negative seven - distant and aloof, superficial, perfectionist, critical, gossipy, flighty.

The Planet Mercury - An Air Planet.

The planet Mercury is dignified in Gemini and Virgo. It is detriment in Sagittarius and Pisces. In the sign of Virgo, Mercury represents reality. In Pisces (5) there is more unreality or imagination. The loss of one's mind etc. This doesn't mean that Pisces people are mindless. Einstein, the smartest man of the twentieth century was a sun sign Pisces. I also believe that with the mutable signs the detriments are minimized. Remember these are the adaptable signs. Mercury is exalted in Aquarius and has its fall in Leo. Uranus has often been the planet that symbolizes the higher vibration of Mercury. Uranus is dignified in Aquarius so it is easy to see how Mercury is exalted in Aquarius. It has its fall in Leo, as Leo by nature likes an audience. As such it can be persuaded to do something to be popular. Leo also represents our ego. It is hard to communicate with others if our ego's get in the way. In Aquarius the mind is individualistic and more future oriented. The mind feels more comfortable inventing useful things or ideas. It is also more objective in Aquarius.

Every sign has its good and bad qualities. No single sign is bad or good. It is important to live the positive side of all the numbers. That allows us to be intelligent. Intelligence is the proper use of knowledge. Intelligence and wisdom are synonymous. A person can have knowledge but have little intelligence. They may know the proper path but not follow it. Wisdom or Intelligence is better than knowledge. The people of our day are very knowledgeable but often unwise. Wisdom is the ability to learn from the past. The saying history repeats itself is true because people do not always learn from their past. When they do use a good model and learn from the past they are able to accomplish much. Mercury is connected to the concept of communication. The Planet Mercury is never too far from the Sun. This shows that as a man think-eth in his heart so is he. If a person has all the correct facts (Virgo) this aids in communication.

The color of yellow

Have you ever heard the song the primary colors? It goes something like this. The primary colors are 123 red, yellow and blue. Each has a message for me and you each has a meaning too. Red is for courage to do what is right, yellow is for service from morn until night. Yellow is the color of service. However before someone can serve that person needs to learn something. Only after gaining much knowledge and specializing in an area can one serve others. Yellow is the second color of the rainbow. It represents ideas and information. I once heard a statement that made a lot of sense. It showed a cause and effect relationship between certain ideas. I added the Planets later. It went like this Ideas or doctrine or what we learn (Mercury) influences what we believe, (Jupiter). What we believe influences what we need (Moon). What we need influence what we do (Mars) and what we do matters over time (Saturn). Ideas are at the beginning of this chain. Ideas then control our destinies. That is why it is important to fill the mind with positive and moral ideas. This is taught in the Old Testament. In Prov 23:7 For as he thinketh in his heart, so is he. Decisions need to be made using both logic and emotion. The heart often displays our feelings. One way I use colors is to ask people what their favorite color is. This is often a telling sign of their natures. This is done on a very subconscious level. The metal gold has a yellowish color.

The signs of Gemini and Virgo - the Twins and the Virgin.

Gemini is the air thinking side of the number seven. Virgo is the earth sensing reality side of the number seven. The sign of Gemini according to the Mazzaroth is the twins. What do the twins mean? Answer Identical or the same. Think back to the concept of the pre earth life. Before we came to earth God the Father had a council or a conference. All of his children attended. A plan was unfolded that showed how imperfect spirits and people could become perfect. To do so would require a Savior. There is a rule in heaven that nothing imperfect can live there. God knew that none of us could come home unless someone else atoned for our sins. It has to do with the law of Justice the number 4 verses Mercy the number 5, the law of

love and peace at the center being the number 6. The sign of the twins represents our becoming exactly like or identical to Christ. He is our eldest brother. He was the first born of all of Elohim's children. The other twin is each one of us. A plan was devised whereby each of us could become like Christ who was exactly like his father. A lot of Christians balk at the idea of becoming like God. Why? Is it not the wish of every good father and mother to want the best for their children? If we as imperfect beings want the best for our offspring, why would God who is perfect, desire anything less for us? This is what the twins mean.

Another clarification I should make is this. Most Christians, who believe in the Mazzaroth, believe that it starts in the sign of Virgo. Virgo represents the Virgin Mary giving birth to Christ. Virgo is their beginning. I do not go along with that. Aries is the beginning for me. Nature teaches me that lesson. That is why I know the Mazzaroth should begin at Aries and not Virgo. April is the time of spring and new beginnings. Aries correlates to Jehovah as the first child of Elohim. All the signs from Aries to Leo depict Jehovah's and our pre-earth life. Virgo through Pisces represents Jehovah's and our life until we are resurrected, when all things will be made new in Aries again. It all follows in a chronological order. Some models follow the seasons, some the numbers and others the order of the planets themselves. In all three ways God is trying to teach us the lessons of the universe. God organized the Universe according to at least these three models. For now we will stick with the numbers. According to the Mazzaroth the sign of Virgo represented the Virgin Mary. The sign shows a woman holding a branch in her right hand and an ear of corn in her left. In Isaiah 11:1 the prophet Isaiah sees the Christ in vision. And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots: The Rod coming forth out of Jesse signifies power and authority. In Egypt the pharaohs always held a staff or rod to signify their power. It was coming out of Jesse. Jesse was the Father of King David. Christ through Mary was descended through the lineage of King David. Christ would literally have been the King of Israel had the succession of kings continued. The Branch growing out of his roots also depicts Christ. The roots or family history means Jesse again and King David. The ear of corn in the left hand shows Christ as the seed of promise. It also shows how Christ had to die (the seed planted) for the (new life) resurrection to take place.

The 3rd and 6th houses

The third house relates to elementary school, local trips, brothers and sisters and the early community and to communication and early language.

This is also the house of ideas and information. It is the house of communication. Its natural ruler is Mercury and the logical portion of a person's mind. The type of information gathered and used is specific in nature. It is used for the express purpose to move the person forward. Often this is technical or specific procedures a person must follow. This is not the abstract form of information, which is more generalized in nature. That type of information belongs to the ninth house. It has more to do with the meaning of things and the number 5.

The 6th house is the house of everyday work activities and routine. It represents co-workers and the house of servants. In today's world we are the servants, so it shows how we serve others on a daily basis. The planet Mercury is the natural ruler of this house. It is where we use repetition over and over. This is why it rules the third and sixth houses. The activities of these houses are both routine. Talking and communicating and going to school or work is something we just do. It becomes an area where we develop schedules and are very efficient at. It is an area that we excel in and specialize in. We become quite good at whatever we do because we do it often. This is also a house of personal crisis. After a person has done some work and this time, does not meet with success, the person experiences their own personal failure or crisis. It is a time of reflection and analyzing what went wrong. Why the failure? As a person learns to overcome these personal failures he or she refines his or her abilities and capacities and improves. Overtime the person becomes more and more perfected and specialized. Any planet found in the sixth house or which rules the sixth house becomes more confident the more it is subjected to a routine.

The letters G, P & Y

The letters G, P or Y will have a lot of number seven characteristics.

These characteristics are similar to the twin and Virgin sign as well as the Sun sign of Gemini or Virgo, or the number 7. If you skipped ahead please read the description of A, J & S in the number 1 to understand how to use the letters in the alphabet.

Posted by caimbhriain myrddin at [2:31 PM](#) [0 comments](#) 

Labels: [Archetypes](#), [Astrology](#), [Mazzaroth](#), [Numerology](#)

Alden Beaman: Astrology and Numerology 10

The Number Eight:

This correlates to the Planet Venus, the color of blue, the sign of Taurus, the bull, the second house, and the letters H, Q& Z. -- MUSICAL

The Number Eight - Power, Authority Values New Money and Possessions.

The number eight is described by keywords of power, authority, values new money and possessions. I connect it to the planet Venus because Venus in traditional Astrology was the second benefic planet. Now no Planet is good or bad. Each has its good and bad side, however the archetype for Venus is easier to take than say the archetype of Pluto. The sign Venus is in corresponds to how and whom we are attracted to. Venus is like sugar it is what makes life sweet.

Venus rules over relationships. As human beings we are social creatures. Some more than others but all people need other people or the sweetness of life will be gone.

As an eight you combine your down to earth practicality and management ability with your people skills. Often this puts you in a position of high leadership such as an executive early in your career and a CEO latter in life. You are the kind of person who can delegate responsibilities to others well. People look up to you, as you are the type of person who can overcome obstacles. You are also highly competitive and once you set yourself in a given direction you can be quite stubborn in the pursuit of your goals. You are the type of person who can plan well and implement those plans. With your talent for delegating you don't get bogged down in the details. Yours is a life of harvest. Do not become too proud or make fun of others less talented or you may find yourself humbled and loose everything. Eight's can be very rich or loose fortunes. Whatever they do they do it on a big scale. As an eight you enjoy the rich life. You like to take it easy now and then so a game of golf while discussing the big plans fits right down your alley. You are interested in making a lot of money so that you can retire early and in style. Whether working or retired you tend to be status conscious.

The positive eight - Power, authority, money, dependable, value, management, organized, planner, possessions and people skills.

The negative eight - large losses, haughty, bossy, materialistic, stubborn, temper tantrums.

The Planet Venus - An Earth Planet

Venus is dignified in Taurus, and is detriment in Scorpio; It's exalted in Pisces and has its fall in Virgo.

The house where Venus is found highlights the area in life where a person can excel (Taurus) as well as the social life of the person (Libra). The sign shows what type of partner a person is attracted to. Venus is a planet whose archetype includes all that is beautiful, arts, fashion and social.

The Color of Blue.

The two largest elements that surround planet earth are the oceans and the sky. (Water and air) Both are blue. Why? Well I feel it is to help calm us down and to relax us. Blue is a cool color. It is the color of peace. It has long been known to calm people down. It is soothing to the nerves. In the spectrum the color of blue is closer to the higher vibration colors of indigo

and violet. Red the color of energy and warmth is at the other end. So blue is a cool color. People who are able to keep their emotions under check are cool and composed. I believe the color blue is similar to the color yellow in that it is a thinking color. It cools and soothes the nerves.

The sign of Taurus

In the Mazzaroth I believe that Taurus represents Jehovah. He had advanced to the position of a God. This corresponds to someone who has power and authority. Jehovah was chosen to make an eternal sacrifice for all his brothers and sisters. He accepted this calling before any of us came to live on this earth. The Jewish people would sacrifice bulls as a means of pointing their minds forward to Christ. The early patriarchs in the bible understood the meaning of sacrifice but by the time of the Judges (Book of Judges) this knowledge was lost and sacrifice was more of a ritual than a meaning. By the time Christ came to earth the full meaning had been lost. Even nations such as Egypt had different gods. All these nations sacrificed to these gods. At the time of Moses the Israelites worshiped a golden calf. It was wrong because they were worshiping a symbol and not the true Jehovah. They were doing what they had seen done in Egypt. Jehovah tried to reinstall the correct meaning back to the Jews but most of them never understood the connection or got the message. Jehovah instructed Moses on how to cleanse the priests. To understand the connection it is necessary to understand that Christ was the great high priest of ancient Christianity. The priests symbolically stood for Christ. The bull is used in the ceremony to cleanse the high priest so that he can officiate in his office. Exodus 29:1 "Now this is what you shall do to them to consecrate them, that they may serve me as priests. Take one young bull and two rams without blemish. Another scripture shows how the bulls were offered as a burnt offering. Lev 1: 3-5 "If his offering is a burnt offering from the herd, he shall offer a male without blemish; he shall offer it at the door of the tent of meeting, that he may be accepted before the LORD; he shall lay his hand upon the head of the burnt offering, and it shall be accepted for him to make atonement for him. Then he shall kill the bull before the LORD; and Aaron's sons the priests shall present the blood, and throw the blood round about against the altar that is at the door of the tent of meeting. Another scripture that shows the connection between the sin and the bull is found in Lev 4:2-6 Say to the people of Israel, If any one sins unwittingly in any of the things which the LORD has commanded not to be done, and does any one of them, if it is the anointed priest who sins, thus bringing guilt on the people, then let him offer for the sin which he has committed a young bull without blemish to the LORD for a sin offering. He shall bring the bull to the door of the tent of meeting before the LORD, and lay his hand on the head of the bull, and kill the bull before the LORD. And the anointed priest shall take some of the blood of the bull and bring it to the tent of meeting; and the priest shall dip his finger in the blood and sprinkle part of the blood seven times before the LORD in front of the veil of the sanctuary.

The Bull

I find it interesting that Wall Street calls a good market a bull market. Again the bull shows power and new money. It is also interesting to note that Wall Street was started in the month of May and has a sun sign in Taurus. The sign of the bull. The bull is an animal that normally likes to stay calm and not make a fuss. It only becomes enraged if it is threatened or disturbed.

The Second house

The second house corresponds to person's possessions. This would include how a person feels about his or her self and would include self-esteem. The sign on the cusp of the second house is often a good indication of person's attitudes about their possessions. A good indication of a person having self-esteem problems is if the planet Saturn is found in the second house. Remember Saturn is the planet of delay. If it is retrograde it is an even greater indication of self-esteem struggles. A retrograde planet indicates a person who uses the energy of the planet, then neglects it and finally goes back to it. If a person does have Saturn in the second house they are not doomed to a bad self-image forever. Like all areas of life the door to improvement is open all the time. The second house has a lot to do with things. It is the spirit becoming physical. A child often says his or her toys are "mine". The child is learning the concept of ownership and possessions.

The Letters H, Q and Z

The letters H, Q or Z will have a lot of number eight characteristics.

These characteristics are similar to the actual bull symbol as well as the Taurus sun sign or the number 8. If you skipped ahead please read the description of A, J & S in the number 1 to understand how to use the letters in the alphabet.

Posted by caimbhriain myrddin at [2:27 PM](#) [0 comments](#) 

Labels: [Archetypes](#), [Astrology](#), [Mazzaroth](#), [Numerology](#)

Alden Beaman: Astrology and Numerology 11

The Number Nine:

This correlates to the Planet Uranus, the color of white, the sign of Aquarius, the water bearer, the eleventh house, and the letters I, & R. -- SPATIAL - Uranus/Saturn

The Number Nine- Uniqueness and Sudden Changes, Freedom, Light, Spirit and Life.

Think about yourself. You are a unique person. No one else is exactly like you. Twins may come close but even twins have unique fingerprints. Each human being is a unique person. Our world tries to unify us and make us all vanilla but each of us has a purpose, a mission and something to commit to for the good or ill of society. We all have special talents and different abilities. (Birthday number and planets making sextiles and trines with each other, the ruler of the second house or planets in that house or any Stellums in sign or house.) Think about how different the world would be if Columbus hadn't existed or Einstein, Edison, the Wright brothers or in our time Bill Gates. Now these are all unique people and special to the world but each of us is special to someone else. We all have families or belong to a family. We all impact someone. Even if we didn't have a friend in the world we still are special and unique to God our Father Elohim . He sent his son Jesus Christ to give us all the gift of a resurrection. We will all live again someday. This is not as reincarnated beings but as us. Mediate on these thoughts whenever you get down or in the dumps. We all have our off days or weeks, or months or even years. We don't need to have an off lifetime.

In Numerology nine represents the ending or completion of something. It is similar to the number 7 and Virgo. In Astrology the planet Uranus has to do with sudden changes and new beginnings. Often those sudden changes force new beginnings on us. Sometimes we loose our jobs by getting fired or we get a divorce. None of these things are good in and of themselves. We would all rather avoid them. In understanding the planet Uranus we need to understand the nature of its co-ruler Saturn. Remember Saturn is the planet of time. It is logical to note that getting fired or getting a divorce doesn't happen overnight. To be fired one must be non productive over a period of time. To get a divorce two people had to be irritating each other for some time. Uranus does the work if we don't do something about it first. In the job situation, the person should have recognized the burn out and done something proactive, like get a new job. In the marriage scenario the couple should have gone to counseling and really have taken the steps to work it out and make their marriage better. If people avoid the proactive steps to improvement then they can expect one day to be greeted by Uranus in an unpleasant manor. The number eleven (Pluto) follows on the heels of nine. It is the cycle and final endings number. Often it brings pain. After emerging from the whole process the person is hopefully smarter. This then prepares the person for a new cycle and the number one again. So how can endings be connected to beginnings? I believe that Uranus or the number 9 is both. Endings are usually connected to new beginnings. When something is complete and finished a new start is about to happen. When a person gets a degree and graduates and finishes college and thereby becomes complete, they are ready for a new challenge such entering the work world and getting a job. I believe endings go with new beginnings. That is why I do not see this as a contradiction of terms. I see both definitions working and adding to a larger view. In Astrology Uranus is about the future. Couldn't it also have something to do with endings? Also in Numerology the number 9 has to do with endings. Doesn't it also have something to do with the future and new beginnings too. Again I believe the answer is yes to both questions and both Astrology and Numerology can glean correct information from each other.

As a nine you are like Spock on Star Trek. You live for the future. You are logical and love science. You probably own the latest computer and you love the high tech world. You may even be an engineer. (If not you love all the new gadgets that they make). If you are not the scientist then you are the humanitarian and want to be involved in a cause that makes this world a better place for all to live in. You may relate to the statement " I love humanity it is people I can't stand." Uranus is an air planet and as such you are probably more logical than emotional. You keep a distance between yourself and others.

This may even be true of your own spouse and children. In your efforts to save the world you may neglect them. Try to keep this in perspective and realize those in your family are the most important people to you in this world. You know this but sometimes you get so caught up in a cause that you can neglect the one's you love. You have the ability to influence and direct the masses. You are a visionary and can see way ahead of your time. You imagine a world where everyone gets along and there is no hating and killing. The people do not have to always get along. They just need to act civilized and not kill each other. Each life should be valued. You may not like someone but you respect them and understand their right to live. All are unique in your eyes. At least they should have the right to life, liberty and property. You are a lot like the number 1 in some ways. You both agree on the importance of being self-sufficient. You can be a loner if you have to. You have the tendency to judge yourself harshly so when people praise you it gives you the valuation you need to feel ok about yourself. You are happiest when you can be involved in projects that are for the good of society. Because you value all people you may have accumulated some strange friends. It is important that you learn discernment of people. If you do not, you may find yourself taken advantage of by some less evolved types. To be happy you need to be involved in some kind of a social cause. Yours is a life of service. One of your strengths is that you are not prejudiced. You may also be very creative and have a lot of artistic talents. You may enjoy music, art, and literature or be a movie star.

The positive nine - unique, individuality, humanitarian, futuristic, scientific, freedom, knowledge, light and life, service and completion.

The negative nine - bizarre, strange, rebellious, sexually perverted, stubborn, cruel, accident prone, nervous energy, and unfeeling.

The Planet Uranus- An Air Planet

Uranus is dignified in Aquarius and is detriment in Leo. I believe it is exalted in Sagittarius and has its fall in Gemini.

Let's analyze this information. Aquarius is the sign of the scientist and the future. The sign of Aquarius is a lot like the number nine. Of all the signs Aquarius is a sign of conviction. A person may be so set on their cause that they disregard what others say. The number 9 can stand on its own if need be. Often this is the case, as people in general do not understand the Aquarius or number 9 personalities. Aquarius is the sign of individuality and uniqueness. It has its detriment in Leo because Leo needs an audience. Nothing kills a Leo faster than having the public hate his or her work. Aquarius could manage just as well without the screaming crowds, hence the detriment. Its exaltation in Sagittarius and its fall in Gemini is my idea.

It should be known that all the outer planets Uranus, Neptune and Pluto are relatively new. Astrologers do not all agree on the exaltations and falls of these planets yet. I have my own ideas that I have developed from my own models. I think they are correct but they may not be the exact truth. Let me explain my thoughts. Both the Planet of Uranus and the Planet of Jupiter have freedom in common. Jupiter is the planet of no boundaries and Uranus is like space itself. Both Planets influence large groups. Uranus is exalted in Sagittarius as Sagittarius is the sign of foreign travel and travel over large distances. Jupiter is the natural ruler of Sagittarius and Jupiter is about expansion and growth and success. It makes sense that true Freedom (Uranus) is achieved only after a person has become successful. Uranus has its fall in Gemini. Since Uranus feels comfortable in wide-open spaces (Sagittarius) it is obvious that it would not like a small closed neighborhood. It would need a bigger environment to feel comfortable, hence the fall in Gemini. In addition since Uranus is the ruler of the sign of Aquarius and Aquarius is about inventions, theory etc. It would not feel comfortable trying to learn the truth about details. (Mercury). This is because it has already graduated and knows the truth. It does not want to seek the truth. Mercury rules the number 7, which is the seeking the truth number. Uranus rules the sign Aquarius that has a key phrase "I know". Mercury may be exalted in Aquarius but Uranus is not exalted in Gemini.

The Color White.

The color of white contains all the colors of the rainbow. White is therefore a color of wholeness or completeness. The color of white is similar to the sign of Aquarius. White is the color of purity. Just like the color white contains all the colors of the rainbow, nine people are highly skilled and have many talents. More often than not, they have a hard time deciding what they want to do, or what they need to focus on. They need to focus and reduce their options to their strongest skills.

(By doing so they will become successful). Later they can continue to hone the other talents as well. Of all the numbers nines are best at integration. Combining everything they know into a whole. In Numerology 9 is the endings number. It can act like endings since it contains all the numbers but it is more like the number 1 and new beginnings. In Astrology the number 9 stands for the future and a person's goals etc. Scorpio is the sign of death and taxes and the hidden. It is connected to things under the earth and all dark places. Aquarius is the color of white or light, and the purpose of light is to help us to see. The territory of death and the hidden is black. In order to make any sense of a dark environment we need a form of light. People who explore caves or work in them always bring a source of light so that they can see their way around while in the dark. The 8th house is a house of darkness. It symbolizes the unseen depths and the area in our lives where we combine our talents with those of others.. A form of light is needed for us to be changed or transformed. The sign of Aquarius has as its archetype the future. To understand the future we need to understand the past. Which of us can predict the events that will occur on any day? We may use Astrology and Numerology to understand these things however no person knows their exact future. We may see bits and pieces of it but we cannot predict every specific event. If we could we could all predict the exact prices of each stock traded on any given day. We could predict all the scores of sports teams. We could write the cover stories of each newspaper in advance for any given day. As mortals we cannot do this. We may get close and be able to predict the big picture, but none of us can predict every minor detail. The color of black is the absence of light. One of the meanings for Aquarius is "I know". That is why many 9's have a tendency to know a lot of information like their cousins who have the signs of Gemini and Libra. To know a lot can be good and bad. It is good to have knowledge of things if one remains open-minded.

But that same attribute can hurt us if we think we "know it all" and do not listen to other viewpoints. As mortals our knowing is never perfect. We should remember that our knowing is darkness to God. He knows a great deal more than any of us do. When we experience a crisis we need to turn to him. When our whole world is shaken up and everything goes black we need to turn to him for the light. If we do this we will find the light. However for any light to shine and to be seen, it has to shine in the dark. Darkness is associated with the unknown and the unknown can be scary. Aquarius can also include the bizarre and the strange. On April 13, 2000 my Mom had a major stroke. It was sudden and took us all by surprise. She had to be operated on immediately. The stroke was so massive that it destroyed half of the right side of her brain. The doctors gave no promises. They proceeded with the operation. They thought it was successful but my mom went into a coma. Everything was bizarre and strange. The numbers 9 and 11 can be confusing as they often act a lot like each other. Since 9 contains all the numbers it can act like darkness and because 11 is a master number it can act like light. In most cases 9 has its truer vibration in light however 11 can go either way. In this way 11 can act just like a 9. A great example in the scriptures is the name of Jesus and Lucifer. The name Jesus added up is an 11. He was the light of the world. Yet to be so he had to die for all of us. Lucifer means light. He was an angel of light that turned evil. Lucifer added up equals 11 as well. After Lucifer fell he became known as Satan. In this way we can see how light can become darkness. In his fallen state Satan has no light. He lost whatever he once had. So if your sun sign is Scorpio you don't always have to choose darkness. Another equally valid choice is light.

The sign of Aquarius and the water bearer.

In the Mazzaroth the water bearer represents Christ who after completing the atonement and the resurrection (Capricorn) offers living water to all mankind. Prior to Christ's resurrection the gospel message was declared only to the Jewish people. Christ often mentioned this to his disciples. Latter he opened the way for all people (Aquarius) to be saved. Peter was shown a vision of all types of unclean animals. He was told to kill and eat. This took Peter by surprise but he was obedient. The vision was to show him that God desired all people to have the gospel. Later a man came to him who was a gentile and he was baptized into the church.

The stream of water represents emotional strength. This gift is given to the church members (the fish). Christ spoke of these living waters to a woman at a well in Samaria. In John 4:10 we read Jesus answered her, "If you knew the gift of God, and who it is that is saying to you, 'Give me a drink,' you would have asked him, and he would have given you living water." The Holy Ghost (fire) will witness to the truth of all things and lead people to the truth. (Aquarius) That is why the sign of Aquarius is before the sign of Pisces. (The church members) The Holy Ghost is also called the comforter and the spirit of God in the scriptures. In the physical world white light will disperse darkness. In the spiritual world the Holy Ghost disperses evil spirits. Christ explains this to the Jews. It is written in Mat 12:28 But if it is by the Spirit of God that I cast out demons, then the kingdom of God has come upon you. Another scripture that shows our premortal lives were a reality

is found in Mark 3:11 And whenever the unclean spirits beheld him, they fell down before him and cried out, "You are the Son of God." How else could these spirits say this if they didn't already recognize Christ as Jehovah from the Pre-earth life? These evil spirits have an advantage over us. They have not forgotten who they are or who we are. They do not have the veil pulled over their memory like we do. Because of this they know our weak spots. They use this knowledge to take advantage of us. They often use this knowledge in tempting us. Good and bad spirits do exist It is important that we do not invite the bad ones into our lives. If we do so we disperse the truth with lies. Just like darkness can dim light, unrepented evil deeds can disperse our light and our power for good. However a small amount of light, such as a candle, is best seen in total darkness. As the world becomes more evil it is important that good people do not give up. Even a small light from a candle gives off a lot of light. Just like a small candle our good deeds will be seen even more as the world grows darker. Christ did say he would come back to earth. He told the parable of the bridegroom coming at midnight. Midnight is pitch black. It will be a time when goodness will be at it's weakest. Then the light of Christ will be most needed. Mat 25:5 As the bridegroom was delayed, they all slumbered and slept. But at midnight there was a cry, `Behold, the bridegroom! Come out to meet him. Christ told a parable of letting our light shine. Luke 8:16 "No one after lighting a lamp covers it with a vessel, or puts it under a bed, but puts it on a stand, that those who enter may see the light. Brotherhood and peace will come (Aquarius) only after the people become one and consider each other as equals. Once that happens mankind will finally have obtained true light and knowledge and become whole. Also read about the number 11 for further info on the subject of light and darkness.

The Eleventh House

Traditional astrology has the 11th house as the house of goals because Uranus is it's natural ruler and Aquarist is an air sign and all air signs relate to thinking or ideas. However I also understand the 11th house to stand for love received. The 5th shows love given. I understand the 11th house to represent the type of friends we have or hang around with. Through friendship we receive love as far as non-family is concerned. The type of friends we hang around influxes the type of social organizations we belong to Our different clubs etc .The sign on the 11th house cusp relates to the type of friends we surround our selves with. This is the house that depicts the social power a person receives after he or she has received a position of power in society. This is a fixed house so it often takes a revolution to take people or a group out of power once they obtain power.

The Letters I and R

The letters R or I will have a lot of nine characteristics.

These characteristics are similar to the actual water bearer symbol as well as the sign of Aquarius or the number 9. If you skipped ahead please read the description of A, J & S in the number 1 to understand how to use the letters in the alphabet.

Posted by caimbhriain myrddin at [2:24 PM](#) [0 comments](#) 

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The Number Eleven:

This correlates to the Planet Pluto, the color of black, the sign of Scorpio, the Scorpion and Eagle, the eighth house, and the letters K, & V. (V is a 22) 11x2 -- NATURALIST/CHTHONIAN - Pluto/Mars

The Number Eleven - Transforming cycles and Endings.

Dig below the surface, research and intensity.

Eleven is the number of transformation and intensity. It is called a master number. There are two other master numbers 22 & 33. However they are not that different from a four or a six combined with an eleven.

To understand them it is necessary to understand the number eleven first. Just like the number 9 represents the color of white light, eleven represents the color of black or no light. Often enlightenment comes as a result of hardship. Numerologists have said that eleven is the enlightenment number. I believe the Numerologist 11 is more like the Uranus energy of white light. In giving the number 11 the meaning of light numerologists have lost or forgotten what Astrologers have always known. Scorpio has always been connected to darkness. Darkness is the absence of light. So eleven is a master number in that it covers both light and darkness when it is connected to the other numbers.

Eleven walks a fine line between greatness and self-destruction. The environment of Scorpio is a difficult archetype to experience. It is the side of the number eleven that most of us would rather never experience. However life is not like that and it requires us to take our light (Uranus) and enter into the darkness (Pluto). In this way we can know how much light we really have. We are on earth to experience the good and the bad. We are to make lemonade out of the lemons we get in life. This is a lot like the number eleven.

Notice also that an eleven when reduced turns into a two and a two is a humble supportive number. It is not strong and powerful like the one. Yet it is made up of two ones, so the energy of the one is strong also. (Mars is the co-ruler of Pluto.) When a tragedy strikes it often humbles us. That tragedy brings depression sadness and pain. We often grow as a result of this adversity and tragedy. We are to transform and change and go with the ending. We are to use our light as a flashlight in the darkness of our lives. This is easier said than done. I myself have had a lifetime of adversity. I was born on the 11th of April. I can relate to this number well. However I never really loved the number while it's energy was working on me. It is only after the dust had settled and the black clouds had dispersed that any good could be seen.

This sign in Astrology is the sign of Scorpio. The phoenix that rises from its own ashes is the archetype of this sign. It is death and resurrection. No one likes the dying part. However the resurrection will be blissful. When our bodies are resurrected we will be very happy. These will be bodies that will never get tired or sick. You will be able to eat when you want. That sounds very tempting, however I'm in no hurry to get one of these bodies, as I would need to die first. The description of the number 11 in Numerology books is overdone. When reading these descriptions it makes a person envious to be an eleven. It is the master number you know. We all want to be the master. However the number comes with a price. That price is the descent into hell before one can rise to the heavens. Traditional Numerology gives nine the ending label. I believe it is close to an end, but it is not the end. Pluto is the last of the planets. I believe it is final ending energy and because of this I feel very confident in saying that there will be no more planets found in our Solar system. There may be more planets found in our Galaxy but not in our solar system. The reason for this comes from the knowledge that eleven represents endings. The ancient astrologers often gave some of the archetypes of Pluto to Saturn. Saturn may be sobering but Pluto is final.

The number of eleven is the number of darkness, however because it is a master number it also represents the light. I know this sound confusing as light is light and darkness is darkness. However after deep analyses I have concluded that this number can go either way. Uranus the planet of light can become darkness as well. So if you have a lot of Scorpio in your chart, Sun, moon, mars, or rising sign it is not necessarily all bad or darkness. By the same token not all Aquarius people are saints either.

As an eleven you are extremely sensitive and powerful at the same time. Others notice your presence without your even trying, or being aware of it. You have a certain magnetism to you that others notice right away. You like your privacy and some people think you are too secretive. You also make a lot of your decisions based on your gut reaction and feelings. As an eleven you have the gift of healing and regeneration. This you do for both yourself and others. A key word for you is dig; you always get beneath the surface and are good at research and seeking. You would make a good detective. You may also be interested in Psychology or any subject that requires deep thought and getting to the bottom of something.

The positive 11 - dig bellow the surface, understands patterns and cycles, is a trend spotter, good at research, is a healer, is a good manager of resources.

The negative 11 - depressed, destructive, dark, evil, forceful, death, hell, terrorists, elimination. Over sexed and pain.

The Planet Pluto- A Water Planet and the color of black.

The Greeks gave the name of Hades to this god of the underworld. He was the brother of Jupiter and Neptune. I believe that there are bad sides to all the Planets as well. Neptune is often made out to be a pleasant planet but it can have its dark side too, drugs and alcohol are not necessarily pleasant. However no planet has a darker side than Pluto. On the other hand no other planet has the power to transform a person like the planet Pluto either. The road to transformation and change is straight through hell. Saturn may be an earthquake, Uranus may be lightning or a Tornado, Neptune may be a hurricane or a Tidal wave but Pluto is a nuclear explosion!!!

Pluto is dignified in Scorpio and its detriment is Taurus, I believe it is exalted in Virgo and has its fall in Pisces. The terrorist acts (Pluto) occurred on Sept 11 (Virgo). Pluto is dignified in Scorpio. No other sign gets as bad a rap as Scorpio. It is a double sign. It is the Scorpion and the Eagle. The Scorpion the darker side and the eagle the higher self. Scorpio walks the tight rope of greatness and destruction. This is the same for the number eleven. The name of Lucifer adds to 11 and so does the name of Jesus. One is a God and the other is a devil. Elevens and Scorpio's have to be very careful about the decisions they make in life for they tend to be very intense. Pluto is in its detriment in the sign of Taurus. (Power authority and new money)

The 8th house shows how we combine our talents with those of others. Big established companies and powerful institutions and old money, banks etc are represented through the eighth house. New money is related to Taurus. If the business was inherited or has been around for generations it is Scorpio. Pluto is a planet of power and it is easy to see how power is exalted in old money. Old power is opposed to new power, hence the detriment in Taurus. Pluto is exalted in Virgo. It has its fall in Pisces. Virgo is a sign ruled by Mercury, which has to do with the logical mind. Pluto rules Scorpio, which likes to dig and get below the surface on all subjects. When digging and researching it is important to be aware of all the detail that is involved. Scorpio is related to regeneration and healing. Virgo is related to health and service. I believe that Scorpio would feel comfortable in this sign hence the exaltation. Pluto has its fall in Pisces. Pluto is about power and the sign of Pisces is about giving up power. It does not try to influence it goes with the flow. Pluto is about inheritances and Pisces is about not needing any earthly goods. I believe Pluto would feel very uncomfortable in this sign.

Pluto takes about 248 years to travel through all twelve signs. Since its orbit is elliptic rather than circular it travels through the signs unevenly. It speeds up from Leo to Capricorn. It passes the fastest through its own sign of Scorpio. (It takes 11 years.) It slows down from Aquarius to Cancer. Its longest time is 33 years or so. That is when it is furthest from the sun. In the sign of Scorpio Pluto is closest to the sun. Pluto is the final time clock of God. Uranus may show trends (seven years) and Neptune may show extended periods of time where things are slowly dissolved (fourteen years), but Pluto shows generations. (11-33 years).

Pluto is represented through the color of black. Since it is the planet furthest from the sun it receives the smallest amount of light of all the planets. It is interesting that it is dignified in Scorpio. This is the time when its orbit is closest to the sun. Black is the absence of color. It is as void as a vacuum. As such it is the color we fear the most. People who act evil or have an evil spirit or aura around them are often avoided. Let's face it how many people want to be the friend of Hitler or some other evil person? This is why it is important to express the enlightened side of Pluto or the eagle. Black represents our mistakes. In order to grow we must remove ourselves from those errors. That is what repentance is all about. It is a process through which we can become clean or white again. The atonement made it possible to discard the parts of ourselves that we are not proud to own and to replace them with characteristics we are proud to have. In this way we become a new creature and change and progress and our old self dies (Pluto) and we are reborn (Mars).

The sign of Scorpio and the Scorpion (Serpent) and the Eagle.

In the Mazzaroth the sign of Scorpio represents an insect that is ready to strike. It represents sin and the darkness that results when the light (Good side of Uranus) is ignored. It represents the concept of spiritual and temporal or physical death. It also represents repentance offered through the atonement and the new life through good works and the grace of Christ and his atonement. The transformation then brings one into the light and one is brought up from below the depths to be exalted to the sky.

Saturn is the co ruler of Aquarius. Saturn is the planet of exaltation. The scorpion is an insect with vertebrae that lives mostly in arid dry regions. It buries itself under the sand to protect itself from the heat. It is nocturnal (comes out during the

nighttime) in nature. It prefers darkness to light. The eagle is a bird, which lives in the tops of cliffs. It soars high above the earth. It is able to see great distances with much accuracy. Once we come out of the darkness we are more like the eagle. A reptile that is similar to the scorpion is the snake. It lives in arid areas as well and is nocturnal. Both the scorpion and the snake are interchanged as archetypes or symbols of the lower side of Scorpio. It is interesting that the symbols for doctors involve the snake. Remember the good side of the number eleven is the healer. As the dark side it brings death.

In the bible there are two places that I know of where the snake brought death. The first is with Eve. She partook of the fruit of the tree of knowledge of good and evil. It brought death into the world. After eating the fruit there was a chemical reaction in Adam and Eve's bodies, which made it possible for them to die. They still got to live about 1000 years but eventually they did die. Now the serpent was subtler than any other wild creature that the LORD God had made. He said to the woman, "Did God say, 'you shall not eat of any tree of the garden?" And the woman said to the serpent, "We may eat of the fruit of the trees of the garden; but God said, 'You shall not eat of the fruit of the tree which is in the midst of the garden, neither shall you touch it, lest you die." [Gen 3:1-3] The serpent allowed Satan's spirit to enter into it and it was this Lucifer who was cast out of Heaven who tricked Eve. Serpents are also mentioned in the book of Numbers. Then the LORD sent fiery serpents among the people, and they bit the people, so that many people of Israel died. The people were complaining and Jehovah sent poisonous snakes to bite the people. Later after the people repented of their complaining the Lord had Moses tell the people to look at a brass serpent that was put up on a stick. If the people looked they would be healed. Many would not look because they did not believe it would work and consequently died. Those who did look and exercised some faith were healed.

Jehovah wanted to show the Israelites that he was a God of healing as well. He instructed Moses to have this brass serpent created and for the people to look on it. The serpent was placed on a pole. It represented the cross of Christ and his mission as the Savior of the world. And the people spoke against God and against Moses, "Why have you brought us up out of Egypt to die in the wilderness? For there is no food and no water, and we loathe this worthless food." Then the LORD sent fiery serpents among the people, and they bit the people, so that many people of Israel died. And the people came to Moses, and said, "We have sinned, for we have spoken against the LORD and against you; pray to the LORD, that he take away the serpents from us." So Moses prayed for the people. And the LORD said to Moses, "Make a fiery serpent, and set it on a pole; and every one who is bitten, when he sees it, shall live." So Moses made a bronze serpent, and set it on a pole; and if a serpent bit any man, he would look at the bronze serpent and live. Num 21:5-9. It is interesting to note that Satan being Christ's brother (Mormon Doctrine) often copies his older brother in many of the archetypes etc. He uses the serpent for evil not for good. He is often referred to as the Father of lies. Pluto's power used for evil is unlike the light, which is portrayed through the good side of Uranus or the good side of repentance.

The Eighth house

The eighth house follows the seventh house. It is the second house having to do with relationships. Remember the houses from seven to twelve are relationship houses or areas of life that involve society not just the personal self. It is similar to the second house, which represents personal resources.

In Scorpio these resources are combined and merged. It takes two or more people to create eighth house archetypes. In the seventh houses two people meet and become partners. These partners merge (eighth house) their resources and money. This can be a time of greatness or anger. When used correctly the combined power of the eighth house is greater than the singular power or resources of the second. Used selfishly (Mars is also a secondary ruler of Scorpio.) it brings much hate, greediness and envy. In marriages divorces occur. This is the power of Pluto gone astray. The eighth house is a house of potential tragedy. Remember this is the house of death, taxes and all such unpleasant subjects. A person's first encounter with death is usually not their own personal death, but someone close to him or her. Often it is a parent or some other close relative, it may even be a child. The point is it is someone close. Only when the ties are close does the pain cause the soul to search for the meaning of life.

The sign of Sagittarius and the ninth house follows the eighth house of death. Jupiter the natural ruler of the ninth, rules religion and the meaning of life. Once a person understands that death is not permanent but only temporal, that person has great hope and a positive attitude. These adjectives describe the positive use of the planet Jupiter or the number five. The eighth house is a house of tragedy. It often takes the combined resources of two or more people to get through the obstacles

encountered. This is why it is important that we help and serve each other. For marriages this is the house of counseling, psychology or anything deep and subconscious. On the grand scale of things all of us need Christ to help us overcome the physical and spiritual death this world brings. We cannot do this on our own. It took the power of God to help us overcome death and hell. Remember the man on the horse is shooting the arrow into the heart of the serpent. That hero Jehovah or Christ is, standing over the serpent that is trying to get away, in the fifth house.

The letters K&V

The letter K often has the power of 11, and V has the vibration of the number 22. Sometimes the person emitting this energy is responding to the lesser vibrations of the numbers two and four. In their full power these letters act more like the 11 and 22. The letters K and V will have a lot of the eleven characteristics. These characteristics are similar to the actual serpent or scorpion or eagle, as well as the sign of Scorpio, or the number 11. If you skipped ahead please read the description of A, J & S in the number 1 to understand how to use the letters in the alphabet.

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The Number Zero or Eternity:

This correlates to the Planet Neptune, the color of pink, the sign of Pisces, the double fish and the twelfth house. --
SPIRITUALITY - Neptune/Jupiter

The Number Zero or Eternity- The combined whole of Spirit, Light, Truth and Intuition

Neptune rules Pisces and Pisces means the universe as one. Neptune is like the flavor vanilla. It tries to make everything the same and equal. Venus rules Libra and Libra is the sign of equality. Remember its archetype is the scales and balance. Venus is exalted in Pisces. Therefore Pisces has a need for equality as well. People who have a lot of this energy tend to be very intuitive. It is as if they have a sixth sense. People who know a lot are close to being intuitive but intuition is a feminine trait. (We often hear of women's intuition not men's intuition.) Men can have it but they need to have the feminine energy. Uranus is an air planet and the element of air is masculine. It corresponds to the number 9. The 11th house is close to the end but it is not the final end. That is why 9 is the number of knowledge and endings but Pisces is the energy of Eternity or all things being one. Neptune can also represent nothing as in zero. Neptune is a water planet and water is a feminine element. In fact both fire and air are masculine elements or energy and earth and water are feminine. People who are intuitive feel almost everything around them. They do not want to harm any animal or creation because they feel as if they were connected to them some how. This constant bombardment of feeling so deeply often makes these people more tired than normal. Other people who do not have as much of this energy misinterpret this as laziness. The gift of intuition can sometimes feel like a curse in this world. Our modern world prizes logic and reason and scientific proof. These are qualities of Mercury and Uranus. The gift of intuition comes from Neptune and Jupiter. People cannot logically explain why they feel a certain way. They simply know it is truth and they then try to live it through their faith. It is important to separate the concept of Faith and belief. Faith is the concept of believing a true principle. Belief is just having a particular opinion. That opinion may be wrong. Since faith is built on a foundation of truth it is much stronger.

The first step in becoming successful is to learn if a concept or idea or a decision is correct and true. To do this a person needs to learn how to pray. Neptune rules the archetype of prayer. Through prayer a person can learn if something is true or not. The first step is to study the concept out in your mind. Then after doing this make your best decision. This you do after a lot of research and study. The third step is to ask God in prayer if it is true. Simply say I have studied this subject and I believe this and give your reasons why. Then simply ask is this right? If it is right or true, God will give you a calm and a peaceful feeling. You will feel warm inside (near your heart area) and it may be so strong as to feel as if you have goose bumps and you feel a shot of electricity run from the top of your head to your feet and down and up your whole spine. Similar to when you taste something sour like straight lemon juice concentrate. This is a confirmation from God that what you have prayed about is true. After you have experienced a confirmation of the truth you can exercise faith in it. It hasn't

materialized yet or come into being, so it is still faith not knowledge. If it is a false idea you will feel nothing and have a stupor of thought and you will forget what you were asking over time. The question will move to the back burner so to speak. I have learned that that is when you should ask God just the opposite of whatever your original question was. Often you will then feel the spirit. A question is either right or wrong. You have a 50-50 chance. Once you know the answer you then try to live by the knowledge and light that you have. Then you make a promise and a commitment to God that you will do what you were praying about. Then you must endure until you accomplish your goal. It will always be hard to move out of your comfort zone and accomplish your goal.

In this process the energies of the planets Sun, Mercury, Jupiter Neptune and Saturn are at work. Mercury is when you study and learn the subject. Jupiter is coming to an opinion; Neptune is praying to know if it is correct. The Sun is living by what you know and Saturn is committing and working and enduring and never giving up on your commitment or goal despite any obstacles you may encounter. This is the mountain that you climb. You can do this because you have faith and not just belief. You know that God will back you up and this helps you to have courage (Mars) in the mists of adversity. If you skip the Neptune (prayer part) you will never have a confirmation of the truth through the spirit and then your opinion can be swayed as soon as the first major obstacle comes up. If you think success is only dependant on hard work only. you are wrong. An example of this is mining for gold. You can dig and work all you want but if you are digging in a mountain, which has no gold ore, you will find no gold despite all your hard work. Prayer helps you to find the mountain with gold ore inside. If you just use prayer you may find the mountain but without hard work and commitment you will never get to the ore because you do not dig and work hard enough. Both are needed. This formula works because it is based on truth. Truth is knowledge of the present the past and the future. Only God knows the future so it is vital that we involve him. Topics like Astrology can get you in the ballpark but often the nature of man is to forget God once a skill is acquired. This is why Christ often admonished his followers to remain as little children. Little children always rely on their parents. In this same way we should always rely on God. That is why I believe that any form of telling the future can be bad and lead a person into the darkness and away from the light if it is used improperly. Going to a person who does Tarot cards or Astrology or Numerology to find out a question can be very harmful if these steps are not followed. Satan knows this and therefore uses these mediums, to hurt rather than to help people. God does not require us to understand complex subjects such as Astrology to learn the truth. He only requires a willing heart and mind and obedience. Try this formula out and you will experience it working in your life.

The positive Neptune - 0 or eternity. spiritual, whole, intuitive, kind, balanced, charitable

The negative Neptune - depressed, suicidal, death, addiction, drugs, alcohol

The Planet Neptune- A Water Planet and the color of pink.

Neptune is dignified in Pisces and has its detriment in Virgo. I believe it is exalted in Leo and has its fall in Aquarius. Pisces is the sign of no boundaries. Neptune is the planet of the spirit. The spirit has no boundaries. So this seems to fit. Virgo is the sign of reality. Pisces can be non-reality. The bad side of this sign can be craziness or loss of reality. Neptune is exalted in Leo. Another word to describe the planet Neptune is glamour and beauty. Neptune is the higher vibration of the planet Venus. Leo is the sign of the ego or self. It makes sense that Glamour or looking nice feels comfortable with an audience (Leo). Neptune (music) is exalted in performing (Leo).

Neptune (alcohol) exalted in feeling happy and childlike romance etc. (Leo). Neptune has its fall in Aquarius. The sign of Aquarius shows our uniqueness and individuality. Neptune is about sameness or oneness; therefore it does not feel comfortable in trying to be unique, hence the fall.

The color of pink is similar to the sign of Pisces. Pink is often considered a feminine color. It is the color for little girl's toys and fantasy. Of all the numbers Zero or Eternity (Neptune) is the best at integration. Combining everything they know into a whole. In Astrology the sign Aquarius and the number 9 stands for the future. Scorpio is the sign of death and taxes and the hidden. It is connected to things under the earth and all dark places. Neptune rules Pisces and Pisces is associated with the invisible and dreams and all that is mystical. One of the purposes of light (the number 9) is to help us to see. The territory of death and the hidden is black. In order to make any sense of a dark environment we need a form of light. People who explore caves or work in them always bring a source of light so that they can see their way around while in the dark.

The 8th house is a house of darkness. It symbolizes the unseen depths and the area in our lives when we combine our resources with those of others. A form of light is needed for us to be changed or transformed.

The sign of Aquarius has as its archetype the future. To understand the future we need to understand the past. Which of us can predict the events that will occur on any day? We may use Astrology and Numerology to understand these things however no person knows their exact future. We may see bits and pieces of it but we cannot predict every specific event. If we could we could all predict the exact prices of each stock traded on any given day? We could predict all the scores of sports teams. We could write the cover stories of each newspaper in advance for any given day. As mortals we cannot do this. We may get close and be able to predict the big picture, but none of us can predict every minor detail. That is why we need to pray. Only God knows the future and we need to be connected to him. Prayer helps us to stay connected. It is how we become one with the universe. A person I admired a lot once said that spirituality is mastery over self and the ability to commune with the infinite. The color of black is the absence of light. (Scorpio) One of the traditional meanings for Aquarius is "I know". Many 9's have a tendency to know a lot of information like their cousins who have the signs of Gemini and Libra. To know a lot can be good and bad. It is good to have knowledge of things if one remains open-minded. But that same attribute can hurt us if we think we "know it all" and do not listen to other viewpoints. As mortals our knowing is never perfect. We should remember that our knowing is darkness to God. He knows a great deal more than any of us do. When we experience a crisis we need to turn to him. When our whole world is shaken up and everything goes black we need to turn to him for the light. If we do this we will find the light. However for any light to shine and to be seen, it has to shine in the dark. Darkness is associated with the unknown and the unknown can be scary. But we need to be brave as we demonstrate the light that we possess by choosing the right and making the correct choices in our lives. Uranus the planet of white combined with our self or our choice or our agency (Mars) or the color of red equals pink.

As a zero or eternity, you want to explore the spiritual side of your life. You are a leader of all that is spiritual. In addition to this you are very intuitive and you feel how others feel. Empathy is a strong trait of yours. No creature is insignificant. You have a strong desire to take care of the world. Subjects like conservation appeal to you. You may even be involved in groups and causes that protect the environment and various forms of animal life etc. As a zero or eternity you are a very balanced person. Venus is exalted in Pisces. The down side is that it may confuse you and you will need to choose some areas to focus on. Hopefully this web site will be or was of some help to you. You are very emotional and aware of your spiritual surroundings. You sense, feel and see things that others do not sense see or feel. You have a direct line to heaven and are often psychic or clairvoyant. You possess a sixth sense as it were. You have the ability to see the end from the beginning. All things have meaning and connectivity to you. You understand the philosophy of the American Indian and how all things and life are related or connected. You have a direct channel to the infinite. Ideas come to your mind that may not be fulfilled until future years go by. You may even have forgotten the inspiration but then something occurs and you remember that you knew it would happen. Now it has.

As a child I knew my father would die at the age of 65. I knew this at age 12. It did not happen until I was 33 years old. During the interval I forgot about it. But when my father was diagnosed with colon cancer at the age of 64. I knew his end was near. My memory had been reawakened. Everyone else was positive and said he would beat it but I knew otherwise. I didn't want to dampen everyone's spirits so I kept it to myself. On Nov 2 1989 he passed away at the age of 65. I have the Planet Neptune conjunct my Ascendant. You are a channel for higher vibrations and as such you need to ground yourself in the reality of life. Otherwise it may be hard for you to distinguish the dream world (pink make believe world) from the real world. You are different from most people and even at a young age you felt this way. You were shyer than the other kids your age. You tended to project people and events years into the future. You have an ability to see the future, bits and pieces of it at times. You have to live with this by yourself. It would be hard for you to explain a future event to someone. They wouldn't believe you anyway. Besides you know ignorance is bliss. Why burden that person with that information now. When the time gets closer you can tell them what you have always known. You are hesitant and are vulnerable even now as an adult and this makes you careful about the type of friends you choose. You like your privacy and some people think you are too much of a loner. At times you are disorderly and can be in a fantasy future land. (A time that has not taken place yet, but you see it. Then you are transported back in time to the present.) You know something yet you can't talk about it. People would think that you were crazy if you did. Your reasoning is both logical and practical and intuitive. Your inspiration comes in waves one after another. You make a lot of your decisions based on your gut reaction and feelings also. You want to tell people to trust you but you know you can't. As a human being you are also logical and so you use this side of you, as well as your feelings, when you deal with others or talk about making decisions or solving problems.

The sign of the double fish.

The sign of Pisces is two fish swimming in opposite directions. The fish are drinking out of the stream of water that the water bearer has poured out. The two fish, shows the need to make a choice. It can also show how finding the truth (Jupiter) can be confusing and hard. The vapors of darkness and temptations of Satan are like mists of darkness and smoke. (Pisces). In order to get through this a person needs to hold on strongly to a rod of some sort. (A power of strength.) This is symbolized as the word of God. (Mercury) which has a lot to do with writing etc. The sign of Pisces has an affinity to sacrifice. A person will gain their greatest growth if they sacrifice and commit to a given cause. The bad side of the sign of Pisces is when a person is two- faced or a hypocrite. Christ was not tolerant of the hypocrites of his day. Christian's in Christ's time were often martyred for the truth. If you read ahead please read the number 5 ,9 and 11 for more info on these numbers and colors.

The Twelfth house

This house is named the house of self-undoing. It is interesting to me that the house, which is naturally ruled by Neptune, receives such bad descriptions. The sign on the cusp of the 12th house and its corresponding ruler shows information about person's weaknesses. If this is not paid attention to it can lead to a person's undoing. Of course Saturn shows where we get slowed down. See the section on the number 4. I have found that Neptune and the sign of Pisces can show negative characteristics as well. It depends on other parts of the chart. The twelfth house also shows what we take with us from the life before this one. So it can represent strengths too. Often our strengths can turn to weaknesses if we don't watch ourselves or if we get too proud. To find the area of life that is painful to a person at any given time look for which house transiting Pluto falls into. This will always show up as an area of intensity and almost force a person to have to deal with it.

I do not believe that aspects (degrees of planets from each other) shows any form of strengths or weaknesses other than the stellum or conjunction. All the other main aspects, sextiles and trines and squares and oppositions do not show strengths or weaknesses but rather the ease in the flow of energy. Sextiles and trines show ease of flow and squares and oppositions show difficulty in the flow of the energies. This doesn't mean a person has a talent or no talent, just that the energy flows easily on the trines. For example it has been found that more people who are in prison have more trine aspects than squares. That makes sense as it shows the energy to be bad, flows easily. The choice to be good or bad is up to each individual, as all numbers have their good and bad sides. A person cannot look at a chart and decide or forecast or predict how a person will use that energy. This I believe is a big error, which is being made in much Astrology today. It may be true for events but it is simply not true for people. The flow of energy or how it is integrated can be seen in a chart. A person with squares or oppositions will have trouble integrating the energies. Squares are like grinding gears; Oppositions often are issues involving other people. Sextiles show opportunities and trines show ease of flow. Conjunctions show energies that are connected or glued or fused or welded together.

I suppose that light or truth is a hard concept to categorize. Unless something is 100 percent true then it is false or darkness in Gods eyes. You or I, may be happy with 85-90 percent accuracy but God is not. The 12th house is also the house of large institutions etc. I suppose government fits this description as well. I don't get into Karma that much, I believe that the concept of past or former lives where we lived as other people is false. I only believe in a pre-earth life existence where we once lived as spirits. This I cover in other parts of this web site. See the introduction and the number 1 if you have skipped ahead to this page. As far as karma is concerned I do believe that what you give out you also get back sooner or later. So this house contains a lot of that type of Karma as well. Clinton has Libra on his 12th house cusp. Libra rules Venus and relationships. His undoing as a president was his affairs at the White House. Our Present President has his sun in the 12th house so he may like to stay behind the scenes. He has a private side to himself. This works with his sun in cancer. Sun in cancer likes security. He also has an assertive side to his personality with Mars in his first house. I hope this site has helped you in some way with your spiritual quest.

Posted by caimbhriain myrddin at [2:18 PM](#) [0 comments](#) 

Labels: [Archetypes](#), [Astrology](#), [Mazzaroth](#), [Numerology](#)

Saturday, April 10, 2010

Scot McKnight: The Jesus We'll Never Know

Christianity Today

The Jesus We'll Never Know

Why scholarly attempts to discover the 'real' Jesus have failed. And why that's a good thing.

by Scot McKnight [article link](#)

4/09/2010

On the opening day of my class on Jesus of Nazareth, I give a standardized psychological test divided into two parts. The results are nothing short of astounding.

The first part is about Jesus. It asks students to imagine Jesus' personality, with questions such as, "Does he prefer to go his own way rather than act by the rules?" and "Is he a worrier?" The second part asks the same questions of the students, but instead of "Is he a worrier?" it asks, "Are you a worrier?" The test is not about right or wrong answers, nor is it designed to help students understand Jesus. Instead, if given to enough people, the test will reveal that we all think Jesus is like us. Introverts think Jesus is introverted, for example, and, on the basis of the same questions, extroverts think Jesus is extroverted.

Spiritual formation experts would love to hear that students in my Jesus class are becoming like Jesus, but the test actually reveals the reverse: Students are fashioning Jesus to be more like themselves. If the test were given to a random sample of adults, the results would be measurably similar. To one degree or another, we all conform Jesus to our own image.

Since we are pushing this point, let's not forget historical Jesus scholars, whose academic goal is to study the records, set the evidence in historical context, render judgment about the value of the evidence, and compose a portrait of "what Jesus was really like." They, too, have ended up making Jesus in their own image.

Heyday for the Historical Jesus

In the 1980s, the central academic organization for biblical studies, the Society of Biblical Literature (SBL), was energized in remarkable ways by a renewed interest in the historical Jesus, a project that had been abandoned for some decades. At that time, the Jesus Seminar, designed by former childhood preacher and fervent critic of all things orthodox Robert Funk, frequently made headlines. Noted scholars sat at tables and voted on what Jesus really said and did based on the historical evidence. Funk and others drew up their conclusions in books that supposedly revealed the real Jesus.

Some of these studies were outlandish, some much closer to orthodoxy and the canonical Gospels. The headline-grabbing names included Ben F. Meyer, E. P. Sanders, John Dominic Crossan, Marcus Borg, Paula Fredriksen, and N. T. (Tom) Wright. I have sat in packed lecture halls to watch Tom and Dom go at it, and I've listened in as two friends, Marc and Tom, bantered back and forth about who was getting it right. Paula, a Catholic convert to Judaism, continued to warn the entire discipline that too many errors were being made about Judaism. Those were heady days, and I remember giving a paper to over 500 scholars about how Jesus understood his own death. The neon-light days for the historical Jesus are now over.

So, what did the loaded expression "the historical Jesus" really refer to?

To begin with, "Jesus" refers to the Jesus who lived and breathed and ate and talked and called disciples. This Jesus is the Jesus who was crucified under Pontius Pilate and, according to the witness of many, was raised again. Through historical studies, this Jesus has been set in his Jewish context. We might call this Jesus the "Jewish Jesus."

Then again, the four evangelists and the other New Testament authors, because they encountered Jesus in the context of how Scripture unfolded, interpreted Jesus by using terms like "Messiah," "Son of God," and "Son of Man," understanding him as the agent of God's redemption. We might call this Jesus the "canonical Jesus."

One more level needs to be observed: the church has amplified its understanding of "Jesus," because it has interpreted Jesus in light of theological concerns. Let us refer to this Jesus as the "orthodox Jesus," the second person of the Trinity, God from God and Light from Light.

But the historical Jesus is someone or something else. The historical Jesus is the Jesus whom scholars have reconstructed on the basis of historical methods over against the canonical portraits of Jesus in the Gospels of our New Testament, and over against the orthodox Jesus of the church. The historical Jesus is more like the Jewish Jesus than the canonical Jesus or the orthodox Jesus. Drawing distinctions between these various Jesuses is important in order to understand what has happened in the contemporary academic scene.

First, the historical Jesus is the Jesus whom scholars reconstruct on the basis of historical methods. Scholars differ, so reconstructions differ. Furthermore, the methods that scholars use differ, so the reconstructions differ all the more. But this must be said: Most historical Jesus scholars assume that the Gospels are historically unreliable; thus, as a matter of discipline, they assess the Gospels to see if the evidence is sound. They do this by using methods common to all historical work but that are uniquely shaped by historical Jesus studies. The essential criterion used in most historical Jesus studies is called "double dissimilarity." Even though it is riddled with holes, this method is still used by many historical Jesus scholars.

According to the criterion of double dissimilarity, the only sayings or actions of Jesus that can be trusted are those that are dissimilar to both Judaism at the time of Jesus and to the beliefs of the earliest Christians immediately after Jesus. One of the most noteworthy examples is Jesus' characteristically calling God *Abba*, a title for God rarely found in Judaism or in earliest Christianity.

This example, though, is problematic from the get-go: *Abba* (an affectionate term for "Father," something akin to "Daddy") is in fact not genuinely doubly dissimilar, for it is found in Judaism, if rarely, as well as in Aramaic in the New Testament; moreover, the word Father is found everywhere. But, historical exceptions aside, that Jesus called God *Abba* won the day as a historically reliable attribute, and therefore won the hearts of all historical Jesus scholars.

Other criteria were developed, criticized, dropped, and modified, but all have this in common: Historical Jesus scholars reconstruct what Jesus was like *by using historical methods to determine what in the Gospels can be trusted*.

Second, the word reconstruct needs more attention. Most historical Jesus scholars assume that the Gospels have overcooked their portrait of Jesus, and that the church's Trinitarian theology wildly exceeds anything Jesus thought about himself and anything the evangelists believed. These scholars pursue a Jesus who is less than or different from or more primitive than what the Gospels teach and the church believes. There is no reason to do historical Jesus studies—to probe "what Jesus was really like"—if the Gospels are accurate and the church's beliefs are justified. There are only two reasons to engage in historical Jesus studies: first, to see if the church got him right; and second, if the church did not, to find the Jesus who is more authentic than the church's Jesus.

This leads to a fundamental observation about all genuine historical Jesus studies: *Historical Jesus scholars construct what is in effect a fifth gospel*. The reconstructed Jesus is not identical to the canonical Jesus or the orthodox Jesus. He is the reconstructed Jesus, which means he is a "new" Jesus.

I can establish that the tomb was empty and that resurrection is the best explanation for the empty tomb. But one thing the historical method cannot prove is that Jesus died for our sins and was raised for our justification.

Furthermore, these scholars by and large believe in the Jesus they reconstruct. During what's called the "first quest" for the historical Jesus, in the early 20th century, Albert Schweitzer understood Jesus as an apocalyptic Jesus. In the latest quest, Sanders's Jesus is an eschatological prophet; Crossan's Jesus is a Mediterranean peasant cynic full of wit and critical of the Establishment; Borg's Jesus is a mystical genius; Wright's Jesus is an end-of-the-exile messianic prophet who believed he was God returning to Zion. We could go on, but we have made our point: Historical Jesus scholars *reconstruct what Jesus was really like and orient their faith around that reconstruction*.

This leads to a third point, one that needs renewed emphasis today: Historical Jesus scholars reconstruct Jesus in conscious contrast with the categories of the evangelists and the beliefs of the church. Wright is the most orthodox of the well-known historical Jesus scholars; I can count on one hand the number of historical Jesus scholars who hold orthodox beliefs. The inspiration for historical Jesus scholarship is that the Gospels overdid it, and that the church more or less absorbed the Galilean prophet into Greek philosophical categories. The quest for the historical Jesus is an attempt to get behind the theology and the established faith to the Jesus who was—I must say it this way—much more like the Jesus we would like him to be.

One has to wonder if the driving force behind much historical Jesus scholarship is more an a priori disbelief in orthodoxy than a historian's genuine (and disinterested) interest in what really happened. The theological conclusions of those who pursue the historical Jesus simply correlate too strongly with their own theological predilections to suggest otherwise.

The question that many of us in the discipline must ask is this: Can theology or Christology or, more importantly, faith itself be connected to the vicissitudes of historical research and results?

Whose Jesus will We Trust?

The last session on the historical Jesus that I attended at the SBL meetings met in a small room, and there were about 20 of us there. The session, during which I gave a short paper, tells the story of the discipline itself.

The scholarly hope that we would discover the original Jesus had crashed against the rugged rocks of reality, and on that day we witnessed the end of a disciplinary era. One by one, most of us had become convinced that no matter how hard we tried, reaching the uninterpreted Jesus was nearly impossible—however fun and rewarding it was and however many insights about the Gospels we discovered along the way. Furthermore, a reconstructed Jesus is just that—one scholar's version of Jesus. It is unlikely to convince anyone other than the scholar, his or her students (who more or less feel obligated to agree), and perhaps a few others.

German theologian Martin Kähler convinced his generation that faith in Jesus could not and should not rest on historians' conclusions about what did and did not happen and the consequent reconstructions that entailed. We must be willing to ask, *Whose* Jesus will we trust? Will it be that of the evangelists and the apostles? Will it be that of the church—the creedal, orthodox Jesus? Will it be the latest proposal from a brilliant historian? Or will it be our own consensus based on modern-day historical scholarship? There is an irreducible futility to the historical Jesus enterprise.

We have now seen the death of latest historical Jesus studies as we know them. Well, not for all, because some are busy trying to reconstruct Jesus for themselves and for any who will listen. Still, the enthusiasm is gone, and the critical proposals are more often met with a ho-hum "yet one more" than a hope that we may once and for all have found the one who was buried under the interpretation of the earliest Christians.

Sitting on my desk is volume four of J. P. Meier's *Rethinking the Historical Jesus*. What began as a two-volume venture has doubled, and one or two more volumes are forthcoming. Volume one generated all kinds of conversation; volume four entered the market with barely a notice. Sitting next to Meier on my desk is Martin Hengel's *Jesus und das Judentum*, over 700 pages and perhaps the last volume from the titan of scholarship. Someone will translate Hengel, doctoral students will read it, professors will use it, reviewers will say that it's brilliant, an occasional pastor will find it useful, but in a decade it will all be forgotten. Why? Historical Jesus scholarship has come to the end of the road.

Two recent scholars have read the obituary for historical Jesus studies. James D. G. Dunn, in both the hefty *Jesus Remembered* and the slender *A New Perspective on Jesus*, argues that the furthest we can get behind the Gospels is to the underlying strata of Jesus as his earliest followers remembered him. That is as far as we can go. That is the Jesus who gave rise to the Christian faith, and that is the only Jesus worth pursuing. In Dunn's view, the "remembered" Jesus contains the faith perspective of the earliest followers of Jesus, and behind that faith perspective we cannot go.

Dale Allison, whom I consider the most knowledgeable New Testament scholar in the United States, is less sanguine and more cynical than Dunn in his newest book, *The Historical Christ and the Theological Jesus*, which in my judgment plays *Taps* for the quest for the historical Jesus. After three decades of work in and around the historical Jesus, Allison sketches the variety of views about the historical Jesus and the supposed modern theory that if we put our heads together we will arrive at firm conclusions. Allison offers this depressing conclusion: "Progress has not touched all subjects equally, and whatever consensus may exist, it remains mostly boring."

We must be willing to ask, Whose Jesus will we trust? Will it be that of the evangelists and the apostles? Will it be the church's orthodox Jesus? Or will it be the latest proposal from a brilliant historian?

Allison admits this about one of his own books on Jesus: "I opened my eyes to the obvious: I had created a Jesus in my own image, after my own likeness." He's not done: "Professional historians are not bloodless templates passively registering the facts: we actively and imaginatively project. Our rationality cannot be extricated from our sentiments and feelings, our hopes and fears, our hunches and ambitions." So, he ponders, "Maybe we have unthinkingly reduced biography [of Jesus] to autobiography."

On top of this genuine problem is the problem of method. Allison: "The fragmentary and imperfect nature of the evidence as well as the limitations of our historical-critical abilities should move us to confess, if we are conscientious, how hard it is to recover the past." With one ringing line, Allison pronounces death: "We wield our criteria to get what we want."

There is, in other words, no value-or theology-free method that will enable us to get back to Jesus. Allison is not a total skeptic; he thinks that we can get behind the Gospels to find some genuine impressions. But his book led me to conclude, "The era is over."

Two scholars, both highly devoted to the discipline of historical Jesus studies, come from two angles to relatively similar conclusions: the historical Jesus game has run its course and it cannot deliver us the original Jesus.

What has been Shown

I now make a confession. For the better part of my academic career, I have participated in studies of the Gospels and the historical Jesus. I am an insider to the conversation, and have been part of the steering committee for the SBL'S Historical Jesus Section. In fact, I was once asked to be the chair. Had that invitation come five years earlier, I would have eagerly accepted the responsibility. But that invitation came at the end of a long project of mine that culminated in my book *Jesus and His Death*:

Historiography, the Historical Jesus, and Atonement Theory. I declined the position because I could no longer commit myself to historical Jesus studies. The last thing I wrote in that book was the first chapter, which was an essay about method and what historical Jesus studies can accomplish.

Attentive readers will observe that the first chapter relativizes the theological significance of historical Jesus efforts. I had tried my best to see where the methods would lead if I sought to examine if and how the historical Jesus understood his own death. Some of my results disappointed, because I wanted to be able to prove some texts as authentic that I found stubbornly resistant to the methods available to us. Historiography, I concluded, can only do so much. One day, while editing the final draft, I came across these words from Romans 4:25: "He was delivered over to death *for our sins* and was raised to life *for our justification*."

This is what I said to myself: As a historian I think I can prove that Jesus died and that he thought his death was atoning. I think I can establish that the tomb was empty and that resurrection is the best explanation for the empty tomb. But one thing the historical method cannot prove is that Jesus died *for our sins* and was raised *for our justification*. At some point, historical methods run out of steam and energy. Historical Jesus studies cannot get us to the point where the Holy Spirit and the church can take us. I know that once I was blind and that I can now see. I know that historical methods did not give me sight. They can't. Faith cannot be completely based on what the historian can prove. The quest for the real Jesus, through long and painful paths, has proven that much.

Scot McKnight is professor of religion at North Park University in Chicago, and the author of many books, including [The Jesus Creed](#).

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Mammon or Messiah meta

Metaphysics (Ontology, Society): Being and Knowing

Friday, April 9, 2010

Madeleine Bunting: The Paradox of New Atheism

Are the 'New Atheists' Actually Doing Anything to Stop the Ills of Religion?

By Madeleine Bunting [article link](#)

Posted on April 8, 2010, Printed on April 9, 2010

One shelf of my bookcase is now groaning under the weight of its contents. It's the God slot, and in the years since the publication of Richard Dawkins's *The God Delusion* in 2006 and Christopher Hitchens's *God Is Not Great* in 2007, there has been an addition every few weeks from enraged philosophers, theologians, historians and journalists, all trying to convince readers of the shoddiness of the New Atheists. Peter Hitchens's *Rage Against God* was the latest arrival last week.

So with Easter done and the Catholic church embroiled in one of the most shaming and tumultuous periods of its history, it seems an appropriate moment to reckon on the progress of New Atheism, and take stock of this curious and – in the early 2000s entirely unpredictable – publishing phenomenon. What have all these books, these tons of paper and felled forests achieved?

Well, the most obvious achievement has been a lot of sore heads. Dawkins and Christopher Hitchens convey the fury of Old Testament prophets, while their opponents struggle in various well-mannered ways to contain theirs. From my rough survey I would suggest those with philosophical training are the most irritated by New Atheism, while the journalists seem to enjoy the opportunities the row provides; Peter Hitchens explicitly does the "in sorrow not in anger" approach. What staggers the "philosophers" (I use the term loosely to indicate writers who use philosophical arguments) is the sheer philosophical illiteracy of Dawkins. As Terry Eagleton puts it in *Reason, Faith and Revolution*, "Dawkins's rationalist complacency is of just the sort Jonathan Swift so magnificently savaged". Several centuries on, it appears some have not quite grasped Swift's point.

Faced with such ignorance of centuries of philosophical thought, there are two options. Either start from the beginning – Charles Taylor's 800-page *A Secular Age* or Karen Armstrong's speed history of western thought, *The Case for God* – or go for clever brevity, elegantly skewering the argument in the style of Eagleton or John Cornwell's *Darwin's Angel*. The problem with both genres is they don't offer the kind of bestselling strident certainty that brought Dawkins such handsome financial rewards.

But perhaps New Atheism's publishing success is a case of winning a battle and losing the war. John Micklethwait and Adrian Wooldridge point out in *God is Back* that the main religions are currently experiencing massive expansion across most of the world. One of the biggest drivers of growth is China; by 2050 it could be the biggest Muslim nation, and the biggest Christian one. What numerous countries are now demonstrating from the US to Asia, from Africa to the Middle East and Latin America, is that modernisation, far from entailing secularisation, is actually leading to increased and

intensified forms of religiosity. According to Micklethwait and Wooldridge, the future across most of the globe is going to be very religious.

To the sceptical European, this is a lonely and unintelligible prospect. So, scanning my stuffed bookshelf, which of these defenses of God are going to help explain this enduring appeal? Start with Karen Armstrong's *A Short History of Myth*: "we are meaning-seeking creatures" who "invent stories to place our lives in a larger setting ... and give us a sense that, against all the depressing and chaotic evidence to the contrary, life has meaning and value". That helps explain why the bestselling religious book in the US is *The Purpose Driven Life* (the first chapters of which are published on the net as *What on Earth Am I Here For?*). The faithful are not mugging up on critiques of reason for an argument with New Atheism, but turning to religion to offer meaning and purpose.

The great mistake the atheists made is to claim that religion started out as a clumsy stab at science – trying to explain how the world worked – and is now clearly redundant. That misses the point entirely: religion is not about explaining how an earthquake or flood happens; rather it offers meanings for such events. When someone is killed in a car accident, western rationality is good at analysing how the brakes failed and the road curved, but has nothing to say about why, on that particular day, the brakes failed when it was you in the car: the sequence of random events that kill. This search for meaning is part of what drives the religious spirit.

Armstrong distinguishes between two capabilities of the human brain: *mythos* and *logos*. The latter is rational, logical; the former generates the mythology "which often springs from profound anxiety about essentially practical problems which cannot be assuaged by purely logical arguments". Death is central to all human mythologies.

The second mistake made by the atheists is the assumption that faith and belief are mental processes akin to opinion. Armstrong runs through the etymology to uncover original meanings: belief is a commitment not a proposition; faith, as in "I have faith in you", is an expression of confidence, not an assertion of the existence of something. Dogma is "a truth which cannot easily be put into words and which can only be fully understood through long experience" – rather like the love of a parent for their child growing into adulthood.

The loss of the original meanings of all these words show how religious faith in the west came to be interpreted as a matter of the head and the intellect, and was bound up with the authority of an institution which expected submission: God was regarded as something to think about rather than do in large chunks of western religious practice which, preoccupied with institutional power, ended up in this current *cul de sac*. (Alastair Campbell's use of the verb in "we don't do God" is actually cutting-edge theology of a practice of love, service of others, search for justice.)

Armstrong offers an important insight into the sheer aggressive intolerance of New Atheism when she argues that "the history of religion shows that, once a myth ceases to give people intimations of transcendence, it becomes abhorrent". The shift to monotheism provoked huge struggle among the Israelites, for example, and a deep contempt for anything that might be idolatry. The New Atheists might demonstrate this, suggests Armstrong; Dawkins is rejecting a particular conception of God, the God of a literal reading of the Bible who made the world in six days. What Dawkins would not be aware of (he is proud of never having read any theology) is that he shares this position with prominent 20th-century theologians such as Paul Tillich, who rejected this kind of belief as tantamount to idolatry. So New Atheism could be read as a violent reaction against a corrupted mythology in need of renewal.

The paradox of New Atheism is that in its bid to make religion unacceptable, it has contributed to making it a subject that is considered worth talking about again. As Micklethwait and Wooldridge point out, in the US there are now hundreds of thinktanks, institutes and courses dedicated to the subject. Any visitor to Comment is Free is aware of how religion attracts a huge number of posts; literary festivals routinely offer several sessions on religion. Books are churned out. Admittedly the debate can be horribly bad tempered and it is in as much danger of spreading intolerance as it is of enlightenment, but God hasn't attracted this quantity or intensity of debate for decades.

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Posted by caimbhriain myrddin at [2:14 PM](#) [0 comments](#) 

Labels: [Imprint](#)

Tuesday, April 6, 2010

[Sara Robinson: A Theology of Violence](#)

Are They Crazy Dangerous, or Just Plain Crazy?

by Sara Robinson [article link](#)

February 05, 2008

One of the hard parts of dealing with the fringe elements of the extremist right is figuring out whether a given group is just harmless garden-variety crazy -- or harboring the special kind of insanity that will lead to acts of local violence or outright domestic terror.

I was noodling around the web doing some research on this recently, and came across a public document from the Canadian Security Intelligence Service (that's the CIA with a maple leaf on its hat) that summarized some of the tell-tale signs they look for in discerning who's gone over the edge and around the bend, and might be regarded as a possible threat to domestic security. The signs are simple and elegant -- and, I thought, useful rules of thumb for anyone who's trying to decide if the local ruffians are just disaffected, or heading for serious trouble.

The article is aimed at "the challenge of contending with religious movements whose defining characteristic is an adherence to non-traditional spiritual belief systems;" but pretty much everything they say applies just as accurately to "non-traditional political belief systems" -- such as neo-Nazism and its fetid cousins -- as well. Here's a wrap-up of what CSIS' agents look for in assessing possible trouble ahead.

Marching Toward the Apocalypse

You can tell a lot about a group's danger quotient by taking a quick look at their preferred future. The CSIS document was written in 1999, so the authors had their eyes wide open looking for millennialist groups looking to bring on some variant of the Second Coming in 2000. That threat, of course, has passed; but the general rule still holds. Any group that's insisting that The End Is Near -- that the world is about to end in fire, ice, Rapture, or a Racial Holy War -- has already taken one giant step back from consensus reality. Interestingly: the report notes that "not all foresee a violent turning of the millennium; in fact, many see it as the catalyst for peaceful and harmonious change." Harmonic convergences and Jesus' Thousand-Year Kingdom also apply here. (Note, however: global warming, which is supported by thousands of studies, does not.)

The core point is: people who think this way have given up hope that they can create any kind of fulfilling future within this society, and have retreated to a fantasy future that they find more emotionally compelling. This is important: as I've discussed before, creating a common future is the fundamental goal that keeps societies together; and the shared vision and collective effort this goal inspires are critical to a functioning democracy. When people check out of the reality-based consensus vision entirely and cling beyond the reach of reason to future-based fairy tales -- especially if they start doing it in large numbers -- it's a serious symptom of a democratic society in trouble.

Authoritarian leaders, in particular, specialize in peddling these fantasies. As we'll see, they use them as an early lever that will pry open their followers' minds, allowing them to hijack their moral systems and ultimately control of their actions as well.

A Theology of Violence

The report lays out the small handful of epistemological beliefs that set the stage and provide justification for groups heading toward ideologically-based violence:

Dualism - The belief that the world is fractured into two opposing camps of Good and Evil, which confers a profound significance on small social and political conflicts as evidence of this great cosmic struggle, and which could precipitate a violent response.

The persecuted chosen - Movements view themselves as prophetic vanguards belonging to a chosen elite but feel persecuted by wicked and tyrannical forces, which push the group to make concrete preparations to defend their sacred status.

Imminence - Because movements believe the apocalypse is unfolding before their very eyes, the "last days" are experienced as psychologically imminent and pressure them to take immediate action to ensure their salvation.

Determinism - Since a group devoutly believes it will be the ultimate winner of the final battle, if it believes a catastrophic scenario is being actualized, the group may feel it has no choice but to try to trigger the apocalypse through violence.

Salvation through conflict/enemy eradication - As salvation depends entirely upon direct participation in the apocalyptic struggle, a group is always on the verge of anticipating confrontation, which justifies action to eliminate evil and eradicate enemies.

Authoritarian groups like to set up strong black-and-white boundaries between "us" and "them" -- and then enforce those boundaries with stringent behavior codes, persecution myths, demonization of outsiders, and stories about the future that promise them ultimate victory. Note that all tribes do this to some degree -- you can see all of this going on at some level in both Republican and Democratic party politics, for example -- because it's an instinctive part of how humans bond. But when a group embraces in-group/out-group thinking to the point of paranoia -- and to where where it's actively anticipating, preparing for, and perhaps even making plans to precipitate the coming end -- you can safely say it's veered into dangerous territory.

The Chosen One

Sociologists have devised dozens of different scales by which one can assess the relative "cultish" nature of a group. One of the recurring traits that's noted on every such scale I've ever seen is that cults always have a charismatic, messianic leader around whom everything else revolves. In fact, these leaders are so central to the whole enterprise that the group will almost always fold after its leader dies or (as frequently happens) is sentenced to a long jail term.

Whether they're on the left (Jim Jones) or the right (Rev. Moon), these leaders all operate in exactly the same way -- a way that is strikingly familiar to those of us already acquainted with Altemeyer's description of high-SDO leaders. They step into the center of their followers' lives, dictating every detail of their existence and co-opting their moral centers. When the followers become convinced that society's rules no longer apply to them because they follow a "higher code" laid down by their leader, the door to antisocial and perhaps even violent action swings wide open. And the leaders themselves, unanswerable to any other authority, often set the prime example for violence by heaping unchecked and escalating abuse on their own followers over time.

Goin' Up To The Country

Of course, you can only live by your own rules for so long before you start drawing unwanted attention to yourself. So, in trying to stay under the radar, these groups often decide to move out of town to some remote corner of the world, buying up large tracts of country property where they can build a compound and be left to "live in peace" -- though, too often, peace is about the last thing that results from this.

According to CSIS, "goin' up to the country" is a watershed moment in the development of a dangerous group. The decision to withdraw from society is often the first overt act of paranoia -- a clear statement that the group believes that mainstream authority is "out to get us," and is strongly asserting the right to live outside the law. Furthermore, in the isolation of the compound, leaders are free to consolidate their arbitrary control over the group's members, without any social counterbalance at all -- "a situation that facilitates violence," as the report observes.

In this hothouse environment, suspicion and dependency flourish; and the unquestioned conviction that the outside world means them harm -- and they must organize and arm themselves for the coming showdown -- takes deep root. The persistence of this pattern is borne out by the huge numbers of rural cult compounds that turned into armed camps in recent American history. Jonestown. Waco. The Aryan Nations' Hayden Lake camp in Idaho. Elizabeth Clare Prophet's attempt to arm her retreat in Montana. The Hare Krishna compound in West Virginia. Rajneeshpuram in Oregon. (The biggest example of all may be the Mormon exodus to Utah, where Brigham Young's growing paranoia led him to order the Mountain Meadows Massacre.) When a charismatic leader moves his or her group en masse from the city to the country, that group has crossed a Rubicon beyond which the likelihood of violence increases dramatically.

When all four of these factors are in play -- emotional investment in a fantasy future, adoption of an apocalyptic belief system, total dominance by a charismatic leader, and withdrawal and isolation from the world -- the CSIS report indicates that you're looking at group that is actively assembling the means, the motive, and the intent required to commit violent acts against the outside world. From this point, we're not unreasonable to ask: Where is this going? What could set them off? How and when might the shooting begin?

Orcinus [blog home](#)

Posted by caimbhriain myrddin at [3:46 PM](#) [0 comments](#) 

Labels: [Apocalypse](#)

Wednesday, March 31, 2010

[Society Is Fracturing](#)

For Your Consideration:

The Final Hour [41y8m 1990-2031] [10plagues(mirrored)=ea4y(avg. 49/50m)]:

The first, the Waters turned into Blood: **[1990-91] (Iraq-Gulf War I)**

The second, the plague of Frogs: **[1995] (Internecine Conflict/Internecion)**

--- Balkans; Rwanda (Genocide)

--- aug.1998 attacks on the US embassies in Kenya and Tanzania ... more than 220 people were killed and 5,000 injured in the first major attack by al-Qaeda on US targets. [BBC News]

The third, the plague of (Pol-)Lice: **[1999] (Terrorism; security resultant)**

--- sep.11.2001 SAGE Implementation "War On Terrorism"; 6000y(secular) complete

The fourth, grievous Swarms of Flies: **[2003] ((Afghanistan-)Iraq War II)**

The fifth, the grievous Murrain (**wasting**): **[2007] (impetus: sub-prime crisis)**

--- oil price rise; cost/shortage of food (2007/2008); poverty riots, cost strikes, etc., food aid/funding packages

--- apr.2008 (1945+63y(7x9)) SAGE re-structuring control(+) of Financial-Banking Systemic (problem-reaction-solution)

--- sep.2008 13mo Financial Crisis deepens - the worst financial crisis since the 1930s Great Depression

--- sep.19.2008 One Trillion Dollar (1T\$) Bailout by US Government of Corporate "Toxic" Debts; Socialization of Costs

--- sep.26.2008 UK-PM Brown UN Address calls for "Global Supervision"

--- oct.2008 UK/EU 1T\$ Bailout-Nationalization of Banks - total worldwide tax-payer actual cost 8T\$ (BBC figure)

--- nov.04.2008 Barrak Obama elected 44th US-President, Joe Biden US-VP - Grey Establishment appointments

--- nov.15.2008 Bretton Woods II - G20 Global Restructuring

--- apr.01.2009 G20 London Meeting - 1T\$ Stimulus, IMF Enforcement

--- oct.21.2009 80y Anniv., 21 October 1929, the Great Depression

--- 2008-2010 Ten's of Trillions of Dollars injected into SAGE-Corporate systemic

The sixth, the plague of Boils and Blains: **[2011] (social eruptions)**

--- conflict zones deepen (intensity and impact) and spread; social fabric(/skin); SAGE State-Fascist interdictions

The seventh, the grievous Hail: **[2015] (multi-layered social and environment crises)**

--- enforced sanctuary/exclusion zones (social and natural environment); Monroe Doctrine II

--- economic collapse US/UK, EU partial collapse; Communist China collapse ((owners of the western debt), rise Emperor)

The eighth, the plague of Locusts: **[2019] (asian war; famine)**

--- 2021 "2nd US Civil War"

The ninth, the **Thick Darkness: [2023]**

--- Rise of the Beast "Peace-Maker" Power (7y Tribulation; 2024-2031)

--- Possible EU-Beast intervention North America

The tenth, the Slaying of the First-Born: **[2027] (spiritual darkness)** (sacrifice to world war; beast-false prophet/profit).

The Midnight Hour is the PIVOT POINT, the fall season of 2010 Oct/Nov.

THERE IS A STORM COMING (APOCALYPSE, the Revealing), the winds of change are blowing:

-- SITUATIONAL AWARENESS (may happen in defined stages or steep-slope; stage 1 event horizon)

stage/category 1. systemic break: currency crisis, bank holiday(s); rationing food and services

stage/category 2. systemic break: firearm ban/confiscation; unrest/riots - martial law local/region/nation

stage/category 3. systemic partial-collapse: urban protection zones/exodus

stage/category 4. systemic partial-collapse: sectarian/group violence, armed criminal gangs

stage/category 5. systemic collapse: societal breakdown - regional/national civil war

-- US break/collapse indicant to Canada of imminent clampdown/restrictions ...

Systemic collapse worldwide; unification of Americanada (at the minimum Economic Union); Monroe Doctrine II declared; Asian unrest (possible collapse of the Chinese Communist Party with the establishment of an Emperor); military-economic alliance of India with a democratic(?) Imperial China; EU unified military/fascist state, forced removal of non-citizen immigrants, many non-european citizens expelled, citizenship revoked ...

Posted by caimbhriain myrddin at [1:38 PM](#) [0 comments](#) 

Labels: [Apocalypse](#)

Saturday, March 27, 2010

[The 10 Kings of Ancient Chaldea/Shinar/Babylon](#)

The 10 Kings of Ancient Chaldea/Shinar/Babylon

For Your Consideration:

1. Aloros of Babylon, "the shepherd" - Reign 10 Sari(Sari=3600yrs) -- 1907/08-1918 -- he was chosen by the divinity himself to be a shepherd of the people.
2. son Alaparus/Alasparus/Alaparos - Reign 03 Sari -- 1918-1921.
3. Amelon/Amillarus/Amillaros of Pantibibla/Pantibiblon/Ponti-Babilon (priests of Babel) - Reign 13 Sari -- 1921-1934 -- ** under him there issued from the Red Sea a second Annedotos resembling Oannes in his divine shape, half man/half fish.
4. Ammenon of Pantibibla - Reign 12 Sari -- 1934-1946 -- ** under him the mysterious Oannes appeared, the Musarus Oannes or Annedotus.
5. Amegalarus/Megalarus/Metalarus/Amelagaros of Pantibibla (not a place, an "office") - Reign 18 Sari -- 1946-1964.
6. Daonus(Da On, the Sun)/Daos/Davos of Pantibibla, "the shepherd" - Reign 10 Sari -- 1964-1974 (Davos est. 1971) -- ** under him there issued a fourth Annedotos who had a form similar to the others (or four beings ascended from the sea).
7. Euedoreskhus/Euedorakhus/Evedoranchos of Pantibibla - Reign 18 Sari -- 1974-1992 (Final Hour 1990-2031) -- ** another monster/Annedotus named Odakon or Anodaphos issued from the sea.
8. Amenpsimus/Amenpsinos of Larankha/Larancha - Reign 10 Sari -- 1992-2002 (Three* remaining kings; 10 kings/1hr w/Beast) -- note: Davos Logo: semi-circle (Sun) through three* O's of World Economic Forum, ending with a thick line (the Deluge) -- note: Davos Logo: "COMMITTED TO IMPROVING THE STATE OF THE WORLD" = the SAGE "WORLD STATE"; 2009 2of3 kings on Logo.
9. Otiartes/Opertes/Ardates/Obartes of Larancha (called Ubara-Tutu "the glow of the sunset") - Reign 8 Sari -- 2002-2010 -- Bara(c)k "soul double of the sun/lightning flash" O/bama(h) "eye/heights of Baal" -- 20.01.2009 44th US President.
10. son Xisuthros - Reign 18 Sari -- 2010-2028 -- under him the Great Deluge took place.

== 120 Sari total Reign = **120 years 1907/08-2028 (SAGE end-time counterpart-image)**

(Annedotos is a name attached to the first of the sea-creatures that taught the Sumerian kings - instructors of men, divine revelation/wisdom; men-fish, the revealers and legislators, as of kings)

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The first king was Aloros of Babylon, a Chaldaean of whom nothing is related except that he was chosen by the divinity himself to be a shepherd of the people. He reigned for ten sari, amounting in all to 36,000 years; for the saros is 3600 years, the ner 600 years, and the soss 60 years. After the death of Aloros, his son Alaparos ruled for three sari, after which Amillaros, of the city of Pantibibla, reigned thirteen sari. It was under him that there issued from the Bed Sea a second Annedotos, resembling Oannes in his semi-divine shape, half man and half fish. After him Ammenon, also from Pantibibla, a Chaldaean, ruled for a term of twelve sari; under him, they say, the mysterious Oannes appeared. Afterwards Amelagaros of Pantibibla governed for eighteen sari; then Davos, the shepherd from Pantibibla, reigned ten sari: under him there issued from the Red Sea a fourth Annedotos, who had a form similar to the others, being made up of man and fish. After him Bvedoranchos of Pantibibla reigned for eighteen sari; in his time there issued yet another monster, named Anodaphos, from the sea. These various monsters developed carefully and in detail that which Oannes had set forth in a brief way. Then Amempsinos of Larancha, a Chaldaean, reigned ten sari; and Obartes, also a Chaldaean, of Larancha, eight sari. Finally, on the death of Obartes, his son Xisuthros held the sceptre for eighteen sari. It was under him that the great deluge took place. Thus ten kings are to be reckoned in all, and the duration of their combined reigns amounts to one hundred and twenty sari. From the beginning of the world to the Deluge they reckoned 691,200 years, of which 259,200 had passed before the coming of Aloros, and the remaining 432,000 were generously distributed between this prince and his immediate successors: the Greek and Latin writers had certainly a fine occasion for amusement over these fabulous numbers of years which the Chaldaeans assigned to the lives and reigns of their first kings.

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A SERIES OF SIX LECTURES ON THE HISTORY AND ANTIQUITIES OF ASSYRIA AND BABYLONIA, DELIVERED AT THE BRITISH MUSEUM, W. SL CHAD BOSCAWEN, F.R. Hist. Soc. LONDON : THE TEMPLE COMTANY, 6 Booksellers' Row, Strand, W.C; AND SIMPKIN, MARSHALL EDINBURGH AND GLASGOW : MENZIES & CO. 1886.

The genealogy of the hero of the Deluge is given in the tablet (col. i. 20) "Oh, man of the city of Surippak, son of Ubarratutis." This latter is Obartes or Otiartes of Berosus, who was king of Larancha, according to the Greek text, but which M. Lenormant has shown was a corruption of Sorippak (La Langue Primitive, p. 342). The name Xisuthrus, which Berosus gives to the Chaldean Noah, may be a corruption of the epithets Adra Khasis, "Reverent and Holy," applied to the hero in col. i. 4, and in col. iv. 22; but it is hardly possible — the more likely solution being that it is a Hellenicised form of Zi-Susru, "the Spirit of the Founder," and perhaps such an etymology may explain the translation of Xisuthrus, recorded by Berosus - "They remaining within (the ark), finding their companions, did not return, quitted the vessel with many lamentations, calling continually on the name of Xisuthrus. Him they saw no more; but they could distinguish his voice in the air, and hear him admonish them to pay due regard to religion." The city of Surippak, of which Samas Istapisti or Xisuthrus was king, is called "the Ship City" (W. A. I., ii. 46, 1), and the Lord of the city was the god Hea — the god of rivers, seas, and ships — who takes so prominent a part in this legend in protecting the sage. He is here called "the Lord of Ships — Hea, the Lord of Surippak" (W. A. I., ii. 60, 21). The city was an ancient one long prior to the time of the king Khamniurabi, B.C. 2120, who records its capture. It was probably situated below Ur and Erech, the modern Mughier, and Warka, and near the mouth of the Euphrates, which, in ancient times, as late as the reign of Sennacherib, entered the Persian Gulf by a separate mouth from the Tigris — the name of the father of the Chaldean Istah, Ubara-Tutu — the name being explained in the syllabaries and bilingual tablets as Ubarra = Kidinu - "Servant" (W. A. I., ii., pi. 3, No 254); and the god Tutu is given in the bilingual list of royal names as the synonym of Marduk or Merodach (W. A. I., v 42, 18). In a bilingual tablet (K. 2107), the god Tutu is called Miallad Hi Muddis Hi — "the generator and restorer of the gods" — in which character he may be identified with Merodach as the god of the dawn and twilight. In this relationship Samas-Istapisti, "the Living Sun," would be the child of the "Servant of the Dawns," as this name means - rising each day at his message, and setting each day by his decree.

Barack H. Obama joked at the Alfred E. Smith Memorial Foundation dinner last night that his name Barack means "that one" in Swahili, getting a big laugh from the audience, however, in reality, the name Barak (Barack) actually goes back to the ancient Middle East, to the Holy Land, as Barak was a general of the Israeli army of Deborah, back around 1200 B.C., which he led to defeat the Canaanite army of general Sisera (and their 900 chariots), finishing the defeat of the Canaanites, as the blessed Jewish people began to finish the job (begun by Joshua years before), God's assignment for the Hebrews, to

control the Holy Land completely (so if anybody has claim to the Holy Land over the Jews, it's the Canaanites, and where are they?)

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Barak means lightning in the ancient Hebrew, and blessed one in Arabic, the meaning of the word in Swahili too, which was learned from the arabic muslim slave traders who came down to attack the african villages, taking the strong men, women, and their children as slaves, many of the slave masters no doubt named Barak, as they say, the "blessed one," but I think the Africans would see more reality in having called them lightning, the hebrew meaning.

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H1301 The same as H1300; Barak, an Israelite: - Barak.

H1301 BDB Definition:

Barak = "lightning" or "lightning flash"

1) son of Abinoam of Kedesh who, incited by Deborah, a prophetess of Ephraim, delivered the Israelites from the yoke of Jabin by routing the Canaanites in the plain of Jezreel

Part of Speech: noun proper masculine

A Related Word by BDB/Strong's Number: the same as H1300

-- H1300 From H1299; lightning; by analogy a gleam; concretely a flashing sword: - bright, glitter (-ing, sword), lightning.

-- H1300 BDB Definition:

1) lightning

1a) lightnings, lightning flashes

1b) of flashing arrow-head (figuratively)

Part of Speech: noun masculine

A Related Word by BDB/Strong's Number: from H1299

-- H1299 A primitive root; to lighten (lightning): - cast forth.

-- H1299 BDB Definition:

1) (Qal) to flash lightning, cast forth (lightning)

Part of Speech: verb

A Related Word by BDB/Strong's Number: a primitive root

--

And when you go way back to Old Kingdom times in ancient Egypt, when ba meant soul, and ra meant sun, and ka meant manifestation (soul double), the most ancient meaning of the word Baraka (the original word from which Barack derived) is "soul double of the sun," from which Barak, the Hebrew word for lightning, was also derived, as lightning can be conceived as being similar to the light from the sun.

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The All seeing eye or eye of Baal - Hebrew for Obamah.

The O has it's origin from the ancient Phoenician meaning "the eye" being "Ayin". See: origin of the alphabet.

Bamah has it place in the scripture in Ezekiel 20:29, I would suggest that everyone read the whole chapter. The Word Bamah means the Phoenician deity Baal. See Strong's Concordance for Bamah #1117 #1168. The all seeing eye is on the back of the one dollar bill. Known has the eye or Osiris in Egypt, or eye or Ra. In the ancient phoenician language it is the "eye of Baal".

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Eze 20:27 Therefore, son of man, speak unto the house of Israel, and say unto them, Thus saith the Lord GOD; Yet in this your fathers have blasphemed me, in that they have committed a trespass against me.

Eze 20:28 [For] when I had brought them into the land, [for] the which I lifted up mine hand to give it to them, then they saw every high hill, and all the thick trees, and they offered there their sacrifices, and there they presented the provocation of their offering: there also they made their sweet savour, and poured out there their drink offerings.

Eze 20:29 Then I said unto them, What [is] the high place whereunto ye go? And the name thereof is called Bamah unto this day. [BAMAH H1117]

Eze 20:30 Wherefore say unto the house of Israel, Thus saith the Lord GOD; Are ye polluted after the manner of your fathers? and commit ye whoredom after their abominations?

Eze 20:31 For when ye offer your gifts, when ye make your sons to pass through the fire, ye pollute yourselves with all your idols, even unto this day: and shall I be enquired of by you, O house of Israel? [As] I live, saith the Lord GOD, I will not be enquired of by you.

Eze 20:32 And that which cometh into your mind shall not be at all, that ye say, We will be as the heathen, as the families of the countries, to serve wood and stone.

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H1117 From an unused root (meaning to be high); an elevation: - height, high place, wave.

H1117 BDB Definition:

Bamah = “high place”

1) a place in Palestine (of places of idolatrous worship)

Part of Speech: noun proper locative

A Related Word by BDB/Strong’s Number: the same as H1116, See also H1120

-- H1116 From an unused root (meaning to be high); an elevation: - height, high place, wave.

-- H1116 BDB Definition:

1) high place, ridge, height, bamah (technical name for cultic platform)

1a) high place, mountain

1b) high places, battlefields

1c) high places (as places of worship)

1d) funeral mound?

Part of Speech: noun feminine

A Related Word by BDB/Strong’s Number: from an unused root (meaning to be high)

-- H1120 Plural of H1116; heights; the second form is a more complete form of the first form; from the same and H1168; heights of Baal; Bamoth or Bamoth Baal, a place East of the Jordan: - Bamoth, Bamoth-baal.

H1120 BDB Definition:

Bamoth = “high places” or “great high place”

1) a town on the river Arnon in Moab

Part of Speech: noun proper locative

A Related Word by BDB/Strong’s Number: plural of H1116

-- H1168 BDB Definition:

Baal = “lord”

1) supreme male divinity of the Phoenicians or Canaanites (noun proper masculine)

2) a Reubenite (noun proper masculine)

3) the son of Jehiel and grandfather of Saul (noun proper masculine)

4) a town of Simeon, probably identical to Baalath-beer (noun proper locative)

Part of Speech: see above in Definition

A Related Word by BDB/Strong’s Number: the same as H1167

-- H1167 BDB Definition:

1) owner, husband, lord

1a) owner

1b) a husband

1c) citizens, inhabitants

1d) rulers, lords

1e) (noun of relationship used to characterise - i.e., master of dreams)

1f) lord (used of foreign gods)

Part of Speech: noun masculine

A Related Word by BDB/Strong’s Number: from H1166

-- H1166 BDB Definition:

1) to marry, rule over, possess, own

1a) (Qal)

1a1) to marry, be lord (husband) over

1a2) to rule over

1b) (Niphal) to be married

Part of Speech: verb

A Related Word by BDB/Strong’s Number: a primitive root

Neh 7:18 The children of Adonikam, H140 six hundred threescore and seven (667).

Ezr 2:1 Now these [are] the children of the province that went up out of the captivity, of those which had been carried away, whom Nebuchadnezzar the king of Babylon had carried away unto Babylon, and came again unto Jerusalem and Judah, every one unto his city; ...

Ezr 2:13 The children of Adonikam H140, six hundred sixty and six (666).

H140 from H113 and H6965; lord of rising (that is, high); Adonikam, the name of one or two Israelites: - Adonikam

H113 From an unused root (meaning to rule); sovereign, that is, controller (human or divine): - lord, master, owner.

Compare also names beginning with "Adoni-".

H6965 A primitive root; to rise (in various applications, literally, figuratively, intensively and causatively): - abide, accomplish, X be clearer, confirm, continue, decree, X be dim, endure, X enemy, enjoin, get up, make good, help, hold, (help to) lift up (again), make, X but newly, ordain, perform, pitch, raise (up), rear (up), remain, (a-) rise (up) (again, against), rouse up, set (up), (e-) stablish, (make to) stand (up), stir up, strengthen, succeed, (as-, make) sure (-ly), (be) up (-hold, -rising).

Posted by caimbhriain myrddin at [5:39 PM](#) [0 comments](#) 

Labels: [Apocalypse](#), [Origins](#)

Tuesday, March 23, 2010

[The Beauty Of Mathematics](#)

The Beauty of Mathematics

This was sent to me [blog link](#)

WEDNESDAY, MARCH 17, 2010

$$1 \times 8 + 1 = 9$$

$$12 \times 8 + 2 = 98$$

$$123 \times 8 + 3 = 987$$

$$1234 \times 8 + 4 = 9876$$

$$12345 \times 8 + 5 = 98765$$

$$123456 \times 8 + 6 = 987654$$

$$1234567 \times 8 + 7 = 9876543$$

$$12345678 \times 8 + 8 = 98765432$$

$$123456789 \times 8 + 9 = 987654321$$

$$1 \times 9 + 2 = 11$$

$$12 \times 9 + 3 = 111$$

$$123 \times 9 + 4 = 1111$$

$$1234 \times 9 + 5 = 11111$$

$$12345 \times 9 + 6 = 111111$$

$$123456 \times 9 + 7 = 1111111$$

$$1234567 \times 9 + 8 = 11111111$$

$$12345678 \times 9 + 9 = 111111111$$

$$123456789 \times 9 + 10 = 1111111111$$

$9 \times 9 + 7 = 88$
 $98 \times 9 + 6 = 888$
 $987 \times 9 + 5 = 8888$
 $9876 \times 9 + 4 = 88888$
 $98765 \times 9 + 3 = 888888$
 $987654 \times 9 + 2 = 8888888$
 $9876543 \times 9 + 1 = 88888888$
 $98765432 \times 9 + 0 = 888888888$

Brilliant, isn't it?

And look at this symmetry:

$1 \times 1 = 1$
 $11 \times 11 = 121$
 $111 \times 111 = 12321$
 $1111 \times 1111 = 1234321$
 $11111 \times 11111 = 123454321$
 $111111 \times 111111 = 12345654321$
 $1111111 \times 1111111 = 1234567654321$
 $11111111 \times 11111111 = 123456787654321$
 $111111111 \times 111111111 = 12345678987654321$

Mind Boggling...

Now, take a look at this...

101%

From a strictly mathematical viewpoint:

What Equals 100% ?

What does it mean to give MORE than 100% ?

Ever wonder about those people who say they are giving more than 100% ?

We have all been in situations where someone wants you to GIVE OVER 100%...

How about ACHIEVING 101%? What equals 100% in life? Here's a little mathematical formula that might help answer these questions:

If:

A B C D E F G H I J K L M N O P Q R S T U V W X Y Z

Is represented as:

1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26.

Then:

H-A-R-D-W-O-R-K

$8+1+18+4+23+15+18+11 = 98\%$

And:

K-N-O-W-L-E-D-G-E

$11+14+15+23+12+5+4+7+5 = 96\%$

But:

A-T-T-I-T-U-D-E

$1+20+20+9+20+21+4+5 = 100\%$

THEN, look how far the love of God will take you:


L-O-V-E-O-F-G-O-D

$12+15+22+5+15+6+7+15+4 = 101\%$

Therefore, one can conclude with mathematical certainty that:

While Hard Work and Knowledge will get you close, and Attitude will get you there, It's the Love of God that will put you over the top!

Rural Revolution [blog home](#)

Posted by caimbhriain myrddin at [6:25 PM](#) [0 comments](#) 

Labels: [Numerology](#)

Monday, March 22, 2010

[Your Birth Day Number](#)

David Michael McClain:

The Day of Birth Number is a powerful indicator of your point of view and general stance in the world. These are traits that you brought into this life much as with the more important and dominating traits shown by the Life Path. Here is your birthday and the modifying traits shown by it:

Hans Decoz: About the Birth Day number:

The day you were born bears great significance in understanding who you are and where your talents lie. The day of birth indicates some special talent you possess. It is a gift to you that will help you along your Life's Path. Your day of birth is one of your four core numbers -- the Life Path, Expression, Heart's Desire, and Personality being the other four. It is the least significant of the five core numbers, but perhaps the most finite, in that it reveals a specific ability you possess in a marked degree.

Your Birth Day number is the number of the day you were born, and is examined as both a single- and a double-digit number. The reason for this twofold way of looking at the number is that a double-digit Birth Day number suggests that you possess additional characteristics not directly revealed by the single-digit number. For example, a person born on day 15 can be said to have a 6 Birth Day number ($1 + 5$), but the double digits, the 1 and the 5, suggest other abilities and character traits not revealed by the 6 alone. The 15 brings very different underlying talents to the 6 than does the 24, which is derived

from the 2 and the 4, also a 6, but is quite different in nature. This is particularly important when understanding the Birth Day number, and for that reason all thirty-one Birth Days are described separately.

1

David Michael McClain

The number 1 energy suggests that there is perhaps more executive ability and leadership qualities in your makeup than your lifepath may have indicated. A birthday on day 1 of any month gives a measure of will power and self-confidence, and very often a rather original approach. This 1 energy may diminish your ability and desire to handle details, preferring instead to paint with a broad brush. You may be sensitive, but your feelings stay rather repressed.

Decoz: Your Birth Day number is 1

You are a leader. You have a great ambition and a strong drive for success. You are highly independent and dislike the restrictions of having to work with others. You easily become frustrated with the routine. You are a pioneer, a gambler, and an initiator. You are very creative; you possess a keen and rapid mind. You have excellent business instincts and with the appropriate training can run large organizations and big businesses. You use information for a specific purpose. Knowledge is a practical tool in your hands; you dislike information or knowledge for its own sake.

You possess a broad vision and a great capacity for motivating others. You have great will power that will be tested, especially during the years 28 to 56. But your opportunity for accomplishment is enormous.

You are generally open to the ideas of others, but you can be extremely stubborn and hardheaded once you become attached to your plans. Avoid laziness and procrastination. You are given to anger and frustration, and have a tendency to force the issue at times when things are not developing as rapidly as you would like. Your determination, will power, and inventiveness are the keys to your success and will likely bring you much personal reward and financial success.

2

David Michael McClain

Your birth on the 2nd day of the month adds a degree of emotion, sensitivity, and intuition to your reading. The 2 is a very social number allowing you to make friends easily and quickly. Yet you are apt to have a rather nervous air in the company of a large group. You have a warmhearted nature and emotional understanding that constantly seeks affection. You are more prone than most to become depressed and moody, as emotions can turn inward and cause anxiety and mental turmoil. It can be hard for you to bounce back to reality when depression sets in.

Decoz: Your Birth Day number is 2

You are very sensitive, intuitive, and diplomatic. You are aware of your surroundings and easily influenced by your environment. You love beauty and attention. Your sensitivity makes you highly emotional and vulnerable to being hurt.

You can fall victim to depression and lack of confidence. Your talents lie in personal relations and diplomatic skills. You are keenly aware of what is on the minds of others, and can usually adjust to create peace and harmony with others. In the same way, you possess the art of a diplomat, helping others find the middle ground and area of agreement. You may also possess artistic and musical ability. You are warm and affectionate and need the same from your close friends and loved ones. You want to be hugged and cuddled. There is a tendency to fall into childhood patterns when giving and receiving affection. You like to be made to feel secure and safe.

You are very cooperative and work best in partnerships. You enjoy being the power behind the throne, rather than the figure on stage. You are modest and kind. You have great diplomatic skills. Your intuition allows you to perceive what another

wants even before he or she says it. You can continue a project better than start it. You are very attentive to details. You need harmonious and peaceful environments. Without them, you can easily become stressed and high-strung.

You are the glue that keeps important projects and groups together. While you may not get all the credit you deserve, you are indispensable in any endeavor.

3

David Michael McClain

Being born on the 3rd day of the month is likely to add a good bit of vitality to your life. The energy of 3 allows you bounce back rapidly from setbacks, physical or mental. There is a restlessness in your nature, but you seem to be able to portray an easygoing, sometimes "couldn't care less" attitude. You have a natural ability to express yourself in public, and you always make a very good impression. Good with words, you excel in writing, speaking, and possibly singing. You are energetic and always a good conversationalist. You have a keen imagination, but you tend to scatter your energies and become involved with too many superficial matters. You are affectionate and loving, but sometimes too sensitive. You are subject to rapid ups and downs.

Decoz: Your Birth Day number is 3

You have a highly-developed creative talent. You are an artist at heart. You could excel in writing, visual, or performing arts. If you are not professionally involved in one of these areas, you should consider taking up art as a hobby.

You are highly-imaginative, quick-witted, and possess the gift of gab. You have great enthusiasm. Others find you inspiring and charming. You are a wonderful salesman. You are friendly and sociable, affectionate and loving. You possess a good deal of charisma. You can also be moody and subject to rapid ups and downs.

You have a fine sense of harmony and art in everything that you do -- from your dress to the way you decorate your home. You have a gift with plants and flower arranging. Be careful not to waste time and energy on trivial matters. Keep your long-term priorities in perspective.

4

David Michael McClain

Being born on the 4th day of the month should help make you a better manager and organizer. You may be more responsible and self-disciplined than your Life Path suggested because of this date. Sincere and honest, you are a serious and hard working individual. Limitations may be imposed by this 4 energy, especially if this number is active elsewhere in your reading. Your feelings are likely to seem somewhat repressed at times. The number 4 has something of an inhibiting effect on your ability to show and express affections, as feelings are very closely regulated and controlled. Even if it by itself, you are apt to be much more practical, rational, and conscious of details. There is a good deal of rigidity and stubbornness associated with the number 4.

Decoz: Your Birth Day number is 4

You are a hard worker and a conscientious person. You are precise and take great care in what you do. You are highly-principled, disciplined, and responsible. You take your obligations very seriously. You are highly ethical.

You can be proud and upright, but, conversely, you are not particularly arrogant. You have compassion for people. You tend to persevere in the face of an obstacle or personality problem. You love your family and make a wonderful mate. Yet, you are not overly emotional, nor very demonstrative of your love. You tend to understate your affections.

You are constantly focused on the foundations of your life -- whether it is in business, career, or family matters, you take care of the basics. You are highly rational. You are not one for pie-in-the-sky solutions to problems. Nor are you given to get-rich-quick schemes. Yours is the slow, patient approach, sound and secure. You also like to be in nature. You are a natural organizer and manager. People -- especially relatives and co-workers -- tend to rely on you. You are perceived as the rock of any endeavor.

You can be stubborn and rigid. Your nature is to dig in and wait. This can close you off from solutions or creative ideas. You must work at being more flexible. You often experience frustrations and repression. You are not an emotional person, and perhaps you don't fully understand the emotional realm. This is the reason you can be rather tactless at times. Be careful to avoid excess work and missing out at smelling the roses of life.

5

David Michael McClain

With a birthday on the 5th of the month you are inclined to work well with people and enjoy them. You are talented and versatile, very good at presenting ideas. You may have a tendency to get itchy feet at times and need change and travel. You tend to be very progressive, imaginative and adaptable. Your mind is quick, clever and analytical. A restlessness in your nature may make you a bit impatient and easily bored with routine. You may have a tendency to shirk responsibility.

Decoz: Your Birth Day number is 5

You love change, travel and adventure. You are a bit of a rolling stone. You have enormous curiosity and yearn to see far-off places and meet exotic peoples. Your arena is the world itself, and it is just a matter of time before you are off once again on another excursion.

You are highly-adaptable and need excitement. You relate well to others and have an easy way with words. In fact, you have a talent for promotion, public relations, and, for some, writing. Your social skills are highly refined. Your ability to communicate and promote a product or event makes you a natural salesperson. You work well with others as long as there are not too many restrictions. You have trouble being bound to a desk or within an office. You can easily feel cooped up and trapped unless there is much variety and change in your life. You become bored and restless easily. You may be a little irresponsible and need to learn discipline and orderliness.

You have a quick and analytical mind. You may be over- confident and headstrong. However, you are highly creative and can usually come up with a remarkably workable solution to most problems -- either your own or those of others.

You can be impatient and impulsive. You can also overindulge your senses in food, alcohol, sex, and drugs. You must be careful to protect your health from the excesses of your tastes.

6

David Michael McClain

A birthday on the 6th of the month adds a tone of responsibility, helpfulness, and understanding to your natural inclinations. Those born on the sixth are more apt to be open and honest with everyone, and more caring about family and friends, too. This is a number associated with responsibility and caring, and no matter what your lifepath may be, this birthday lends a degree of concern for others.

Decoz: Your Birth Day number is 6

You are family-oriented and have a talent for settling disputes between people to the satisfaction of both sides. You somehow know the middle ground. Your lesson in life is to work with the whole subject of balance. You must come to truly understand the ancient and fundamental principle of opposites that seek harmony. Whether the realm is the emotions, caring

for others, finances, work, or play, you must learn where you can be of service, exactly what you can do, and what are your limits.

You have a considerable amount of artistic talent. You have a deep appreciation of beauty and art. You are highly responsible and will do without in order to fulfill a debt.

Your focus is on relationships. You want to help others, and have a talent as a healer and could make a profession of the healing arts, either as a nutritionist, alternative health therapist (acupuncture, massage, for example) or doctor.

You need to know you are appreciated. You are given to flattery and vulnerable to praise. Criticism, on the other hand, leaves a very damaging impression on you. You take it deeply to heart. You will sacrifice your own comfort to support and help others. You are generous, kind, and understanding. You can be highly emotional and given to extremes in sympathy and sentimentality. You must learn to provide more than merely a shoulder to cry on. Study and the development of your healing skills brings you great rewards in life.

7

David Michael McClain

Born on the 7th day of month gives you a tendency to be something of a perfectionist and makes you more individualistic in many ways. Your mind is good at deep mental analysis and complicated reasoning. You are very psychic and sensitive, and you should usually follow your hunches. You may not take orders too well, so you may want to work alone or in a situation where you can be the boss. This birthday gives a tendency to be somewhat self-centered and a little stubborn.

Decoz: Your Birth Day number is 7

You possess a highly-developed mind. It is your instrument for investigating the world and all its subjects. You are philosophically and spiritually oriented. You can and should specialize in one given field in order to make full use of your abilities and your natural intellectual gifts. You tend to be analytical and rational in your approach to relationships. Emotions are a cloudy and uncertain realm for you, which, very often, you do not trust. Emotional people are sometimes viewed by you as a bit immature or unpredictable.

You have excellent intuition. You should meditate and do some type of spiritual exercise in order to develop your intuitive talents. Once you have begun to trust your intuition, you will develop a sound faith. You should avoid taking anything at face value. Nor should you take excessive chances or gamble. You are not the type that should be given to reckless living. It tends to backfire quickly for you. You prefer to work alone and set your own pace. You tend to finish projects once started. Your interest leans to the scientific, technical, and metaphysical.

You are very sensitive and feel deeply, but you don't share your feelings easily and do not communicate them well. You like to spend time alone but have to be careful not to become too withdrawn. You can be opinionated and stubborn. You must guard against becoming too analytical, cold-hearted, and cynical. You can be highly critical and self-centered -- traits that can lead to much unhappiness, especially in marriage, if you are not careful. Once married, you tend to be loyal and faithful.

Make the most of your gifts of mind without losing your heart in the process. Share your emotions with those you trust, and maintain long-lasting close relationships. This will balance your mental life and will be a source of great comfort.

8

David Michael McClain

Born on the 8th day of the month, you have a special gift for business, as you can conceive and plan on a grand scale. You have good executive skills and you're a good judge of values. You should try to own your own business, because you have

such a strong desire to be in control. You are generally reliable when it comes to handling money; you can be trusted in this regard. Idealistic by nature, you are never too busy to spend some time on worthwhile causes, especially if managerial support are needed. There is much potential for material success associated with this number.

Decoz: Your Birth Day number is 8

You have a talent for business, and a good sense of money. Your approach to business is original, creative and daring. You have sound judgment and need the freedom to exercise it, lest you become bitter and tyrannical elsewhere in your life. It is advisable to avoid partnerships wherever possible. You are highly competitive and close partnerships -- especially when power is divided equally -- can lead you to indulge in intrigues and manipulation.

You are efficient and can handle large projects. If you do not already run your department or own business, you are destined for such a position. Leadership is your gift. In the same way, you have a great talent for organization. You can manage large groups of people and guide them along the lines of your vision. You are a realist, self-confident, practical, ambitious and goal-oriented. Others respect you and your judgment. They know that you can be depended upon, you come through.

You enjoy a challenge. The expectations of others stimulate you, especially if they doubt you can pull it off. You tend to be dramatic with money. You have a need for status and may show off the fruits of your labor with an impressive car or house. You are proud of your family and like to be complemented. You have strong character, but may be domineering and bossy. You have little patience with weakness, be it your own or someone else's. You do not express your feelings much.

You must develop the qualities of perseverance and survival. You will meet many obstacles, which must be viewed as challenges that in fact make you stronger. Your attitude toward the difficulties in life will be the difference between success and failure.

9

David Michael McClain

Your birth on the 9th day of the month adds a tone of idealism and humanitarianism to your nature. You become one who can work easily with people because you are broadminded, tolerant and generous. You are ever sensitive to others' needs and feelings, and even if the other numbers in your core makeup don't show it, you are very sympathetic and compassionate. Your feeling run deep and you often find yourself in dramatically charged situations. This 9 energy always tends to give more than it gets.

Decoz: Your Birth Day number is 9

You are broad-minded, idealistic, and compassionate. You should obtain a wide education, especially in the arts. You are highly creative. Many great artists are found under this number.

You must come to truly understand life to be of greater service to society. You have a greater social role to play that will require a blend of the practical and the humanitarian. You must have a keen sense of what will work, but at the same time directing those efforts toward some greater good. Your challenge is to find a place for yourself that has some direct benefit to others. The more you can be of service to humanity, the greater will be your personal reward on all levels -- from the material to the spiritual. Children born on the 9th day usually take their time before choosing a profession.

You are socially oriented and have a gift of charm. You are well-liked and even admired by others. You can relate to people in all walks of life. You have a broad vision of the world and can see the grand scheme of things, including international politics and great social movements. You express your feelings well, but sometimes can be a bit dramatic. You have a strong interest in philosophy and metaphysics. Nines tend to attract money from other sources, such as inheritance or a stroke of "luck".

There is an element of sacrifice in the number 9 that demands that you learn forgiveness and unconditional love. You must avoid negative attachments. Do not hold on to people or situations because you feel that justice has not yet been done, or that someone still owes you something. Your task in life is to truly let the universe judge such situations, and rely on your own forward-moving life path to bring you the necessities and rewards you deserve.

10

David Michael McClain

Your birth on the 10th day of the month adds a tone of independence and extra energy to your Life Path. The number 1 energy suggest more executive ability and leadership qualities than you path may have indicated. A birthday on the 10th of any month gives greater will power and self-confidence, and very often a rather original approach. This 1 energy may diminish your ability and desire to handle details, preferring instead to paint with a broad brush. You are sensitive, but your feeling stay somewhat repressed. You have a compelling manner that can be dominating in many situations.

Decoz: Your Birth Day number is 10

You are highly ambitious and yearn for independence. You possess leadership abilities, and a strong drive for success. Your test in life is to live according to your dream -- that is, to have the courage and the stamina to overcome obstacles and win the independence you so deeply want. You possess a sharp mind and fine analytical skills. You have excellent managerial skills. You plan well and can organize people to carry out your plan.

You are often frustrated by routine activities. You can become dull and even depressed if you are bound too tightly to the smaller details of life. In order to rescue yourself from such a fate, it will be necessary to take prudent risks. You must learn to assert yourself. You are a pioneer at heart. You must live up to such a charge.

You can be stubborn and rigid when it comes to ideas that you feel strongly about. Yet, you are a loyal and devoted friend and can be demonstrative of your affections. Conversely, you are highly competitive and can suffer from jealousy when it comes to the success of others, especially colleagues or friends. By using the determination and creativity you possess, you can achieve much success.

11

David Michael McClain

Your birth on the 11th day of the month makes you something of a dreamer and an idealist. You work well with people because you know how to use persuasion rather than force. There is a strong spiritual side to your nature, and you may have intuitive qualities inherent in your make up, too. You are very aware and sensitive, though often temperamental. Although you have a good mind and you are very analytical, you may not be comfortable in the business world. You are definitely creative and this influence tends to make you more of a dreamer than a doer.

Decoz: Your Birth Day number is 11

You are very idealistic and possess a great deal of intuition. Your intuition is so keen, in fact, that you would make a fine counselor and/or healer. You seem to understand people before they reveal their inner being themselves. And in general, you have an appreciation for what motivates people.

You are highly sensitive, emotional, and reactive. You bruise easily from the criticism of others, and can take some time recovering from such slights. You can be very inspiring. You possess the qualities of a visionary and are often able to excite others with your ideas for a better world. Your intuition and sensitivity lead you inevitably toward philosophical and idealistic pursuits.

You tend to inspire people to move in a specific direction, or adopt new methods of living. Your presence is galvanizing. You have a good deal of leadership ability, as well. But your life stands more as an example for others, rather than for sustained or orderly leadership. You prefer to let people take up their own struggles once you have helped point the way, rather than be directly involved in the day to day activities of leadership. You have a great deal of determination. Once you set your mind on your goal, you will devote yourself entirely to it. Your sensitivity, however, makes your life a bit bumpy at times. You are highly aware of what others think, and, whether you care to admit it or not, the thoughts of others matter to you. You must work hard to maintain your own center in the emotional storms you encounter. You work well with others, often inspiring them by your example and your idealism.

You do not do well in the business world, except perhaps in the role of advisor. Your mind works intuitively, rather than rationally. Your thoughts and actions tend to be dramatic. You explore and solve problems mainly through intuition. You are more a dreamer than a doer. You experience quite a bit of nervous tension and must use proper dietary practices -- especially the avoidance of too much fat and sugar and the inclusion of minerals in the diet -- in order to maintain the health of your nervous system. You are concerned with the well being of mankind and seek to make the world a better place.

12

David Michael McClain

Being born on the 12th day of the month (3 energy) is likely to add a good bit of vitality to your life. The energy of 3 allows you bounce back rapidly from setbacks, physical or mental. There is a restlessness in your nature, but you seem to be able to portray an easygoing, sometimes "couldn't care less" attitude. You have a natural ability to express yourself in public, and you always make a very good impression. Good with words, you excel in writing, speaking, and possibly singing. You are energetic and always a good conversationalist. You have a keen imagination, but you tend to scatter your energies and become involved with too many superficial matters. Your mind is practical and rational despite this tendency to jump about. You are affectionate and loving, but very sensitive. You are subject to rapid ups and downs.

Decoz: Your Birth Day number is 12

You possess a high degree of artistic talent that emerges in virtually everything you take seriously, your home, your cooking, the way you express yourself, and any artistic endeavor you commit to.

You are highly imaginative and quick-witted. You can be the life of a party, entertaining people with stories, jokes, or witty remarks. You have plenty of vitality, your body heals quicker than most people's. You are especially talented in the verbal and writing skills. These areas, as well as acting and other performing arts, should be cultivated. You have a great deal of enthusiasm and make an excellent salesperson. You can make the best out of a given situation and are easily satisfied. You are emotional, friendly, sociable, and affectionate. You can also be moody and given to self-indulgence, especially when it comes to feelings of depression or self-pity.

Be careful not to waste time and energy on trivial matters and keep your priorities in perspective. The keys to your success are commitment and discipline. You must learn to focus your considerable creativity in a given area or field. This will keep from scattering your energies in an endless number of areas.

13

David Michael McClain

Being born on the 13th day of the month should help make you a better manager and organizer, but it may also give you a tendency to dominate people a bit. You may be more responsible and self-disciplined than your Life Path suggested because of this date. Sincere and honest, you are a serious, hard working individual. Limitations may be imposed by this 4 energy, especially if there is additional indications the number elsewhere in your number. Your feelings are likely to seem somewhat

repressed at times. Even if it by itself, you are apt to be much more practical, rational, and conscious of details. Your intolerance and insistence on complete accuracy can be irritating to some.

Decoz: Your Birth Day number is 13

You have a great love of family, tradition, and community. You are the foundation of any enterprise you commit to, doing your work with determination and precision.

You love things that are solid and grounded in the practical. Yet, you possess a considerable amount of artistic talent that is searching for concrete forms of expression. Not surprisingly, you love nature -- the ultimate union of beauty, form, and function. You are a natural organizer and manager with an eye for detail. You can work hard, long, and conscientiously. As long as you are taking good care of yourself, you have excellent concentration. You have to be careful not to become overworked to the point that you no longer take time to play and smell the roses.

Your co-workers recognize your discipline and come to rely upon you. Ironically, you may feel that you have yet to find the work you truly love or were meant to do. There may be a feeling that your talents are buried too deep for you to find them. This can lead to try many different vocations without a feeling that you have truly found your place. Your challenge is to make the most of what you are doing right now. You must raise the work you are currently responsible for to a high degree of art. Make the most of what is right in front of you. The universe is guiding you always. You need to cultivate faith and a willingness to apply yourself to the matter at hand. If you refuse to develop such an attitude, you may wander from job to job, relationship to relationship. Use your considerable perseverance and determination.

You can be stubborn and rigid, refusing to allow new and creative ideas to penetrate your rigid adherence to established methods. This can, and often does, lead to frustration and repression for you. Things seem to take forever, especially when you resist bringing fresh approaches into your very tidy and comfortable ways of doing things. The keys to your success are your willingness to maintain order and discipline in your life, and to make the most of every opportunity that comes your way.

14

David Michael McClain

With a birthday on the 14th of the month (5 energy) you are inclined to work well with people and enjoy them. You are talented and versatile, very good at presenting ideas, and you are also very good at organization and systematizing. You may have a tendency to get itchy feet at times and need change and travel. You tend to be very progressive, imaginative and adaptable. Your mind is quick, clever and analytical. A restlessness in your nature may make you a bit impatient and easily bored with routine, and rebel against it. You have a tendency to shirk responsibility.

Decoz: Your Birth Day number is 14

You love change, excitement, and travel. You easily become bored and need the new and the exotic to feel stimulated and alive. You are highly adaptable, which makes change easy for you. You have a gift with words and likely possess much talent as a writer or an editor.

You are highly social and work well with others as long as there are not too many restrictions to bind you. You get restless easily, a characteristic that can make you change vocations or relationships much too quickly. Major changes in your life should be studied well before you make them. You can be over-confident and headstrong, but you also tend to be lucky and a natural gambler.

Underlying your love of change is much insecurity. Beneath an exterior of calm or coolness lies much emotional turbulence, which reflects itself in your life as rapid change and mercurial mood swings. Your challenge is to ground in a particular profession or lifestyle that will provide limits and form for your considerable creativity. You are exceedingly versatile and talented. There are few things you cannot do. You are also industrious, once you have made a commitment to

a specific task. The key to your success is balance. You must avoid making major changes just to escape the routine, or as a means of avoiding responsibility for difficult situations.

You have a quick and analytical mind. You are original and practical, but can be erratic. You have to force yourself to finish projects once they are started.

You must avoid the pitfalls of over-indulgence, such as sex, alcohol, drugs, and food. By grounding in a particular field and committing your considerable talents to your work, you can make a great success of your life.

15

David Michael McClain

With a birthday on the 15th of any month, you are apt to have really strong attachments to home, family and domestic scene. The 1 and 5 equaling 6, provide the sort of energy that makes you an excellent parent or teacher. You are very responsible and capable. This is an attractive and an attracting influence. You like harmony in your environment and strive to maintain it. You tend to learn by observation rather than study and research. You may like to cook, but you probably don't follow recipes. This number shows artistic leanings and would certainly support an talents that may be otherwise in your makeup. You're a very generous and giving person, but perhaps a bit stubborn in ways.

Decoz: Your Birth Day number is 15

You are highly creative and artistic. You also have a gift for languages. No matter what you do as a profession, your love tends to be the arts, especially the visual arts, such as painting, calligraphy, or sculpture. There is a yearning within you to ground within the family or community structure, but there is a hint of wanderlust, too, which makes grounding difficult. You want the best in your life, and you strive for it.

Commitment to relationships -- especially home and marriage -- is a central issue in your life. You must be willing to bring out the best in your partner, or the place you live. In the same way, you must truly commit to your own abilities -- make the most of them! Honor your talent and cultivate it with hard work and refinement.

You are very sensitive. Criticism has a very negative effect on you. For this reason, you tend to support others to the point of denying yourself. You want to live according to the Golden Rule, which is that you treat others as you would want to be treated.

You are generous and understanding. As a parent, you are devoted to your children and can maintain stability and love within the family. You tend to be demonstrative in your affections. You are responsible but keep your own counsel and make your own decisions. You probably look young for your age. In addition to your artistic talent, you possess sound business and financial instincts. You tend to be thorough and conscientious in your approach to business, traits that pay off in the long run.

You must beware of becoming too soft in relationships. People can see you as an easy mark, or abuse your well-worn shoulder, upon which many tears have been shed. Be more than a willing ear.

You have considerable talent as a healer, but need to develop the actual tools of the healing vocation in order to truly help others. You are multi-talented and with focus and determination, you have great potential for success.

16

David Michael McClain

Your birth on the 16th day of the month gives a sense of loneliness and generally the desire to work alone. You are relatively inflexible, and insist on your being independent. You need a good deal of time to rest and to meditate. You are

introspective and a little stubborn. Because of this, it may not be easy for you to maintain permanent relationships, but you probably will as you are very much into home and family. This birth day inclines to interests in the technical, the scientific, and to the religious or the unknown realm of spiritual explorations. The date gives you a tendency to seek unusual approaches and makes your style seem a little different and unique to those around you. Your intuition is aided by the day of your birth, but most of your actions are bedded in logic, responsibility, and the rational approach. You may be emotional, but have a hard time expressing these emotions. Because of this, there may be some difficulty in giving or receiving affection.

Decoz: Your Birth Day number is 16

Your over-powering orientation is toward the philosophical and spiritual aspects of life. You are driven to understand the unseen world. On some level, you feel like a foreigner on planet Earth. Your realm is the world of spirit. Your challenge is to find a way to ground that desire and understanding in practical terms so that it can be effectively shared with others.

You have a fine analytical mind that is capable of penetrating beneath the surface of the subject at hand. You also have the capacity for excellent concentration. You must use that mind to your greatest advantage. Investigate the subjects you love and gain the depth of knowledge in these fields. Specialize. Become an expert in a given area. This will give you a means of earning a living and personal power to share your wisdom. The great pitfall you face is the choice of becoming aloof, mental, and critical. This will result in alienation and even bitterness. You can also easily lift off the ground, becoming impractical and dreamy. If you indulge too much in flight of fancy, you may drift from reality and give up the possibility of earning an adequate living.

You have excellent intuition and may even possess psychic ability. Trust your intuition and use it as a guide in life. But at all times, be practical in your application of your insights. Find concrete means of expressing yourself. Pick a field that suits you -- science, metaphysics, philosophy, psychology, teaching, for example -- and deepen yourself in its understanding. But beware of becoming overly dogmatic and shut off from the truths of others.

You prefer to work alone, rather than in a group. You can easily lose interest in your projects, however, and must work hard to finish what you start. You have to have faith and let opportunities come your way, you may miss out if you reach and seek.

You are very sensitive and feel deeply, but you don't share your feelings easily, nor do you communicate them well. The realm of the heart troubles you for its shifting, nebulous qualities. You must work hard to understand this area of life. You like to spend time alone to contemplate and meditate, but have to be careful not to withdraw too much. Long-term relationships are not easily established nor maintained.

17

David Michael McClain

Your birth on the 17th day of the month suggests that you are very fortune financially, because this date is very good for business interest and a solid business sense. Although you are probably very honest and ethical, this birthday enables you to be shrewd and successful in the world of business and commercial enterprise. You have excellent organizational, managerial, and administrative capabilities enabling you to handle large projects and significant amounts of money with relative ease. You are ambitious and highly goal-oriented, although you may be better at starting projects than you are at finishing them. A sensitivity in your nature, often repressed below the surface of awareness, makes it hard to give or receive affection.

Decoz: Your Birth Day number is 17

You are highly ambitious, and blessed with excellent business and financial instincts. Your approach to business is original, creative, and daring. You are highly independent.

You have very sound judgment. You are an excellent manager and organizer. You are gifted with the ability to see the larger picture, and, remarkably, how the details come into play. You are efficient and can handle large projects.

Your challenge is to avoid becoming obsessed with your own judgment and power to the point that you refuse to delegate authority or responsibility to others. You can easily slip into the role of dictator -- benevolent or otherwise -- feeling that you and only you has sufficiently sound judgment to guide the ship.

You are self-confident and have high expectations of yourself. Interestingly, the expectations of others stimulate you, especially if they doubt you can pull off what you intend to do. You tend to be dramatic, especially with money. You have a need for status and may show off the fruits of your labor with an impressive car or house.

Whether it is business or socially oriented, you have a big dream. Your ambitions spread out far and wide and you will not rest until you have placed your mark on the world. You love your home and family and like to be complemented. Avoid becoming domineering or possessive of your enterprise. Share the fruits of your labors with others, which will multiply your pleasure manifold.

18

David Michael McClain

Your birthday on the 18th day of the month suggests that you are one who can work well with a group, but still remain someone who needs to maintain individual identity. There is a humanistic or philanthropic approach to business circumstances in which you find yourself. You may have good executive abilities, as you are very much the organizer and administrator. You are broad-minded, tolerant and generous; a compassionate person that can inspire others with imaginative ideas. Some of your feelings may be expressed, but even more of them are apt to be repressed. There is a lot of drama in your personality and in the way you express yourself to others. Oddly enough, you don't expect as much in return as you give.

Decoz: Your Birth Day number is 18

You are a born leader, an efficient manager, capable of organizing and inspiring others. You are especially talented in the areas of politics, religion, art, and law. You are highly creative and have an excellent understanding of people.

You are broadminded and should be educated in several different fields, particularly the arts. Many great artists are found under this number. You tend to be a late bloomer and must be willing to take your time before choosing a profession. You need experience and exposure to many different types of people before you find the one area in which you will specialize.

You can relate to people in all walks of life. You will do quite a bit of traveling and go through many changes. At bottom, you have a great dream for humanity. You want to improve the conditions of people, whether they are in your community, state, country, or the world at large. This is where your deepest satisfaction lies -- with performing some task that will benefit others. You are able to express your feelings well, though a bit dramatically at times. You have a calm and even aristocratic appearance. However, beneath it there is a sense of frustration with not having received your due in life -- either from parents, co-workers, or your community.

Your challenge is to learn acceptance and forgiveness. There is an element of sacrifice in your life. You need to let go of all negative attachments. Any thoughts of revenge will backfire badly against you. You need to employ your spiritual and philosophical outlook in all matters in which the balance seems to have been struck against you.

You attract money from all work that is service oriented. The more you do for others, the more you receive -- spiritually and materially -- in return.

David Michael McClain

Your birth on the 19th day of the month adds a tone of independence and extra energy to your life path. But at the same time, it poses a number of obstacles to overcome before you are able to be as independent as you would like. The number 1 energy suggests more executive ability and leadership qualities than your path may have indicated. A birthday on the 19th of any month gives greater will power and self-confidence, and very often a rather original approach; but with this, a somewhat self-centered approach to life that may be in conflict with some of the other influences in your life. This 1 energy may diminish your ability and desire to handle details, preferring instead to paint with a broad brush. You are sensitive, but your feeling stay somewhat repressed. You have a compelling manner that can be dominating in many situations. You do not tend to follow convention or take advice very well. Consequently, you tend to learn through experience; sometimes hard experiences. The 19/1 is a loner number and you may experience feelings of being alone even if you are married. You may take on a tendency to be nervous and anger more easily than your Life Path number suggests.

Decoz: Your Birth Day number is 19

You are highly determined and yearn for independence. You tend to struggle to achieve the degree of self-sufficiency you desire, and may endure considerable frustration in your struggle for independence. The reason: your desire for independence is so strong is that it eclipses so many other balancing perspectives. As the poet John Donne said: "No man is an Island unto himself... We are all bits of the main." This is a central lesson in your life: to learn the difference between the dream of independence and the reality of interdependence.

Your challenge is to achieve a wider degree of perspective on yourself and others. Exchange ideas with others, lest you become insulated and isolated by your own perspective. This can become a kind of prison for you. You can be highly stubborn, which emanates from fear. Try to see that all of life is but an ecosystem, a life cycle delicately balanced in such a way that everyone is supporting. You are highly ambitious and have a strong drive for success and power. Although self-confident, you like to be encouraged. You are a hard worker and an important fixture in any enterprise in which you are involved. People are attracted to your deep commitment to your work, and the steadiness with which you do it.

You are a pioneer at heart; you are willing to take risks to get what you desire. As such, you are willing to change your environment often, and even enjoy doing so.

You are demonstrative in your affections and willing to sacrifice for others. You are highly idealistic, but if your ideals fail, you can become bitter and negative. You are very sensitive, with many emotional ups and downs. You tend to find yourself in dramatic situations, yet you like to control your emotions in public and come off as if everything is under control. With your determination and inventive and creative mind you have potential for achievement and financial reward!

David Michael McClain

Your birth on the 20th day of the month adds a degree of emotion, sensitivity, and intuition to your reading. The 2 energy provided here is very social, allowing you to make friends easily and quickly. Yet you are apt to have a rather nervous air in the company of a large group. You have a warmhearted nature and emotional understanding that constantly seeks affection. You are very prone to become depressed and moody, as emotions can turn inward and cause anxiety and mental turmoil. It can be hard for you to bounce back to reality when depression sets in. When things are going well, you can go just as far the other way and become extremely affectionate.

Decoz: Your Birth Day number is 20

You are highly sensitive and very impressionable. You possess great awareness and can sense the feelings of others, even when they try to hide their inner thoughts. Consequently, you are easily influenced by your environment. You are highly

emotional as well, which makes you all the more subject to the changing winds within your surroundings. All of this creates a great need to develop and maintain your own center. Once you have accomplished this task, life will become more manageable and less threatening.

You are especially moved by beauty, harmony, and love. You give affection and need much in return. You especially need physical affection, that is, plenty of hugs and warmth. You like to spend time with family and friends. You are a cooperative partner and hate to be alone. Your talent lies in your keen insight and your willingness act as an advisor to those who are able to wield power. You operate best as "the power behind the throne".

You are less an initiator than one who sees a project through to completion. You are good with details, not much escapes your attention. You are modest, diplomatic and polite. You have the ability to persuade others to your point of view by using gentle means. You are brilliant at making others think they are brilliant.

Your high sensitivity makes you aware of other peoples feelings. You also act considerately. You must develop the ability to truly see how necessary you are to the success of any enterprise you enter. You are the glue that binds projects together. Speak up for yourself when necessary, but learn to quietly go about your business, confident in the fact that you are fundamental to any success.

21

David Michael McClain

Being born on the 21st day of the month (3 energy) is likely to add a good bit of vitality to your life. The energy of 3 allows you bounce back rapidly from setbacks, physical or mental. There is a restlessness in your nature, but you seem to be able to portray an easygoing, sometimes "couldn't care less" attitude. You have a natural ability to express yourself in public, and you always make a very good impression. Good with words, you excel in writing, speaking, and possibly singing. You are energetic and always a good conversationalist. You have a keen imagination, but you tend to scatter your energies and become involved with too many superficial matters. Your mind is practical and rational despite this tendency to jump about. You are affectionate and loving, but very sensitive. You are subject to rapid ups and downs.

Decoz: Your Birth Day number is 21

You are highly creative, with a strong will to succeed. You have a social gift. You get along well with others and generally enjoy people immensely. Your imagination is highly charged. It reveals itself in everything you do, from your sparkling conversation to your most prized projects. You are quick witted and can think on your feet. Both your mind and body are vital and seemingly radiating with life.

You are talented in writing and verbal skills. You can succeed as an artist, writer, or editor. You are inspiring and enthusiastic. You uplift social gatherings and often serve as the life of the party. You are an excellent salesman. Your challenge is to ground and focus your energies deeply in a specific field or endeavor. You must develop yourself and your talents in order to make the most of your life. Otherwise, you can easily let charm and wit pass for outstanding work, thus wasting your talents.

You can be nervous and even given to paranoia, especially when your nerves become frayed or your imagination runs out of control. Your love runs deep and you can be passionate. More often than not, however, you are on the receiving end of affection, simply because people are charmed by you or attracted to your charismatic personality.

22

David Michael McClain

While sometimes employing unorthodox approaches, you are capable of handling large scale undertakings, assuming great responsibility, and working long and hard towards their completion. Often, especially in the early part of life, there is

rigidity or stubbornness, and a tendency to repress feelings. Idealistic, you work for the greater good with a good deal of inner strength and charisma. An extremely capable organizer, but likely to paint with broad strokes rather than detail. You are very aware and intuitive. You are subject to a good deal of nervous tension.

Decoz: Your Birth Day number is 22

You have great potential as a leader, organizer, or builder of an institution or business. You have a vision and the capability to materialize it. You possess the capacity for great strength, but conversely you can be deeply afraid of the dimensions of your ambitions. You may secretly feel that nothing will measure up to your original dream. Consequently, you can turn away from your ambitions. This can result in enormous disappointment to you should you sacrifice your dream because of fear of failure.

Your challenge is to be willing to start your enterprise small and take practical steps toward enlarging it to its full scope. You have a gift for seeing both the details of a plan and how it should unfold. You are orderly and patient. You can approach a problem methodically and systematically. Your solutions tend to be unique. You keep your own counsel and have much inner strength. Conversely, you can be nervous and suffer grave doubts about yourself, which you also tend to hide.

You have unusual perception. Your intuition is very good and you should rely on your first impressions. You are both practical and idealistic. You tend to want to ground your ideals in realistic methods. You are not one to indulge too much in grandiose plans for their own sake. You have enormous potential for success. Many who have left a permanent stamp on humanity -- inventors, NOBEL prize winners, leading artists, and statesmen -- have had the 22 prominent in their charts.

23

David Michael McClain

With a birthday on the 23rd of the month (5 energy) you are inclined to work well with people and enjoy them. You are talented and versatile, very good at presenting ideas. You may have a tendency to get itchy feet at times and need change and travel. You tend to be very progressive, imaginative and adaptable. Your mind is quick, clever and analytical. A restlessness in your nature may make you a bit impatient and easily bored with routine. You may have a tendency to shirk responsibility. Very sociable, you make friends easily and you are an excellent traveling companion.

Decoz: Your Birth Day number is 23

You love change and excitement and need both to feel truly alive. For you, life is an adventure, to be lived to the fullest. You don't want to be cheated from having your share of experience.

You are highly adaptable, which makes change a great deal easier for you than for others. You have an easy way with relationships and generally get along well with most people you meet. You have a gift for communication and promoting yourself. You possess talent in verbal and writing skills, and would make an excellent writer, editor, or salesperson.

You are quite affectionate and sensitive. You work well with others as long as there are not too many restrictions placed upon you. You do not like to be cooped up in the same place for long; you get restless and bored easily.

You are versatile and talented and there are few things you can not do. You have a very sharp mind and a fine understanding of the body, which makes careers in medicine or health both possible and rewarding.

You are very creative and witty. But you can shirk responsibility and let your gift of gab get you through the tight spots. There can be a tendency toward sensorial indulgence, especially in food, alcohol, and sex. You need to learn to focus your considerable energies. Discipline and order are necessities for you to be successful in life.

David Michael McClain

Born on the 24th, you have a greater capacity for responsibility and helping others than may have shown in your life path. You may also become the mediator and peacemaker in inharmonious situations. Devoted to family, you tend to manage and protect. This birth date adds to the emotional nature and perhaps to the sensitivities. Affections are important to you; both the giving and the receiving.

Decoz: Your Birth Day number is 24

You are family-oriented, with a gift for restoring and maintaining balance and harmony in relationships. You are emotional and sensitive and like to demonstrate your love. You have a gift for both the healing and cultural arts.

You can be overly emotional and even melodramatic. You have a tendency to magnify your emotional issues, especially when they involve some kind of criticism of you. You are willing to sacrifice much to maintain harmony in important relationships. You willingly provide a soft shoulder to cry on or a ready ear to hear out someone's travail.

You are energetic, responsible and helpful, but your sympathetic nature may cause you to interfere in relationships and get you into trouble. Know your limits. At the same time, you must avoid being taken advantage of. Your artistic talent goes in many directions, but you are likely gifted in acting and drama. At the same time, you generally do well in business because you are systematic, careful, and patient in your approach to business issues. You can be a bit impractical, however, and need others to give you sound advice. You are a good friend and a faithful companion. You attract sound people to you who gladly advance you along the lines of your talents.

David Michael McClain

Your birth on the 25th day of the month (7 energy) modifies your life path by giving you some special interest in technical, scientific, or other complex and often hard to understand subjects. You may become something of a perfectionist and a stickler for details. Your thinking is logical and intuitive, rational and responsible. Your feelings may run deep, but you are not very likely to let them show. This birthday makes you a more private person, more introspective and perhaps more inflexible. In friendships you are very cautious and reserved. You are probably inventive, and given to unique approaches and solutions.

Decoz: Your Birth Day number is 25

You possess a sound, rational mind and keen insight. You are logical and intellectual in your approach to life. At the same time, you have fine intuition, which, if you are able to listen to, will guide you well through life.

You are capable of investigating and researching subjects deeply. Your analytical skills force you to avoid taking anything at face value. This is where you are at your best: using your intellect to ferret out facts and information to deeply understand the matter at hand, and then make sound decisions. You would fare well in the sciences, teaching, philosophy, metaphysics, and psychology.

Your challenge is that while you are using your mind to analyze life's issues, you must not neglect the heart. You can become easily imbalanced in favor of the intellectual, which can make you aloof, critical, and -- at the very worst -- cynical. Do not let your intellect rule your life to the point that it obscures the fundamental human qualities of understanding, compassion, and love.

You prefer to work alone and set your own pace. You tend to finish projects once started. You may possess artistic talent, especially in sculpture.

You are very sensitive and feel deeply, but you don't share your feelings easily and do not communicate them well. Work hard to develop and maintain deep and important relationships. Learn to share your emotions and deeper thoughts about life. Trust is the key to your emotional happiness.

26

David Michael McClain

Your birth on the 26th day of the month (8 energy) modifies your life path by increasing your capability to function and succeed in the business world. In this environment you have the skills to work very well with others thanks to the 2 and 6 energies combining in this date. There is a marked increase in organizational, managerial, and administrative abilities. You are efficient and handle money very well. Ambitious and energetic, while generally remaining cooperative and adaptable. You are conscientious and not afraid of responsibility. Generally sociable and diplomatic, you tend to use persuasion rather than force. You have a wonderful combination of being good at both the broad strokes and the fine detail; good at starting and continuing. This birthday is practical and realistic, often seeking material satisfaction.

Decoz: Your Birth Day number is 26

You have a good sense of money and a talent for business. Your approach to business is original, creative and daring. You possess sound judgment and need to be in charge of whatever you are doing. You are a good manager and organizer. You have a gift for seeing the larger view, but may neglect the details. You are efficient and can handle large projects, enterprises, or businesses.

You are a realist, self-confident, practical, and highly ambitious. Your challenge is to maintain a balance between your material goals and the fundamental human qualities of understanding, compassion and love. Your business life can cause you to become callous and jaded toward others. Do not let the dog-eat-dog attitude become your only means of looking at life. All people have talents and karmic burdens -- maintain gratitude for all that you have been given, and share it with others to the extent that you are able. You can be very diplomatic and tactful. You prefer to get things done by persuasion rather than force.

You are dependable and have high expectations of yourself. You have a need for status and may show off the fruits of your labor with an impressive car or house. You can easily overdo such ostentatiousness, and may appear showy in the eyes of others.

You are proud of all you possess. You like to be complemented. You have strong character, but may be domineering and bossy. You have little patience with weakness, be it your own or someone else's. You have to be careful not to be discouraged too easily. Life will test your resolve and your willingness to get up off the floor after being knocked down. But you possess the strength and courage to succeed over any difficulty. You do not express your feelings much. It is hard for you to give up the past. You are generous and willing to help in a crisis. You can be philanthropic and a pillar of your community.

27

David Michael McClain

Your birth on the 27th day of the month (9 energy) adds a tone of selflessness and humanitarianism to your life path. Certainly, you are one who can work very well with people, but at the same time you need a good bit of time to be by your self to rest and meditate. Regardless of your life path number, there is a very humanistic and philanthropic approach in most of things that you do. This birthday helps you be broadminded, tolerant, generous and very cooperative. You are the type of person who uses persuasion rather than force to achieve your ends. You tend to be very sensitive to others' needs and feelings, and you are able to give much in the way of friendship without expecting a lot in return.

Decoz: Your Birth Day number is 27

You are a born leader, an efficient manager, capable of organizing and inspiring others. You are especially talented in the areas of politics, religion, art, and law. You are highly creative and have an excellent understanding of people.

You are broadminded and should be educated in several different fields, particularly the arts. Many great artists are found under this number. You tend to be a late bloomer and must be willing to take your time before choosing a profession. You need experience and exposure to many different types of people before you find the one area in which you will specialize.

You can relate to people in all walks of life. You will do quite a bit of traveling and go through many changes. At bottom, you have a great dream for humanity. You want to improve the conditions of people, whether they are in your community, state, country, or the world at large. This is where your deepest satisfaction lies -- with performing some task that will benefit others.

You are able to express your feelings well, though a bit dramatically at times. You have a calm and even aristocratic appearance. However, beneath it there is a sense of frustration with not having received your due in life -- either from parents, co-workers, or your community.

Your challenge is to learn acceptance and forgiveness. There is an element of sacrifice in your life. You need to let go of all negative attachments. Any thoughts of revenge will backfire badly against you. You need to employ your spiritual and philosophical outlook in all matters in which the balance seems to have been struck against you. You attract money from all work that is service oriented. The more you do for others, the more you receive - - spiritually and materially -- in return.

28

David Michael McClain

Your birth on the 28th day of the month (1 energy) adds a tone of independence and extra energy to your Life Path. The number 1 energy suggest more executive ability and leadership qualities than you path may have indicated. A birthday on the 28th of any month gives greater will power and self-confidence, and very often a rather original approach. Unlike much of the other 1 energy, this birthday is one that endow with the ability to start a job and continue on until it is finished. You may prefer to use the broad brush, but you can handle details as well. You are sensitive, but your feeling stay somewhat repressed. You have a compelling manner that can be dominating in many situations.

Decoz: Your Birth Day number is 28

You possess a gift for leadership, but it is employed best through cooperative effort. Your means are generally gentle persuasion, rather than overt displays of power.

You are unconventional, idealistic, and independent. You are extremely ambitious. You possess much self confidence, but need much encouragement. You have an exceptionally analytical and rational mind. You are an excellent planner, with a talent for directing and managing groups of people. You easily become frustrated with routine activities. You're willing to take risks. There is a pioneer spirit in you. You like to be on the frontier of whatever you are doing. Once a project is started, however, you prefer to turn it over to others to run and maintain. You are a great starter, but are not much interested in keeping the show going.

You can be very stubborn and rigid once you have committed to an idea -- something you do more than you realize. You tend to identify with your ideas and do not like them changed; you have a powerful ego-bond with most of what you do, which makes compromise difficult for you.

You are highly emotional and enjoy demonstrating your love. On the other hand, you can become irritated and angry easily, and are given to tantrums. You are highly creative and have a great mind for marshalling facts in order to sell ideas. You

make a wonderful debater and salesperson. With your determination and inventive mind, you have potential for achievement and much financial success.

29

David Michael McClain

Your birthday on the 29th adds a tone of idealism to your nature. You are imaginative and creative, but rather uncomfortable in the business world. You are very aware and sensitive, with outstanding intuitive skills and analytical abilities. The 29 reduces to 11, one of the master numbers which often produces much nervous tension. This is the birthday of the dreamer rather than the doer. You do, however, work very well with people.

Decoz: Your Birth Day number is 29

You are highly intuitive and creative. Your mind thinks in pictures. You seem to draw information and ideas from out of the sky. Your intuition is your gift, along with a powerful drive to know the Oneness of all things. You are so driven by spiritual pursuits that no matter what you do in life, the world of spirit and philosophy will be central to your daily behavior. You feel linked with the larger universal forces, and nothing will change that.

You have a fine mind and keen insights, but these do not come as a result of logic or rational thought. You are more likely to direct your life by inspiration, rather than by calculated reflections.

On some level, you know that you are in the hands of destiny, and that you must surrender to the higher powers that shape your life. You are usually a late bloomer. Your early and middle 30s tend to be years spent in apprenticeship and slow development. During this period, you can become frustrated with your progress, or the apparent lack of it. You need to develop faith. You are a highly charged person with much to do, but you must develop character and sound judgment before you begin to tap your true potential. Just as a tree needs roots to grow tall, so, too, do you need to develop depth of character in order to begin to expand in the ways you desire and ultimately envision.

Your highly developed intuition makes you a wonderful counselor, healer, or health practitioner. You have a gift for inspiring people. Many people admire you without your knowing it. You are a visionary, and others sense your wisdom.

You are acutely sensitive and easily influenced by your surroundings. You love beauty and harmony. You crave social interaction and much attention. You can be very emotional, often experiencing extremes of happiness and sadness. You are usually too easily hurt. You get depressed easily and feel the lack of confidence during times you are in a dark mood. Despite your sensitivity, you possess leadership abilities. You are modest, diplomatic and polite. You have the ability to persuade, and can be quite forceful.

Your high sensitivity to others makes you compassionate, kind, and gentle. You have an opportunity for fame and success as long as you do not pursue either as your gods. Look for ways to help others and convey a larger message, with which you were blessed. This will bring you the material and social fruits you desire.

30

David Michael McClain

Your birthday on the 30th day of the month shows individual self-expression is necessary for your happiness. You tend to have a good way of expressing yourself with words, certainly in a manner that is clear and understandable. You have a good chance of success in fields requiring skill with words. You can be very dramatic in your presentation and you may be a good actor or a natural mimic. You have a vivid imagination that can assist you in becoming a good writer or story-teller. Strong in your opinions, you always tend to think you are on the right side of an issue. There may be a tendency to scatter your energies and have a lot of loose ends in your work. You may have significant artistic talent and be very creative.

Decoz: Your Birth Day number is 30

You have a highly developed creative talent. You are an artist at heart. You could excel in writing, visual, or performing arts. If you are not professionally involved in one of these areas, you should consider taking up art as a hobby.

You are highly imaginative, quick-witted, and possess the gift gab. You have great enthusiasm. Others find you inspiring, charming, and charismatic. You are a wonderful salesman. You are friendly and sociable, affectionate and loving. You can also be moody and subject to rapid ups and downs.

You have a fine sense of harmony and art in everything that you do -- from your dress to the way you decorate your home. You have a gift with plants and flower arranging. You can make a wonderful interior designer and a fine cook.

You can waste your talent in too much socializing and not enough focus and discipline, however. Be careful not to waste time and energy on trivial matters. Keep your long-term priorities in perspective.

31

David Michael McClain

Your birthday suggests that you are a good organizer and manager, an energetic and dependable worker; attributes often showing success in the business world. Serious and sincere, you have the patience and determination necessary to accomplish a great deal. Your approach can be original, but often rigid and stubborn. Sensitivity may be present, but feelings are likely to be repressed. You are good with detail and insist on accuracy, but at times scatter energies. Practical thinker, but not without imagination. You love travel and don't like to live alone. You should probably marry early, for responsibility is necessary for your stability.

Decoz: Your Birth Day number is 31

You have a great love of family, tradition, and community. You are the foundation of any enterprise you commit to, doing your work with determination and precision.

You love things that are solid and grounded in the practical. Yet, you possess a considerable amount of artistic talent that is searching for concrete forms of expression. Not surprisingly, you love nature -- the ultimate union of beauty, form, and function. You are a natural organizer and manager with an eye for detail. You can work hard, long, and conscientiously. As long as you are taking good care of yourself, you have excellent concentration. You have to be careful not to become overworked to the point that you no longer take time to play and smell the roses.

Your co-workers recognize your discipline and come to rely upon you. Ironically, you may feel that you have yet to find the work you truly love or were meant to do. There may be a feeling that your talents are buried too deep for you to find them. This can lead to try many different vocations without a feeling that you have truly found your place.

Your challenge is to make the most of what you are doing right now. You must raise the work you are currently responsible for to a high degree of art. Make the most of what is right in front of you. The universe is guiding you always. You need to cultivate faith and a willingness to apply yourself to the matter at hand. If you refuse to develop such an attitude, you may wander from job to job, relationship to relationship. Use your considerable perseverance and determination.

You can be stubborn and rigid, refusing to allow new and creative ideas to penetrate your rigid adherence to established methods. This can, and often does, lead to frustration and repression for you. Things seem to take forever, especially when you resist bringing fresh approaches into your very tidy and comfortable ways of doing things.

The keys to your success are your willingness to maintain order and discipline in your life, and to make the most of every opportunity that comes your way.

David Michael McClain [home page](#)

Hans Decoz [home page](#)

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Metaphysics (Ontology, Society): Being and Knowing

Friday, March 19, 2010

Henry A. Giroux: Zombie Politics

Zombie Politics and Other Late Modern Monstrosities in the Age of Disposability

by: Henry A. Giroux [article link](#)

Tuesday 17 November 2009 t r u t h o u t | Feature

Monsters of disaster are special kinds of divine warning. They are harbingers of things we do not want to face, of catastrophes, and we fear they will bring such events upon us by coming to us.

- Jane Anna Gordon and Lewis R. Gordon[2]

At present, Americans are fascinated by a particular kind of monstrosity, by vampires and zombies condemned to live an eternity by feeding off the souls of the living. The preoccupation with such parasitic relations speaks uncannily to the threat most Americans perceive from the shameless blood lust of contemporary captains of industry, which Matt Taibbi, a writer for Rolling Stone, has aptly described as "a great vampire squid wrapped around the face of humanity, relentlessly jamming its blood funnel into anything that smells like money." [3] Media culture, as the enormous popularity of the Twilight franchise and HBO's True Blood reveal, is nonetheless enchanted by this seductive force of such omnipotent beings. More frightening, however, than the danger posed by these creatures is the coming revolution enacted by the hordes of the unthinking, caught in the spell of voodoo economics and compelled to acts of obscene violence and mayhem. They are the living dead, whose contagion threatens the very life force of the nation.

Only a decade or so ago, citizens feared the wrath of robots - terminators and cyborgs - who wanted to destroy us - the legacy of a highly rationalized, technocratic culture that eludes human regulation, even comprehension. That moment has passed as we are now in the 2.0 phase of that same society where instrumental rationality and technocracy still threaten the planet as never before. But now, those who are not part of a technocratic elite are helpless and adrift, caught in the grips of a society that denies them any alternative condemned to roam the earth with a blind unthinking rage.

Zombies are invading almost every aspect of our daily lives. Not only are the flesh-chomping, blood-lusting, pale-faced creatures with mouths full of black goo appearing in movie theaters, television series, and everywhere in screen culture as shock advertisements, but these flesh-eating zombies have become an apt metaphor for the current state of American politics. Not only do zombies portend a new aesthetic in which hyper-violence is embodied in the form of a carnival of snarling creatures engorging elements of human anatomy, but they also portend the arrival of a revolting politics that has a ravenous appetite for spreading destruction and promoting human suffering and hardship.[4] This is a politics in which

cadres of the unthinking and living dead promote civic catastrophes and harbor apocalyptic visions, focusing more on death than life. Death-dealing zombie politicians and their acolytes support modes of corporate and militarized governance through which entire populations now become either redundant, disposable or criminalized. This is especially true for poor minority youth who, as flawed consumers and unwanted workers, are offered the narrow choice of joining the military, going to prison or being exiled into various dead zones in which they become socially embedded and invisible.[5] Zombie values find expression in an aesthetic that is aired daily in the mainstream media, a visual landscape filled with the spectacle of destruction and decay, wrought by human parasites in the form of abandoned houses, cars, guttered cities, trashed businesses. There are no zombie free spaces in this politics, as a country paralyzed by fear has become the site of a series of planned, precision attacks on constitutional rights, dissent and justice itself. Torture, kidnappings, secret prisons, preventive detention, illegal domestic spying and the dissolution of habeas corpus have become the protocol of a newly fashioned dystopian mode of governance. Zombie politics reveals much about the gory social and political undercurrent of American society.

This is a politics where the undead, or more aptly, the living dead, rule and rail against any institution, set of values, and social relations that embrace the common good or exhibit compassion for the suffering of others. Zombie politics supports megacorporations that cannibalize the economy, feeding off taxpayer dollars while undercutting much-needed spending for social services. The vampires of Wall Street reach above and beyond the trajectories of traditional politics, exercising an influence that has no national or civic allegiance, displaying an arrogance that is as unchecked as its power is unregulated. As Maureen Dowd has pointed out, one particularly glaring example of such arrogance can be found in Lloyd Blankfein's response to a reporter's question when he asked the chief of Goldman Sachs if "it is possible to make too much money." [6] Blankfein responded by insisting, without irony, that he, and I presume his fellow Wall Street vampires, were "doing God's work." [7] A response truly worthy of one of the high priests of voodoo economics who feels no remorse and offers no apology for promoting a global financial crisis while justifying a bloated and money-obsessed culture of greed and exploitation that has caused enormous pain, suffering and hardship for millions of people. Unfortunately, victim to their own voodoo economics, the undead along with their once barely breathing financial institutions keep coming back, even when it appears that the zombie banks and investment houses have failed one last time, with no hope of once again wreaking their destruction upon society.

Zombie ideologies proliferate like the breathing, blood-lusting corpses in the classic "Night of the Living Dead." They spew out toxic gore that supports the market as the organizing template for all institutional and social relations, mindlessly compelled, it seems, to privatize everything and aim invective at the idea of big government but never at the notion of the bloated corporate and militarized state. Zombie culture hates big government, a euphemism for the social state, but loves big corporations and is infatuated with the ideology that, in Zombieland, unregulated banks, insurance companies and other megacorporations should make major decisions not only about governing society but also about who is privileged and who is disposable, who should live and who should die. Zombie politics rejects the welfare state for a hybridized corporate and punishing state. Just as it views any vestige of a social safety net as a sign of weakness, if not pathology, its central message seems to be that we are all responsible for ourselves and that the war of all against all is at the core of the apocalyptic vision that makes zombie politics both appealing as a spectacle and convincing as a politics. Zombie violence and policies are everywhere backed by an army of zombie economic advisers, lobbyists and legislators, all of whom seem to revel in spreading the culture of the undead while feasting on the spread of war, human suffering, violence and catastrophe across the United States and the larger globe.

Evidence of the long legacy of zombie politics and its death-dealing policies are on full display as we move into the early stages of the Obama administration. Even progressive zombie books such as Max Brooks's "World War Z" have a hard time keeping up with the wrath of destruction overtaking American society, especially as the mutually determining forces of economic inequality, corporate power and a growing punishing corporate state become the defining features of zombie politics at the beginning of the new millennium. A millennium in this case marked by a burgeoning landscape filled with the wreckage of those populations now considered disposable, especially with regards to children who are increasingly treated as one of the most disposable populations. For instance, the Obama administration now labors under the burden of death-dealing institutions and advisers, along with a predatory market-driven economics that continues to produce an economic recession in which 13 million children live in poverty, 17 percent of poor children lack insurance, one million children are homeless, nearly half of all children and 90 percent of black youth will be on food stamps at some point in their youth, 45,000 people die every year because of a lack of health insurance, 3.6 million elderly live in poverty, and more

than 16 million people are unemployed. The violence of zombie politics is also evident in the fact that more and more working- and middle-class youth and poor youth of color find themselves confronted with either vastly diminishing opportunities or are fed into an ever-expanding system of disciplinary control that dehumanizes, medicalizes and criminalizes their behavior in multiple sites, extending from the home and school to the criminal justice system - not, of course, devoured in order to be "integrated" or "incorporated" into the system, but rather ingested and vomited up, thus securing the permanence of their exclusion.

With the cruelest of ironies, zombie politics and culture invoke life as they promote death and human suffering. For example, zombie politicians who oppose the welfare state, health care reforms, investing in a quality education for all children, rebuilding the nation's crumbling infrastructure, and creating a federally funded jobs program for young people and the unemployed often argue that they oppose such programs because they will saddle the next generation with a massive debt. And yet, they have no regrets about funding a military budget that since 2001 has cost American taxpayers over \$930 billion or supporting under the Clinton and Bush administrations massive tax breaks for the rich that reduced government revenue by trillions of dollars. Nor in their embrace of market deregulation do they say or do anything about a food industry "that is spending millions of dollars on slick digital marketing campaigns promoting fatty and sugary products to teenagers and children on the Internet, on cell phones and even inside video games - often without the knowledge of parents.[8] Nor do the zombie politicians utter a whisper about a country that is singularly responsible for jailing over 2,500 juvenile offenders for life without the possibility of parole or address the shameful fact that "just over 100 people in the world [are] serving sentences of life without the possibility of parole for crimes they committed as juveniles in which no one was killed [and that all] are in the United States." [9] Instead, zombie politicians, blood-sucking CEO's and media pundits resort to deceit and misrepresentation, inhabiting a culture of deception and cruelty. This is the group that even as they imagine death panels and deny their own morbid predilections warn that the health care reform efforts are "stealthy reparations for slavery," and, in the case of Rep. Virginia Foxx (R-North Carolina), proclaim, "there are no Americans who don't have health care." [10] Foxx rates high as one of the zombie politicians spewing forth the kind of blood-soaked venom that would make even the most hardened vampire cringe. She has not only argued that health care reform poses a greater threat to the United States than "any terrorist right now in any country" - she has also, as Joshua Holland points out, insists that health care reform "would be just like an ax-murderer crawling into the room of a small, defenseless child in the dark of night, only much scarier." [11]

One of the cardinal policies of zombie politics is to redistribute wealth upwards to produce record high levels of inequality, just as corporate power is simultaneously consolidated at a speed that threatens to erase the most critical gains made over the last fifty years to curb the anti-democratic power of corporations. Zombie policies aimed at hollowing out the social state are now matched by an increase in repressive legislation to curb the unrest that might explode among those populations falling into the despair and suffering unleashed by a "savage, fanatical capitalism" that constitutes a war against the public good, the welfare state and "social citizenship." [12] Deregulation, privatization, commodification, corporate mergers and asset stripping go hand in hand with the curbing of civil liberties, the increasing criminalization of social problems and the fashioning of the prison as the preeminent space of racial containment (one in nine black males between the ages of 20 and 34 is incarcerated). [13] The alleged morality of market freedom is now secured through the ongoing immorality of a militarized state that embraces torture, war and violence as legitimate functions of political sovereignty and the ordering of daily life. As the rich get richer, corporations become more powerful, and the reach of the punishing state extends itself further, those forces and public spheres that once provided a modicum of protection for workers, the poor, sick, aged and young are undermined, leaving large numbers of people impoverished and with little hope for the future.

David Harvey refers to this primary feature of zombie politics as "accumulation by dispossession," [14] which encompasses the privatization and commodification of public assets, deregulation of the financial sector, and the use of the state to direct the flow of wealth upward through, among other practices, tax policies that favor the rich and cut back the social wage. As Harvey points out, "All of these processes amount to the transfer of assets from the public and popular realms to the private and class privileged domains" [15] and to the overwhelming of political institutions by powerful corporations that keep them in check. Zygmunt Bauman goes further and argues that not only do zombie politics and predatory capitalism draw their life blood from the relentless process of asset stripping, but they also produce "the acute crisis of the 'human waste' disposal industry, as each new outpost conquered by capitalist markets adds new thousands or millions to the mass of men and women already deprived of their lands, workshops, and communal safety nets." [16] The upshot of such policies is that larger segments of the population are now struggling under the burden of massive debts, bankruptcy, unemployment, lack

of adequate health care and a brooding sense of hopelessness. Once again, what is unique about this type of zombie politics is not merely the anti-democratic notion that the market should be the guide for all human actions but also the sheer hatred for any form of sovereignty in which the government could promote the general welfare. Zombie politics and the devaluation of the public good go hand in hand.

As Thom Hartmann points out, zombie politics has given way to punishment as one of the central features of governing. He describes the policies that flow from such politics as follows: "Government should punish, they agree, but it should never nurture, protect, or defend individuals. Nurturing and protecting, they suggest, is the more appropriate role of religious institutions, private charities, families, and - perhaps most important - corporations. Let the corporations handle your old-age pension. Let the corporations decide how much protection we and our environment need from their toxins. Let the corporations decide what we're paid. Let the corporations decide what doctor we can see, when, and for what purpose." [17] But the zombie politics and the punishing state do more than substitute charity and private aid for government-backed social provisions, while they criminalize a range of existing social problems. They also cultivate a culture of fear and suspicion towards all those others - immigrants, refugees, Muslims, youth, minorities of class and color, the unemployed, the disabled and the elderly - who, in the absence of dense social networks and social supports, fall prey to unprecedented levels of displaced resentment from the media, public scorn for their vulnerability and increased criminalization because it is considered too costly, thus rendering these groups both dangerous and unfit for integration into American society.

Coupled with this rewriting of the obligations of sovereign state power and the transfer of sovereignty to the market is a widely endorsed assumption that regardless of the suffering, misery and problems done to human beings by these arrangements, they are not only responsible for their fate but reliant ultimately on themselves for survival. There is more at stake here than the vengeful return of an older colonial fantasy that regarded the natives as less than human, or the now ubiquitous figure of the disposable worker as a prototypical byproduct of the casino capitalist order - though the histories of racist and class-based exclusion inform the withdrawal of moral and ethical concerns from these populations.[18] What we are currently witnessing in this form of zombie politics and predatory capitalism is the unleashing of a powerfully regressive symbolic and corporeal violence against all those individuals and groups who have been "othered" because their very presence undermines the engines of wealth and inequality that drive the neoliberal dreams of consumption, power and profitability for the very few.

While the state still has the power of the law to reduce individuals to impoverishment and to strip them of civic rights, due process and civil liberties, zombie politics increasingly wields its own form of sovereignty through the invisible hand of the market, which has the power to produce new configurations of control, regulate social health and alter human life in unforeseen and profound ways. Zygmunt Bauman's analysis of how market sovereignty differs from traditional modes of state sovereignty is worth citing in full.

This strange sovereign [the market] has neither legislative nor executive agencies, not to mention courts of law - which are rightly viewed as the indispensable paraphernalia of the bona fide sovereigns explored and described in political science textbooks. In consequence, the market is, so to speak, more sovereign than the much advertised and eagerly self-advertising political sovereigns, since in addition to returning the verdicts of exclusion, the market allows for no appeals procedure. Its sentences are as firm and irrevocable as they are informal, tacit and seldom if ever spelled out in writing. Exemption by the organs of a sovereign state can be objected to and protested against, and so stands a chance of being annulled - but not eviction by the sovereign market, because no presiding judge is named here, no receptionist is in sight to accept appeal papers, while no address has been given to which they could be mailed.[19]

Traditional modes of liberal politics recognized democracy's dependency on the people it governed and to whom it remained accountable. But no one today votes for which corporations have the right to dominate the media and filter the information made available to the public; there is no electoral process that determines how private companies grant or deny people access to adequate health care and other social services. The reign of the market shapes conditions of life and death in a zombie economy. It is not restricted to a limited term of appointment, despite the market's unprecedented sovereignty over the lives of citizens in democratic countries - sovereignty essentially defined as the "power and capacity to dictate who may live and who may die." [20] This shift to market sovereignty, values and power points to the importance of zombie politics as an attempt to think through not only how politics uses power to mediate the convergence of life and death, but

also how sovereign power proliferates those conditions in which individuals marginalized by race, class and gender configurations are "stripped of political significance and exposed to murderous violence." [21]

Under such circumstances, it is more crucial than ever to develop a politics of resistance that echoes Theodor Adorno's argument that "the undiminished presence of suffering, fear, and menace necessitates that the thought that cannot be realized should not be discarded.... [that individuals and citizens] must come to know, without any mitigation, why the world - which could be paradise here and now - can become hell itself tomorrow." [22] If Adorno is right, and I think he is, the task ahead is to fashion a more critical and redemptive notion of politics, one that takes seriously the emergence of a form of social death that is becoming the norm rather than the exception for many Americans and at the same time refuses to accept, even in its damaged forms, an apocalyptic zombie politics and its accompanying culture of fear, its endless spectacles of violence that promote airtight forms of domination. We need new political and educational narratives about what is possible in terms of producing a different future - especially for young people, what it means to promote new modes of social responsibility, and what it takes to create sites and strategies in which resistance to zombie politics becomes possible. Starting with how we might fight for real economic, institutional and structural reforms in the interest of children is not without merit for envisioning the broader reforms necessary in an aspiring democracy.

At the very least, this suggests fighting for a child welfare system that would reduce "family poverty by increasing the minimum wage," institute "a guaranteed income, provide high-quality subsidized child care, preschool education, and paid parental leaves for all families." [23] Young people need a federally funded jobs creation program and wage subsidy that would provide year-round employment for out-of-school youth and summer jobs that target in-school, low-income youth. Public and higher education, increasingly defined by corporate and military agendas, must be reclaimed as democratic public spheres that educate young people about how to govern rather than merely being governed. Incarceration should be the last resort, not the first resort, for dealing with our children. We need to get the police out of public schools, greatly reduce spending for prisons and hire more teachers, support staff, and community people in order to eliminate the school-to-prison pipeline. In order to make life livable for young people and others, basic supports must be put in place, such as a system of national health insurance that covers everybody, along with affordable housing. At the very least, we need guaranteed health care for young people and we need to lower age of eligibility of Medicare to 55 in order to keep poor families from going bankrupt. And, of course, none of this will take place unless the institutions, power relations and values that legitimate and reproduce current levels of inequality, power and human suffering are dismantled. The widening gap between the rich and the poor has to be addressed if young people are to have a viable future. Ensuring this future for our children will require pervasive structural reforms that constitute a real shift in both power and politics away from a market-driven system that views too many young people and other vulnerable populations as disposable. Against a zombie politics and a predatory capitalism, we need to reimagine what liberty, equality and freedom might mean as truly democratic values and practices.

Notes:

I want to thank Susan Searls Giroux for her substantial and brilliant suggestions in putting this piece together.

[2]. Jane Anna Gordon and Lewis R. Gordon, "Of Divine Warning: Reading Disaster in the Modern Age" (Boulder: Paradigm Publishers, 2009), p. 10.

[3]. Matt Taibbi, "[The Great American Bubble Machine](#)," Rolling Stone (July 13, 2009).

[4]. The relationship between zombies and the politics of culture has been explored in David Sirota, "[Zombie Zeitgeist: Why Undead Corpses Are Dominating at the Box Office](#)," AlterNet (October 8, 2009)

[5]. This is especially, Christopher Robbins, "Expelling Hope: The Assault on Youth and the Militarization of Schooling" (Albany: SUNY Press, 2008) and Ken Saltman, "The Edison School: Corporate Schooling and the Assault on Public Education" (New York: Routledge, 2005). Also, see Henry A. Giroux, "Youth in a Suspect Society: Democracy or Disposability?" (New York: Palgrave Macmillan, 2009).

[6]. Cited in Maureen Dowd, "Virtuous Bankers? Really!?!," New York Times (November 11, 2009), p. A27.

- [7]. Cited in Maureen Dowd, "Virtuous Bankers? Really!?!," New York Times (November 11, 2009), p. A27.
- [8]. Dan Harris, Suzanne Yeo, Christine Brouwer and Joel Siegel, "[Marketing Has Eye on Kids' Tastes for Food, 'Net,'](#)" ABC News (November 1, 2009)
- [9]. Adam Liptak, "Justices Weigh Life in Prison for Youths Who Never Killed," New York Times (November 8, 2009), p. A1. For an excellent analysis of this issue that focuses on one particularly tragic case, see Tolu Olorunda, "[Sarah Kruzan: 16-Year-old Sentenced to Life for Killing Pimp,](#)" The Daily Voice (October 26, 2009)
- [10]. Joshua Holland, "[10 of the Nuttiest Statements Elected Officials Have Made in the Health Care Battle,](#)" Alternet (November 7, 2009)
- [11]. Ibid.
- [12]. Mike Davis and Daniel Bertrand Monk, eds., "Introduction," Evil Paradises (New York: The New Press, 2007), p. ix.
- [13]. See Associated Press, "[A First: 1 in 100 Americans Jailed,](#)" MSNBC.com (February 28, 2008)
- [14]. David Harvey, "A Brief History of Neoliberalism" (New York: Oxford University Press, 2005), p. 7.
- [15]. Ibid., p. 161.
- [16]. Zygmunt Bauman, "Liquid Times: Living in an Age of Uncertainty" (London: Polity, 2007), p. 28.
- [17]. Thom Hartmann, "[You Can't Govern if You Don't Believe in Government,](#)" CommonDreams.Org (September 6, 2005)
- [18]. Some of the most brilliant work on racist exclusion can be found in David Theo Goldberg, "Racist Culture" (Malden: Blackwell, 1993); and David Theo Goldberg, "The Threat of Race: Reflections on Racial Neoliberalism" (Malden: Blackwell, 2009).
- [19]. Zygmunt Bauman, "Consuming Life" (London: Polity, 2007), p. 65.
- [20]. Achille Mbembe, "Necropolitics," trans. Libby Meintjes, Public Culture 15:1 (2003), pp. 11-12.
- [21]. Ewa Plonowska Ziarek, "Bare Life on Strike: Notes on the Biopolitics of Race and Gender," South Atlantic Quarterly 107:1 (Winter 2008), p. 90.
- [22]. Theodor W. Adorno, "Critical Models: Interventions and Catchwords," trans. Henry W. Pickford (New York: Columbia University Press, 1998), p. 14.
- [23]. Dorothy Roberts, "Shattered Bonds: The Color of Child Welfare" (New York: Basic Civitas Books, 2008), p. 268.

Henry A. Giroux currently holds the Global TV Network Chair Professorship at McMaster University in the English and Cultural Studies Department. He has taught at Boston University, Miami University of Ohio, and Penn State University. His most recent books include: Youth in a Suspect Society (Palgrave, 2009); Politics Beyond Hope: Obama and the Crisis of Youth, Race, and Democracy (Paradigm, 2010); Hearts of Darkness: Torturing Children in the War on Terror (Paradigm, 2010); and he is working on a new book titled Zombie Politics in the Age of Casino Capitalism. Giroux is also a member of Truthout's Board of Directors.

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Posted by caimbhriain myrddin at [5:50 PM](#) [0 comments](#) 

Labels: [Apocalypse](#)

Monday, March 15, 2010

The Houses in Astrology

The Houses

In interpreting an astrological chart, the positions of the planets in the signs and the aspects they make to each other detail the important characteristics of the subject. The system of houses indicates how these characteristics are exhibited in everyday life, as each house concerns a specific area of existence.

While the positions and aspects of the planets depends only on the approximate time for which a chart is constructed, the houses in a chart are dependent upon the exact time and geographical location for which the horoscope is begin prepared. So for the most complete interpretation of a natal horoscope, both the exact time and location (latitude and longitude) of birth must be known. When the time or place of birth is unavailable, a solar chart can be drawn up with the sign the sun is in as the Ascendant. This kind of chart describes the subject in terms of their innate characteristics, whereas a chart drawn using the true houses takes into account the effects of the subject's surroundings on him or her.

The Ascendant, Descendant, Midheaven and Nadir

There are a number of systems of dividing a chart into houses - such as Equal, Placidus or Koch - but all split the chart into twelve (not usually equal) divisions, with the lines between them called cusps. The sign rising on the eastern horizon at the time and location of the chart is called the Ascendant or First House cusp. The opposite, setting sign is the Descendant or Seventh House cusp. The sign overhead is the Midheaven (MH), MC (medium coeli - 'middle of the sky') or Tenth House cusp. Its opposite sign is the Nadir, IC (imum coeli) or Fourth House cusp. These four house cusps are known as the cardinal or angular cusps, and are the most significant in a horoscope, with the remaining eight cusps dividing each quadrant of the chart into three houses. The houses are numbered in anticlockwise order, starting with the Ascendant.

The signs of the zodiac are defined by the earth's annual orbit of the sun, but the houses are defined by the earth's daily rotation on its axis. This means that the houses are especially useful when considering the role of the outer planets in a chart. These planets - Uranus, Neptune and Pluto - have such long orbits (84, 165 and 248 years respectively) that they remain in each sign for long periods of time (averaging 7, 14 and 20 years respectively). This makes their influence through the signs more generational than personal, whereas their influence through the houses is more specific to the subject, as each planet moves through all of the houses every day.

House Systems

It was mentioned above that there are a number of different house systems, and the one used depends on the preference of the astrologer. The simplest and most compelling is the Equal system, which starts with the Ascendant and divides the chart into twelve houses of equal length.

One of the most commonly used alternatives is Placidus, invented by Placidus de Tito in the 16th century. As with most house systems, Placidus does not work at all when a chart is for extreme northern or southern latitudes, as the Midheaven is related to the highest point the sun will reach in the sky on the day in question. Another common system is the more recent Koch, developed in the 1960s by German astrologer Walter Koch. Other, more rarely used house systems include Campanus, Porphyry and Regiomontanus.

Each house system is different, so the house a planet is in for any given chart depends on the house system used in constructing the chart. Some astrologers favor a single house system, whereas others argue that different systems suit particular purposes, and may use one system for natal charts and another for predictive work.

Like any systematic combination of symbolic meaning, astrology is useful from the purely subjective standpoint of self-exploration, even if there is no knowable or actual correlation between the positions of the stars and events on earth. For those wishing to promote astrology as a largely objective, scientific discipline, the houses really are a major problem. A

chart drawn up with one house system is different from one produced with another, and astrologers cannot agree on which house system is the most valid, even for a particular type of chart.

Rising Sign Overlays, Intercepted Signs and the Natural Zodiac

Once the sign of one house cusp has been determined, the rest of the signs and houses match up in the usual zodiac order, giving rise to twelve possible rising sign overlay patterns. So if the Cancer is the Ascendant, then Leo is on the Second House cusp, Virgo on the third, and so on.

As explained above, most house systems do not produce houses of equal size. Signs always occupy 30 degrees, but an individual house may span more or less than this value. Thus a sign may be contained within a house without appearing on either cusp, and such a sign is said to be intercepted. A sign may also be found on both cusps of a house occupying less than 30 degrees.

Whatever the case, at least part of a sign will normally lie in the house that corresponds to its natural overlay pattern. So if Cancer is rising, then Leo will be found somewhere in the Second House, even though it may not be on the house cusp. Bear in mind, though, that at extreme northern or southern latitudes, systems like Placidus do not work at all.

The overlay pattern that occurs when Aries is the Ascendant (so Taurus is on the Second House, etc.) is called the natural zodiac, and it is this pattern that is the key to understanding the attributions of the houses, as each house is fundamentally linked to its associated natural zodiac sign.

The First House or Ascendant

The First House represents the subject of a chart, their self-awareness and self-expression. The First House cusp is the most important in the chart, as the sign in this position is the subject's Ascendant or Rising Sign, showing their personality and appearance. In a natal chart, the First House also deals with the subject's formative circumstances and influences.

The Second House

The Second House deals with material resources and possessions. In a natal chart this house concerns the subject's ability and desire to earn a living, find stability, meet financial obligations and acquire belongings.

The Third House

The Third House deals with thinking and communicating. In a natal chart this house shows the subject's ability or otherwise to think clearly, reason logically, get ideas across to others, and act perceptively.

The Fourth House or Nadir

The Fourth House deals with the home, the family and the environment subjects create for themselves. In a natal chart this not only concerns the physical home and the people in it, but the 'inner home': those things that the subject feels comfortable with, and includes habits and unconscious processes.

The Fifth House

The Fifth House deals with romance, creativity and pleasure. Activities pertaining to self-expression and popularity belong to this house, and as such it governs the creative arts and entertainment.

The Sixth House

The Sixth House deals with work, application and health. In a natal chart this house reveals the subject's attitude towards work and their ability to get on with things practically. It also concerns their general health and how good they are likely to be at looking after themselves.

The Seventh House or Descendant

The Seventh House deals with relationships, partnerships and legal matters. In a natal chart, this house deals with the kind of relationships the subject is likely to have, the sorts of people they try to be with, and how the subject is perceived by others.

The Eighth House

The Eighth House deals with joint resources and ventures, and governs sex, death and money. In terms of finance, it particularly concerns money resulting from united efforts like business or marriage. In relating to death and decline, the Eighth House is also concerned with inheritance, legacies and rebirth.

The Ninth House

The Ninth House deals with the far horizons: knowledge gained from institutions, established systems and long-distance travel. It deals with the dissemination of knowledge through teaching, publishing and established systems of religion, academia and law.

The Tenth House or Midheaven

The Tenth House deals with career, reputation and social standing. In a natal chart this house indicates how ambitious the subject is, and how likely they are to fulfill their ambitions.

The Eleventh House

The Eleventh House deals with friendships, humanitarian activities, and the ability to work as part of a group for common goals. In a natal chart this house indicates the subject's ability to make friends, and their capacity to help, work and communicate with others.

The Twelfth House

The Twelfth House deals with what is hidden: the subconscious mind, psychological baggage and mystical inspiration. In a natal chart, this house concerns the subject's deep-seated habits and emotional responses. It reveals those areas in which subjects are most likely to deceive themselves.

HOUSES

From THE ASTROLOGY OF PERSONALITY by Dhane Rudh

1. Awareness of self; subjective viewpoint. "The Sower". Form-principle. The particular destiny.
2. The life-substance to be used by the self; the material to be redeemed. "The Soil". The heredity. The social substance disposable to work out the destiny (wealth, possession). The chemical substance of the body. Food. Metabolism.
3. Relationship of personal self to physical substance, of Sower to Soil: the Seed. The formative intellect synthesizing sense-impression and bringing together individual destiny and social elements. The environment.
4. Concretization of self; the Soul. Its base of operation. The father whose seed carries the astral pattern, the plan of the body.
5. Exteriorization of Self. Creative and procreative activity. Recreations.

6. Conflicts resulting from exteriorization of self. Enmity of other personal selves, including cells of one's own body. Sickness. Relation between master and slave, employer and employee.
7. The sense of human relationship on a basis of giving and taking. Interchange of vital energies and of ideas.
8. Destruction of personal limitations as a result of human interchange. Enlargement of viewpoint. Regeneration and death. Practical occultism, also modern business based on contract and instalment buying.
9. The abstract mind and the sense of relationship between relations. Worldwide contacts; mental adjustment to racial ideas and collective needs.
10. Concretization of relationships. Base of operation in human society. Business, state affairs. The mother in whom racial consciousness and the national Soul are concretized.
11. Exteriorization of social position. The circle of acquaintances and the friends. New ideals of human and social relationship. The Reformer's dreams and efforts.
12. Conflict with the inertial forces of society. The limiting power of the race's level of consciousness; and the rising above it by individual efforts of will occultly exerted. Karma, and the fatality of rebirth in a limited form of selfhood, either to neutralize failures, or in compassionate sacrifice. Forces which brought the self into incarnation. The overcoming of Karma. Liberation.

From THE MANUAL OF ASTROLOGY by Sepharial

- * The First House - denotes the body of the native, his physical condition and appearance.
- * Second House - Money; possessions of value; trade; gain or loss.
- * Third House - Letters, papers, writings, journeys by land or short water journeys; all means of communication, vehicles, railways, etc.; brothers and sisters, near relations, neighbours.
- * Fourth House - The residence, the place of birth; houses, landed property, grounds, mines, places under the earth, the grave; the mother in a man's horoscope, the father in a woman's horoscope; the mother-in-law in a man's horoscope and the father-in-law in a woman's.
- * Fifth House - Pleasures, love affairs, sex ties outside wedlock; children, theatres, schools and educational influences; places of amusement, bathing, the bedroom, and all sensuous enjoyments.
- * Sixth House - Health, servants, food, clothing, physical comforts, persons employed, small animals and domestic creatures, climactic and other conditions bearing on health; the father's brothers and sisters in a female horoscope; the mother's brothers and sisters in a male horoscope.
- * Seventh House - the husband in a female horoscope, the wife in a male horoscope; partners, contracts, agreements; persons opposed to the native in contests, litigation, etc.; open enemies, rivals; the grandparent - according to sex of horoscope (vide Fourth House).
- * Eighth House - Death, dissolution, losses; the wife's or husband's wealth and possessions; the partner's property; legacies, bequests; the property of the dead; will.
- * Ninth House - Religion and philosophy; publications; voyages; foreign countries; long distances from the birthplace; dreams, spiritual occurrences; lawsuits, lawyers; the clergy, church affairs; legal arbitrations, money in chancery; marriage relatives.
- * Tenth House - The occupation, credit, honour and rank; the father or mother - according to sex of horoscope; the employer, superior, master; business affairs generally, and the government of the country.
- * Eleventh House - Friends, councillors, companions, associates; society in which the person will move; wishes and hopes; financial affairs of employers and those in command over the native.
- * Twelfth House - Confinement, restraint, prison, bondage, exile; secret enemies, ambushes and plots; large animals, horses, etc.; the mother's relatives in a female horoscope, and the father's relatives in a male horoscope.

From THE ELEMENTS OF HOUSE DIVISION by R.W. Holden

- * House I: The appearance, disposition and manner of the native, outlook on life, carriage, capacity for self-development, vitality, health, inherent strength and physical condition, mental and emotional qualities.
- * House II: Hereditary and social background, financial standing, money, movable possessions and property, gain and loss of income, earning and spending capacity, personal debts, manner in which money is acquired and in which obligations are met.
- * House III: Power of mind, dexterity, cleverness, education, short journey, near relatives, neighbours, writing,

communications, recording, lecturing.

* House IV: The home and domestic affairs, recollections, residence, base, end of life, private affairs, old age, early home life, lands, houses, estates, mines, things stored-up, the hidden or unconscious, social care and concern, the sea.

* House V: Offspring, creative and procreative urges, recreation, games, pleasures, artistic efforts, romantic affairs, gaming, speculation, risks, acting, theatre.

* House VI: Food, clothing, pets, capacity to serve, employees, health, diseases, employment, daily work, servants, diet, hygiene.

* House VII: Partnership, co-operation, marriage, war, legal contracts, lawsuits, divorce, treaties, enemies.


* House VIII: Birth, death, regeneration, sexual instincts, occultism, legacies, others' property, investigation, after-life.

* House IX: Philosophy, religion, law, travel, exploration, research, foreign lands or people, higher education, publishing.

* House X: The personal image, authority, honour, prestige, career, ambition, father, organisations, rulers, employers.

* House XI: Friends, contacts, clubs, social groups. Humanitarian enterprises, altruism, hopes and wishes.

* House XII: Sacrificial service, repercussions, neurosis, hidden enemies, prisons, asylums, institutions, occultism, mysticism, secrets.

Posted by caimbhriain myrddin at [6:21 PM](#) [0 comments](#) 

Labels: [Astrology](#)

Saturday, March 13, 2010

The Message In The Mazzaroth

THE MESSAGE IN THE MAZZAROTH

By Evan Wiggs

Ed. Note Seiss "Primeval Astrology" and Bullinger "The Witness in the Stars" are the main source for this study. Both have been criticized for their lack of documentation. In Seiss's supplement he mentions such sources as the List of Hipparchus and the Almagest of Ptolemy or the Celestial Chart of Royer published in 1679. He goes on to say "... these men were not giving the constellations as then to be seen and identified on the heavens, but as handed down in the most ancient astronomical traditions." I think many of the criticisms come from people who want nothing to do with a Creator who can organize the stars. I for one will not throw out this evidence until much more firm evidence of their wrong comes forth.

The Stars - are they a message to us?

Psa 19:1

To the chief Musician, A Psalm of David. The heavens declare the glory of God; and the firmament sheweth his handiwork.

Isa 40:26 (KJV)

Lift up your eyes on high, and behold who hath created these things, that bringeth out their host by number: he calleth them all by names by the greatness of his might, for that he is strong in power; not one faileth.

Psa 147:4 (KJV)

He telleth the number of the stars; he calleth them all by their names.

Isa 13:10 (KJV)

For the stars of heaven and the constellations thereof shall not give their light: the sun shall be darkened in his going forth, and the moon shall not cause her light to shine.

Job 9:9 (KJV)

Which maketh Arcturus, Orion, and Pleiades, and the chambers of the south.

Job 38:31 (KJV)

Canst thou bind the sweet influences of Pleiades, or loose the bands of Orion?

Canst thou bring forth Mazzaroth in his season? or canst thou guide Arcturus with his sons?

Mazzaroth or the Zodiac, Zodiac from a primitive Hebrew root Sodi, or "the way" in sanscrit. 12 signs are the same in all ancient nations of the world; Chinese, Chaldean, Egyptian, etc. Zodiacs are in the Temples of Denderah and Esneh in Egypt. Why has Satan taken the Zodiac and corrupted it into Astrology? Was it once a sign of God's redemptive plan?

Astromomy said to be the invention of Adam, Seth and Enoch in ancient Persian and Arabian traditions. "...that their (the mazzaroth) revelation of two coming judgments of water and fire" not be lost..." Josephus, Antiquities Tower of Babel, Babel - Gate of God. Gen. 11:4 His top to the heavens. Tower, 400ft sq. 153 ft. tall, 7 stages to correspond with 7 known planets.

Stars in constellation were arranged in order of brightness Alpha, Beta, Gamma, Epsilon etc. 12 signs along the ecliptic, with 3 decans or 48 constellations altogether. **Constellations were not a picture in space but a mnemonic device to remind of a story.** What story?

The Sphinx - sphinx = to bind closely together. Head of a woman and body of a lion - Virgo to Leo.

Virgo

Promised seed of the woman. Gen 3:15

Woman with a branch in right hand and ear of corn in the left.

Latin virgo = virgin, virga = a branch

Alpha star: Spica (ear of corn)

Hebrew: Tsemech, (Branch)

Arabic: Al Zimach - The Branch

Egyptian: Aspolia - The Seed

Corn: John 12:24 (KJV)

Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit.

20 Hebrew words translated "branch", but only one "tsemech" is used exclusively of the Messiah.

Jer 23:5-6 (KJV)

5: Behold, the days come, saith the LORD, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth.

6: In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS.

Isa 4:2 (KJV)

In that day shall the branch of the LORD be beautiful and glorious, and the fruit of the earth shall be excellent and comely for them that are escaped of Israel.

Zec 3:8 (KJV)

Hear now, O Joshua the high priest, thou, and thy fellows that sit before thee: for they are men wondered at: for, behold, I will bring forth my servant the BRANCH.

Zec 6:12-13 (KJV)

12: And speak unto him, saying, Thus speaketh the LORD of hosts, saying, Behold the man whose name is The BRANCH; and he shall grow up out of his place, and he shall build the temple of the LORD:

13: Even he shall build the temple of the LORD; and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne: and the counsel of peace shall be between them both.

Beta star: Zavijaveh, gloriously beautiful: cf Is. 4:2
Epsilon: Al Mureddin - Who shall have dominion
Chaldee: Vindemiatrix: son who cometh.

Decans:

Coma: The desired

Hag 2:7 (KJV)

And I will shake all nations, and the desire of all nations shall come: and I will fill this house with glory, saith the LORD of hosts.

Centaurus: The despised

Isa 53:3 (KJV)

He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not.

Key star: Alpha Centauri: Hebrew "Toliman" - "the heretofore and the hereafter" Rev. 1:8 "The Alpha and Omega"

Bootes: The coming one

Rev 19:11-13 (NIV)

11: I saw heaven standing open and there before me was a white horse, whose rider is called Faithful and True. With justice he judges and makes war.

12: His eyes are like blazing fire, and on his head are many crowns. He has a name written on him that no one knows but he himself.

13: He is dressed in a robe dipped in blood, and his name is the Word of God.

Arcturus: He cometh

Al Katurops: treading under foot

Nekka: The pierced Zec 12:10 (NIV)

"And I will pour out on the house of David and the inhabitants of Jerusalem a spirit of grace and supplication. They will look on me, the one they have pierced, and they will mourn for him as one mourns for an only child, and grieve bitterly for him as one grieves for a firstborn son.

All constellations are associated with the 12 tribes. Virgo is associated with the tribe of Zebulun, in which area is Nazareth.

Libra

The balances. The price of the deficient balanced by the Price which Covers.

Hebrew: Mozanaim: The Scales, weighing

Arabic: Al Zubena: purchase, redemption

Coptic: Lambadia: station of propitiation

Latin: Libra: weighing

Akkadian: Tulku: sacred mound or altar

Alpha star: Zuben al Genubi: Price Deficient

Psa 49:6-7 (KJV) 6: They that trust in their wealth, and boast themselves in the multitude of their riches;

7: None of them can by any means redeem his brother, nor give to God a ransom for him:

Beta star: Zuben al Chemali: Price which covers. Rev. 5:9

Gamma star: Zuben al Akrab: Price of the Conflict

Three stars run in a line from Centarus (the despised, the alpha and omega) to Lupus (below) the victim slain.

Decans:

The crux, The cross

Hebrew: Adom, to cut off. Dan 9:26

Lupus, The victim Slain

Hebrew: Asedah - to be slain

Arabic: Asedaton - to be slain

Egypt: Sura - a lamb! Is. 53:7

Corona, The crown (bestowed) Heb. 2:9

Hebrew: Atarah: a royal crown

Arabic: Al lclil - ornament or jewel

Rev. 5:9

9 And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation;

Matt. 27:29

29 And when they had platted a crown of thorns, they put it upon his head, and a reed in his right hand: and they bowed the knee before him, and mocked him, saying, Hail, King of the Jews!

James 1:12

12 Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him.

Zech. 9:16

16 And the LORD their God shall save them in that day as the flock of his people: for they shall be as the stones of a crown, lifted up as an ensign upon his land.

Associated with the tribe of Levi.

Scorpio

Wounding him that cometh Gen. 3:13-16

Hebrew: Akrah - scorpion, war, conflict

Alpha star: Antares - the wounding

Associated with the tribe of Dan

Decans:

Serpens: trying to seize the crown, Rev. 12

Alpha, Heb. Alyah - accursed

Hercules: Right heel wounded, He who cometh

Arabic: Al Giscale - strong one

Alpha: Ras Al Gethi - head of him who bruises

Gamma: Ma'a syn - sin offering.

Sagittarius

The archer, Bow, conquering. Rev. 6:2

Tribe of Asher

Decans:

Lyra, The Harp:

Alpha: Vega, He shall be exalted: Rev. 19:1

Beta: Selyh, Eagle

Ara: The Altar, Isa 56:7 (KJV)

Even them will I bring to my holy mountain, and make them joyful in my house of prayer: their burnt offerings and their sacrifices shall be accepted upon mine altar; for mine house shall be called an house of prayer for all people.

Draco: The Dragon, Greek: Trodden upon

Ps. 91:11-13

11 For he shall give his angels charge over thee, to keep thee in all thy ways.

12 They shall bear thee up in their hands, lest thou dash thy foot against a stone.

13 Thou shalt tread upon the lion and adder: the young lion and the dragon shalt thou trample under feet.

Rev. 12:9

9 And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him.

Capricornus

The Goat - Fish

Tribe of Asher

Lev. 9:3

3 And unto the children of Israel thou shalt speak, saying, Take ye a kid of the goats for a sin offering; and a calf and a lamb, both of the first year, without blemish, for a burnt offering;

Isa. 53:4-5

4 Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted.

5 But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed.

Jer. 16:16

16 Behold, I will send for many fishers, saith the LORD, and they shall fish them; and after will I send for many hunters, and they shall hunt them from every mountain, and from every hill, and out of the holes of the rocks.

Decans

Sagitta (The Arrow)

Job 6:4

4 For the arrows of the Almighty are within me, the poison whereof drinketh up my spirit: the terrors of God do set themselves in array against me.

Psa. 38:1-2

38:1 A Psalm of David, to bring to remembrance. O LORD, rebuke me not in thy wrath: neither chasten me in thy hot displeasure.

2 For thine arrows stick fast in me, and thy hand presseth me sore.

Num.24:8

8 God brought him forth out of Egypt; he hath as it were the strength of an unicorn: he shall eat up the nations his enemies, and shall break their bones, and pierce them through with his arrows.

Aquila, The Eagle

Delphinus, The Dolphin

A fish, I will make you fishers of men.

Aquarius

The Water-Bearer. Water type of H.S., Baptism.

John 7:37-38

37 In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink.

38 He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water.

John 4:14

14 But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life.

Decans:

Piscis Australis, Southern Fish

Pegasus, The Winged Horse

Malachi 4:2

2 But unto you that fear my name shall the Sun of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall.

Rev. 19:11

11 And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war.

Alpha Star, Markab, returning from afar

Cygnus, The Swan or Bird of Return

Acts 1:11

11 Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.

Rev. 22:20

20 He which testifieth these things saith, Surely I come quickly. Amen. Even so, come, Lord Jesus.

Alpha star. Deneb, The Judge

Associated with the Tribe of Rueben

Pisces

The fishes, Hebrew = Dagim, the fishes tied together.

Num 24:7

7 He shall pour the water out of his buckets, and his seed shall be in many waters, and his king shall be higher than Agag, and his kingdom shall be exalted.

Matt. 4:18-19

18 And Jesus, walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea: for they were fishers.

19 And he saith unto them, Follow me, and I will make you fishers of men.

Matt. 13:47-48

47 Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind:

48 Which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away.

Also associated with Tribe of Simeon

Also possibly associated with the divided kingdom becoming one again

Decans:

Alrishah, the Band (that ties them together)

Ps. 107:14-15

14 He brought them out of darkness and the shadow of death, and brake their bands in sunder.

15 Oh that men would praise the LORD for his goodness, and for his wonderful works to the children of men!

Andromeda, The Chained Woman, Heg. Sirra the chained, Mirach, the weak, Desma, the bound

Isa. 51: 21 - 52:2

21 Therefore hear now this, thou afflicted, and drunken, but not with wine:

22 Thus saith thy Lord the LORD, and thy God that pleadeth the cause of his people, Behold, I have taken out of thine hand the cup of trembling, even the dregs of the cup of my fury; thou shalt no more drink it again:

23 But I will put it into the hand of them that afflict thee; which have said to thy soul, Bow down, that we may go over: and thou hast laid thy body as the ground, and as the street, to them that went over.

52:1 Awake, awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city: for henceforth there shall no more come into thee the uncircumcised and the unclean.

2 Shake thyself from the dust; arise, and sit down, O Jerusalem: loose thyself from the bands of thy neck, O captive daughter of Zion.

Cepheus, The Crowned King, Al Dermin: The Quickly Coming King,

Others: Egyptian, Redeemer, Persian- The breaker.

Psa 10:16 (KJV)

The LORD is King for ever and ever: the heathen are perished out of his land.

Aries

The Ram. Hebrew: The Lamb (Changed to a Ram by the Romans)

John 1:29

29 The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world.

Rev. 5:9-12

8 And when he had taken the book, the four beasts and four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of saints.

9 And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation;

10 And hast made us unto our God kings and priests: and we shall reign on the earth.

11 And I beheld, and I heard the voice of many angels round about the throne and the beasts and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands;

12 Saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing.

Decans:

Cassiopeia, The Enthroned Woman, Hebrew: The Freed

Rev. 3:21

21 To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne.

Isa. 54:5-8

5 For thy Maker is thine husband; the LORD of hosts is his name; and thy Redeemer the Holy One of Israel; The God of the whole earth shall he be called.

6 For the LORD hath called thee as a woman forsaken and grieved in spirit, and a wife of youth, when thou wast refused, saith thy God.

7 For a small moment have I forsaken thee; but with great mercies will I gather thee.

8 In a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the LORD thy Redeemer.

Rev. 19:6-8

6 And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for the Lord God omnipotent reigneth.

7 Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready.

8 And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints.

Cetus, The Sea-Monster, Arabian: Menkar - Bound Enemy, Diphda - Overthrown, Mira - Rebel

Isa. 27:1

27:1 In that day the LORD with his sore and great and strong sword shall punish leviathan the piercing serpent, even leviathan that crooked serpent; and he shall slay the dragon that is in the sea.

Perseus, The Breaker, Heb. Peretz The Breaker,

Carries sword, breaking Andromeda's Chains and carries Rosh-Satan, Head of Adversary in right hand.

Mic. 2:12-13

12 I will surely assemble, O Jacob, all of thee; I will surely gather the remnant of Israel; I will put them together as the sheep of Bozrah, as the flock in the midst of their fold: they shall make great noise by reason of the multitude of men.

13 The breaker is come up before them: they have broken up, and have passed through the gate, and are gone out by it: and their king shall pass before them, and the LORD on the head of them.

Taurus

The Ox, Heb.- Shur, The Ruler

Deut. 33:17

17 His glory is like the firstling of his bullock, and his horns are like the horns of unicorns: with them he shall push the people together to the ends of the earth: and they are the ten thousands of Ephraim, and they are the thousands of Manasseh.

Contains the Pleiades (Job.38:31; 9:9, Amos 5:8)

Associated with the tribe of Joseph

Decans:

Orion, The Dayspring

John 8:12

12 Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life.

John 9:3-5

3 Jesus answered, Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him.

4 I must work the works of him that sent me, while it is day: the night cometh, whenen no man can work.

5 As long as I am in the world, I am the light of the world.

Mal 4:2-3

2 But unto you that fear my name shall the Sun of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall.

3 And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do this, saith the LORD of hosts.

Man holding lion's head in one hand, club in other, left foot crushing the head of Lepus, a stream of fire flowing from that foot.

1 Pet. 5:8

8 Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour:

Alpha star: Betelgeux, the coming Branch,

Beta star: Bellatrix, coming swiftly

Theta star: Al Nitak, the Wounded

Gamma star: Saiph, Bruised Gen 3:15

Eridanus, The River of the Judge

Dan 7:9-11

9 I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire.

10 A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times

ten thousand stood before him: the judgment was set, and the books were opened.

11 I beheld then because of the voice of the great words which the horn spake: I beheld even till the beast was slain, and his body destroyed, and given to the burning flame.

Ps. 97:1-3

97:1 The LORD reigneth; let the earth rejoice; let the multitude of isles be glad thereof.

2 Clouds and darkness are round about him: righteousness and judgment are the habitation of his throne.

3 A fire goeth before him, and burneth up his enemies round about.

Ps 50:3-4

3 Our God shall come, and shall not keep silence: a fire shall devour before him, and it shall be very tempestuous round about him.

4 He shall call to the heavens from above, and to the earth, that he may judge his people.

2Thess. 1:7-8

7 And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels,

8 In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ:

Auriga, The Shepard

Isa. 40:10-11

10 Behold, the Lord GOD will come with strong hand, and his arm shall rule for him: behold, his reward is with him, and his work before him.

11 He shall feed his flock like a shepherd: he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young.

John 10:11-18

11 I am the good shepherd: the good shepherd giveth his life for the sheep.

12 But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep.

13 The hireling fleeth, because he is an hireling, and careth not for the sheep.

14 I am the good shepherd, and know my sheep, and am known of mine.

15 As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep.

16 And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd.

17 Therefore doth my Father love me, because I lay down my life, that I might take it again.

18 No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father.

Gemini

The Twins, Hebrew: Thauimin, United.

Associated with Benjamin

Isa. 11:13

13 The envy also of Ephraim shall depart, and the adversaries of Judah shall be cut off: Ephraim shall not envy Judah, and Judah shall not vex Ephraim.

Ezek. 37:21-22

21 And say unto them, Thus saith the Lord GOD; Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land:

22 And I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all:

Decans:

Lepus, The Hare.

Alpha star: Arnebo (Heb.) The Enemy

Eph 6:11-12

11 Put on the whole armor of God, that ye may be able to stand against the wiles of the devil.

12 For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.

Ps. 11:5-6

5 The LORD trieth the righteous: but the wicked and him that loveth violence his soul hateth.

6 Upon the wicked he shall rain snares, fire and brimstone, and an horrible tempest: this shall be the portion of their cup.

Canis Major, The Big Dog, Hebrew = Zeeb, the wolf

Isa. 11:6

6 The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them.

Canis Minor, The Little Dog. Hebrew = Seh, The Lamb.

Alpha: Nasa Ga'al (Heb.) Exalted Redeemer

Cancer

The Crab. Hebrew: Tegmine, The sheepfold, Arabic: Khan Cer, A place of holding. Associated with the tribe of Issachar.

Psa 78:52 (KJV)

But made his own people to go forth like sheep, and guided them in the wilderness like a flock.

Psa 95:6-7 (KJV)

6. O come, let us worship and bow down: let us kneel before the LORD our maker.

7. For he is our God; and we are the people of his pasture, and the sheep of his hand.

John 10:11-14 (KJV)

11. I am the good shepherd: the good shepherd giveth his life for the sheep.

12. But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep.

13. The hireling fleeth, because he is an hireling, and careth not for the sheep.

14. I am the good shepherd, and know my sheep, and am known of mine.

Decans:

Ursa Major, The Greater Sheepfold.

Alpha: Dubheh, The Herd. Greek word for bear is dob. Mistaken for sign of the bear.

Ursa Minor, The Lesser Sheepfold.

Eze. 43:12

12 As a shepherd seeketh out his flock in the day that he is among his sheep that are scattered; so will I seek out my sheep, and will deliver them out of all places where they have been scattered in the cloudy and dark day.

John 10:16

16 And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd.

24 stars in these two Decans, circling the Pole star.

Rev. 4:4

4 And round about the throne were four and twenty seats: and upon the seats I saw four and twenty elders sitting, clothed in white raiment; and they had on their heads crowns of gold.

Argo, The Ship, Hebrew: Ga'al, The Redeemed.

Gen. 7:1

7:1 And the LORD said unto Noah, Come thou and all thy house into the ark; for thee have I seen righteous before me in this generation.

Isa. 51:10-11

10 Art thou not it which hath dried the sea, the waters of the great deep; that hath made the depths of the sea a way for the ransomed to pass over?

11 Therefore the redeemed of the LORD shall return, and come with singing unto Zion; and everlasting joy shall be upon their head: they shall obtain gladness and joy; and sorrow and mourning shall flee away.

Leo

The Lion. Hebrew: Arie, Lion

Associated with the tribe of Judah.

Alpha: Regulus, treading under foot.

Beta: Denebola, the Judge cometh

Theta: Deneb Aleced, the Judge shall reign.

Num. 24:8-9

8 God brought him forth out of Egypt; he hath as it were the strength of an unicorn: he shall eat up the nations his enemies, and shall break their bones, and pierce them through with his arrows.

9 He couched, he lay down as a lion, and as a great lion: who shall stir him up? Blessed is he that blesseth thee, and cursed is he that curseth thee.

Rev. 5:5-10

5 And one of the elders saith unto me, Weep not: behold, the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof.

6 And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth.

7 And he came and took the book out of the right hand of him that sat upon the throne.

8 And when he had taken the book, the four beasts and four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of saints.

9 And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation;

10 And hast made us unto our God kings and priests: and we shall reign on the earth.

Decans:

Hydra, The Fleeing Serpent.

Isa 26:21, 27:1

21 For, behold, the LORD cometh out of his place to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood, and shall no more cover her slain.

27:1 In that day the LORD with his sore and great and strong sword shall punish leviathan the piercing serpent, even leviathan that crooked serpent; and he shall slay the dragon that is in the sea.

Crater, The cup of Fire

Psa. 75:8

8 For in the hand of the LORD there is a cup, and the wine is red; it is full of mixture; and he poureth out of the same: but the dregs thereof, all the wicked of the earth shall wring them out, and drink them.

Psa 11:16

6 Upon the wicked he shall rain snares, fire and brimstone, and an horrible tempest: this shall be the portion of their cup.

Corvus, The Raven.

Prov. 30:17

17 The eye that mocketh at his father, and despiseth to obey his mother, the ravens of the valley shall pick it out, and the young eagles shall eat it.

Rev. 19:17-18

17 And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God;
18 That ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great.

THE MESSAGE IN THE MAZZAROTH [web page](#)

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Wednesday, March 10, 2010

[The Ancient Future 1](#)

The Ancient Future: Open_Notes 1

words to speech / Genetics -- Language of Life [Creation Code] (ie., computer [machine] code; software languages c++, cobol, basic, etc., programming; development):

Psalms 19

1 To the chief Musician, A Psalm of David. The heavens declare H5608* [inscribe in stone, to inscribe, enumerate, to tell with praise, celebrate] the glory H3519* [abundance, riches] of God; and the firmament sheweth H5046* [manifest] his handywork H4640* [operative, H6213 to do, or make] H3027* [a hand, the OPEN one, (MANDELBROT SET "Thumbprint of God", Fractal Geometry - proof of Infinity) indicating power, means, direction, etc.].

2 Day unto day H3117* [advance of time, continually] uttereth H5042* [pour out] speech H562* [command], and night unto night sheweth H2331* [interpret, to continue in life, to sustain, to give life] knowledge H1847* [to be instructed, intelligence, skill, perception].

3 [There is] no speech H562* [command] nor language H1697* [declare, converse, command], [where] their voice H6963* [voice, proclamation] is not heard H8085* [to hear intelligently, INTELLIGENT DESIGN].

4 Their line H6957* [a cord (as connecting), to bind together (perhaps by twisting), [DNA Helix] i.e. collect; (figuratively) to expect, (JEZREEL - Seed, SOW; 1 Pet 1:23 "incorruptible", 1 John 3:1-2, Phillips trans., "the Words' HEREDITY", FAMILY OF GOD, GOD KIND)], is gone H3318* [is gone out, with purpose, for result] out through all H3605* [totality,

everything, PERVASIVE PRESENCE OF DESIGN] the earth, and their words H4405* [word, speech, utterance] to the end of the world H8398* [inhabited earth]. In them hath he set H7760* [ordain, order, preserve, purpose] a tabernacle H168* [symbolic of wilderness LIFE] for the sun H8121* [brilliance, a ray, Sun of Righteousness, type of Jesus Christ].

The Ancient Future: Open_Notes 2

Physical Creation - LIFE - Physical Laws, Scripture of Creation - Genomic Scriptures - Genome: Book of Man (Scriptures: Book of God) -- the continuing Creation (Spiritual Laws), created in Christ Jesus (Creator, "the Word"), His Workmanship (Eph. 2:10, G4160/G4161 to band together).

language - PURE - without flaw (genetics, etc.), refined, tested - the Word - words, sentences, speech (disease/flaws) - He calls them all by name; spoke and it was done -- evolution is a belief system - the more science (scripture of creation) reveals, the laws of nature, the more improbable evolution becomes - the mathematical odds bear witness - biogenesis (life cannot come from non-life) - Heb 1:3 upholding ALL things by the word of his power -- natural selection has avoided detection -- Bible Code - word (image G1504, G5481, G4487(G4483) [Strong's] string/joined - upholding (G5342) ALL THINGS by the word of his power - the "Holy Word" BLUEPRINT of Creation - God's Law was not only etched in stone, but is etched in creation and will be etched in every heart and mind of the Beings of Creation, to become the Creator Beings.

* DNA = interface between living (being) and non-living.

* Singularity = interface between physical and spirit; interface between time and eternity; interface between natural and supernatural; Unified Field Theory - the Theory of Everything; Quantum Theory (** Holy Spirit sustains all, binds all **) (electromagnetism, weak and strong nuclear force, gravity).

* String vibration (harmony) determines particles.

* Music of the Spheres = Harmonies of Nature (creation).

* 10 Dimensions - 3 LBH, 7 (mathematical), 11 Time.

* 10 Commandments; L - before me; B - graven image; H - name in vain; T - Sabbath (name ABOVE all) (Above on Below) God's Authority on the Earth (COG, KOG).

* String Theory = Garment (threads, 10 dimensions needed): Psm 104:2 Light Garment - Isa 40:22 Heavens Curtain (fabric of space) - spreadeth them out as a tent (a tabernacle) to dwell in - Ex 26:8 Eleven (11) Curtains covering Tabernacle (goats hair); Ten (10) Curtains to make the Tabernacle (fine linen).

* Eternity = 12th Dimension; God Family (= 13th Dimension) = Spirit (pure spirit beings); Eternity surrounds and permeates time - nothing to do with time - outside the realm of time - a different plane of existence - time beyond the horizon - God inhabits eternity.

* Membranes (M-Theory) Space 10/11 Time: G3200 membrana "membrane" parchment; H1799 record, memorandum; H4040 roll, scroll, book (H4039) H1556 rolled:

- Isa 34:4 The heavens shall be rolled together as a scroll.

- Rev 6:14 And the heaven departed as a scroll when it is rolled together.

- Heavens Bowed - fabric of space-time folded (folding fabric of space).

- 2 Sam 22:10; Psm 18:9, 144:5 - infinite velocity (speed of thought).

- Isa 51:6 The heavens shall vanish away like smoke (Psm 104:2; Isa 40:22).

The Ancient Future: Open_Notes 3

Beyond (the physical) comprehension - a new level of reality - the best of what's being taught and said - climbing the mountain of faith and hope - virtues of obedience and deference to authority -- authority = a firm basis for knowing and acting (mindwalk) - "the function of religious authority is the empowerment of the divine authority in all those who are under authority" (-unknown) -- Father in loving command - strong family structure - set outside the social structure - acceptance (not a forcing) of identity - what we are - pillars holding up the temple of doctrine - supreme standard - family centered not self-centered - outgoing concern.

upright, law-abiding wholesome citizen, respect for others and property, courtesy, truthfulness and reliability - Common Law: do no harm, cause no loss - able to manage own affairs and to share in the responsibility for the affairs of the community - building a strong family relationship - FAMILY to equip and inspire with proper goals, values, knowledge, understanding and self-discipline to strengthen community and nation - character and purpose oriented - dedicated to the community - a preparation to meet realities head-on with strength and ability.

God's view vs. the secular view (secularized in outlook) - triple A (AAA) - Addiction (Satan's Way) to Adaptation (God's Way) to Adoption/Addition (Family of God) - 10C God's guidelines, parameters to live by, abide by - fullest expression of God's love - love God and what He stands for - "Adherents of the Ten" - 2 Sam 22; Psalm 18 - Mount Sinai; Sermon on the Mount; Transfiguration Mount - holding each other in the highest respect - loyalty = a guarantee of trust vs. betrayal; loyalty and service - we are witnessing the end of this world's future and planning and preparing for the next - Our Calling = to restore the Government of God - the journey from death of life to life of death - concept of themselves within - calling forth their own response and sense of responsibility vs. nonconformity - inclusiveness - a community of involvement, a separate place entirely, with its own rules and processes - I am there, inside.

The Ancient Future: Open_Notes 4

reject desires for things less than Christ; improper attitude, disrespect toward God; you can lie to yourself, but not to God - my heart, lusts betray me - take control of your beliefs - a reexamination of priorities vs. a stubborn mind - careful, tight management vs. loose management of our private affairs - examine yourself (with God's Spirit) - KNOW that you are in the faith -- Faith = reliance on God's Word = Righteousness -- 2 Tim 1:6-7 "I put you in remembrance that you stir up the gift of God which is in you - for God has not given us the spirit of fear; but of power, and of love, and of a sound mind" (vs. Satan's unsound mind).

the Guiding Tree - the understanding of God's truth is a gift from God - the Immortals - the Primes - Implants (symbionts, symbiosis) - in symbiotic relationship - God is accessible - suffers with us - the good shepherd -- John 15:3 Now are ye clean through (G1223) the word which I have spoken unto you [1(a) of PLACE - with, in; 1(b) of TIME - throughout, during; 1(c) of MEANS, by, by the means of] -- do a deed for those in need - we are making memories everyday - meet with God and yourself everyday - out of the world of pagan error - inward into the truth of God - quest for the new knowledge - revelation -- Human BEING (W5): who, what, when, where and why - Sixth SENSE - sight, hearing, taste, smell, touch, Holy Spirit -- each day I grow more grateful for the opportunities you provide - having little, being much - God works through the small, the weak, and the ill prepared to magnify His power - small beginnings - accomplishment, nobility, effort - maintaining God's schedule - shelter, refuge, Holy time.

The Ancient Future: Open_Notes 5

healing - physical and spiritual sickness, debts - God caring for His people - includes restoration, restoration to one's family and friends from sickness - healing and eating - release from debts (poverty, sin) and destitution (sickness and hunger) -- without spiritual food we starve to death - we have to deepen ourselves spiritually - real spiritual depth, understanding - spiritual strength to stand up and admit faults, errors - reject any margins of error as compromise - strive, succeed - personal growth vs. recession (debts, living beyond means), depression - deep things of God vs. retreating deeper and deeper into my own territory, into my own Mynd - increasing and better personal organization to ensure growth, strength - a radical re-design of our lives, attitudes needed.

walking out of sin (Egypt) into the promised land (KOG) - out of Satan's kingdom into Christ's Kingdom - Caananites (Satan type) opposed their entrance - become a spiritual warrior - warrior mentality vs. sin - our strength, success is in "knowing" obedience - right with God (righteousness) - our sins are the one thing between us and the Kingdom of God -- individually we have an obligation to come out of sin - responsibility to the whole nation, family - for God or for the adversary - attitude, preparation - circumcision of our hearts - desperate need for Jesus Christ - the Bible is a map to the wilderness and a guide to the promised land - step back in awe at how far we have come, and in how far we have to go.

spiritual laws/physical laws (scripture of creation) - 2 databases = PROOF OF GOD - experience the evidence, the truth - the physical is a manifestation of the spiritual - active, living, immutable laws - the physical cannot understand/explain the spiritual - the natural/carnal is a shadow on the spiritual - enmity vs. God - no shadow of turning - an occlusion (occlude - conceal, hide, or obscure; to close, shut, or block) of the truth -- inclusion vs. occlusion -- the same yesterday, today, tomorrow - James 1:17 no variableness, neither shadow of turning - ONE WAY - present determined by the future vs. present determined by the past - the Vision - we are allowed to spend our days with the future - the opportunity is too rare and important to be wasted.

The Ancient Future: Open_Notes 6

THE ANCIENT FUTURE - the FAMILY OF GOD - the God-Father, God-Son, God-Wife (Bride, Helpmate), God-Children - God = first principle - first cause (source) - unified field theory answered - creation (H7218, 7223; 4416,4413, 4412, 746) upheld - Firstfruits (orig. transl. of vulg. "primitiae" Ex 33:16) - FIRST cause, fruits, family; taught first hand (from the original,producer or source, direct); first light (day star) - collective yet individual consciousness - Mind going where no one has gone before - General Assembly, Church of the Firstborn - Ministry of Reconciliation - the beginning, the end, THE ONE who is many - order to chaos - THE TEN - accountable to God and the Family - we don't belong to this world; we belong to God, the Family of God.

God became human in order that every human being may become God - no one can know the divine reality except by means of God's own self-knowledge - we actually share God's self-knowledge in and through the Holy Spirit - we know God from within - we share in God's own self-knowledge - we have received the Spirit of God so that we may know the gifts of God - God is knower, known, and knowing -- Ye are Gods (H430); Micah 4:5; Psalm 138:1, 136:2, 135:5, 97:7, 95:3, 86:8, 82:6 - Saviours Ne 9:27; Ob 1:21.

the Way (H5641 "CATHAR" secret); Deut 29:29 - Alchemist - Philosophers STONE = Christ the Word (base metals into gold) - TouchSTONE = Christ's righteousness - precious corner stone (tried); Eph 2:20; Isa 28:16 - Jewels, precious stones, many colours - reflected (G541) brightness; Heb 1:3; Prov 4:18 - Ezek 1:28 cut to a brilliance by God's two-edged sword, His Word (H3313, 5051, 5050, 3368, 3365, 215, 216, 2987, 2989) - Zech 9:16 stones of a crown - polish (H1508, 1305, 2404, 7044, 7043), facets (personality) - gems, light, reflection - developing your own personal spectrum.

The Ancient Future: Open_Notes 7

Religion:

- * the fundamental driving force of Humankind;
- * the determinant force in guiding one's life, beliefs and actions;
- * the search for the Absolute - Intellectual Intelligence;
- * the hunger in Man's Soul for imprintation;
- * the Essence of Being - Learning and Serving;
- * the expression of one's Heritage and Identity.

SPIRITUALITY as "experience," a direct knowledge of absolute Spirit in the here and now - and as "praxis," a knowledge that transforms the way I live out my life in this world - spirituality lets meaning flow into daily life - spirituality is a way of being -- RELIGION brings out the "intellectual dimension" of spirituality, when it seeks to understand and express the original experience in words and concepts, and then it brings out the "social dimension," when it makes the experience a principle of life and action for a community - translated into everyday living, religion becomes spirituality; institutionalized it becomes "a religion" - our religious instinct as human beings is a thirst for meaning - an encounter with mystery, an insight through which our restless search finds rest, a dynamic kind of rest, a sense of belonging that urges us on with new longing - the core of religion - our very life is a quest, a questioning -- God is the reference point of our belonging - "I belong," "Here I find my place," "This is it," and, at the same time, "Here I am" -- THEOLOGY is the effort to understand what religion implies - penetration into the unnameable mystery [source BTU].

Posted by caimbhriain myrddin at [5:17 PM](#) [0 comments](#) 

Labels: [Origins](#)

The Ancient Future 2

The Ancient Future: Open_Notes 8

a new vision of reality: (spiritual/physical) opening the "door" to God, "form" of doctrine - $E=MC^{10}$ (eternity = man x 10C); Einstein thought up an entirely new "shape" for reality itself, $E=MC^2$, and opened the "door" to the physical universe - looking forward to the past - reconciliation - the reclamation of mind, restoration, restitution - mastery of marriage, of life, of self - the rediscovery of the sacred - fidelity to God's service - vigilance against human weakness - aware of the obligations placed on us as we wait for the return of Christ and the restitution of all things.

righteousness = used of him/her whose way of thinking, feeling, and acting is wholly conformed to the will of God - integrity, virtue, purity of life, rightness, correctness - governed by the Spirit of God - calm and joyful trust in God as parent -- high-demand faith vs. low-demand faith - study vs. ritual -- inner discipline - physical/spiritual nourishment - Col 1:5-6 recognizing the truth, the calling - Ezek 24:24 "sign" - Psalm 98:1-2 "proof" - Isa 42:6, 43:12 - "new song" Psalm 35, 40:3; Isa 12:1-6 - Isa 43:12 "ye are my witnesses" - worthy of the Family Name - active, blessed, endless in the coming Kingdom of God - a spiritual house, an Holy priesthood, established in the present truths, built on a sure foundation - we are strangers in a strange land - our viewpoint is different - turn from, resist, overcome, and choose the Mind and Government of God - change of mind and direction - we have to change our views and actions to have TRUE LIFE, away from, and out of, the false life of this world - come out of the world (the mass, the many) - mass communication, entertainment, etc. - the social mass, the unsacred mass - feeding the carnality - prophecy (as indicant) is a tool - it can help us prepare for the future, or it can become a self-fulfilling trap.

The Ancient Future: Open_Notes 9

hell as a concept to demonize the church's enemy [-Eileen Paigles, "Origins of Satan"] - ritual cosmology - oppression = hell on earth for certain communities -- loving one another is a better way for promoting religion; the brotherhood of man vs. religious terror -- war as a way of life, a mental attitude -- us vs. them -- warriors; warrior identity - to make war, a religious experience - the righteous cause; spirituality in human terms -- warrior alliances, brotherhood on the lowest level -- incursions into the mental battlefield; designed to provoke - ideological objectives - holy crusades of man's making - the best of violence, justified -- in reality, war without winners - machinations to enable machine war - the darker recesses of renegade humanity - political benefits - the vilification of opponents - dynamics of the system priority -- advanced does not equate progression of spirit - advanced (retrograde view component) enabler of base humanity - the SAGE are war criminals of the highest order - the systemic life embrace, lead to believe -- the system will either be dismantled (life) or destroyed (death), the choice is ours to make.

God of our salvation - satisfied with the goodness of thy house - keep and strengthen us - increase our faith with your council and instruction - the form of sound doctrine - we thank you for understanding - the knowledge of the Holy - for the honour and privilege to incline our ears to wisdom - to stand in Thy counsel - to abide with thee, to walk with thee - within Thy Law - to sing with gratitude in our hearts - thank-you for your increase - we pray for the humility, faith, and strength to accept the responsibility that you have given us - God of mercy, God of all comfort, God of our salvation - nourish us in the words of faith and good doctrine - to continue in the faith, grounded and settled.

The Ancient Future: Open_Notes 10

Furnishing the Mind - Tabernacle 07 articles of furniture:

- * Brazen Altar - sacrifice - repentance of sins;
- * Laver (of Brass) - mirrors - Holy Spirit, water;
- * Candlestick - beaten Gold - overcoming, COG;
- * Shewbread Table - fine flour, 12 loaves - revelation, truth;
- * Altar of Incense - prayer - humility, prayer;
- * Ark Covenant - 10C, Aaron's Rod, Shewbread - law, authority;
- * Mercy Seat - solid gold, seat of learning - Throne of God.

The Ancient Future: Open_Notes 11

Ambassadors of love and of the highest thought - knowing that the interests of other human beings are inextricably linked with our own - no longer can we base our existence on our individual happiness - our true salvation and happiness lie in seeing everyone else's interests as equal to our own - to achieve that requires acknowledging that one's defense system (individualism, ego) cannot bring that happiness, instead, it only creates what one is trying to defend oneself against (heartache, loneliness) - but out of our belief in our intrinsic guilt, we have created this existence of a suffering world trying to find a replacement for God in it - the more we seek salvation outside that, the more tragic our life becomes - we can never find the limitless in this limited material experience, and our fears will keep us stuck there unless we transform our fears into a pathway to love - repentance, forgiveness of all past sins, washed clean through Baptism - heaven waits behind fear's gate (broad is the way and wide is the gate).

the Holy Relationship - whereby we become accountable and responsible for our own inner world, rather than trying to change or blame the outer world for feeling the way we do - when we are fully accountable, and engaged in the Holy Relationship, it becomes alive and real because we are no longer in relationship with our self and our needs - we're actually in relationship [with Christ], in a vital, exciting, passionate and creative union, rather than living within the smallness of replaying our past in a dull, boring, stagnant and vicious cycle - it is imperative that we move beyond healing the self, to healing the world. -- [based on Shared Vision Magazine, Mar.98, "Lessons in Love", A Course in Miracles]

The Ancient Future: Open_Notes 12

since at most one faith can be true, it follows that human beings are extremely liable to believe firmly and honestly in something untrue in the field of revealed religion (the many are deceived) - obedience required for a good understanding (a good understanding have they who OBEY His commandments) - the New Physics = the deeper philosophical implications of science - the finitude of time (covering eternity) - space-time (only) records a body of truth - spatiotemporal generations, [1. existing in both space and time 2. of space-time] written on the fabric, authored and encoded, growth rings, time frames - the quantum code of space-time - time the mechanism, space the medium of recording.

Universal Grid - energy/matter - "golden wire woven into the fabric" (the threads, string theory) - spiritual-eternal woven into the fabric of space-time - the "Einstein-DeSitter Universe" - DeSitter surrounds and touches our universe at every point, another dimension - a potential barrier between our continuum and DeSitter Space (extreme energy, matter density 10^{93} g/cm^3 ; ie. water = 1 g/cm^3 at freezing) -- the shifting texture of empty space, the complex network of transmutations [a breach or puncture of the large potential barrier of DeSitter Space might result in a "supernova from experimentation" (particle physics, quantum mechanics, accelerator use of increased energies, experimentation from high-energy physics, ie. +/- 20TBeV) - transition to DeSitter Space (plugging into) "termination of existence" threat to the Earth, local system to 50LY].

A "white hole" window into the primordial energies - monopolar window into DeSitter Space - always goes towards crunch, opens and closes, control mechanism built into space-time - larger events ie., quasars, galaxies exploding, monopolar, one single jet coming out - smaller events bipolar, two-jets coming out ["Quantum Tunneling Towards An Exploding Universe" article, Apr.86, Journal "Nature", Theoretical Physics] - physicists willing to take the risks - "Holy Quest" research for truths, answers - multi-dimensional physics.

The Ancient Future: Open_Notes 13

the Universe contains the principle of its order within itself - the Universe contains within itself the reason for its own existence - influences not restrained by time - "God does not play dice" [Einstein] - Earth the future home of God's Throne -- "Crystal Ball" singularity not apparent to the observer - lens through which the universe appears uniform and expanding in all directions - "Empyrean" [1. the highest heaven; specf. a) among the ancients, the sphere of pure light or fire; b) among christian poets, the abode of God 2. the sky; the celestial vault; firmament] -- the Singularity = the distinction between matter, energy and thought.

God spreadeth out the heavens as a tent (11 dimensions, goat's hair) to dwell in - God dwells within his creation (10 curtains of fine linen covered by the 11 of goat's hair) - within the sphere of the universe - a cube within the sphere - God inhabits eternity but can occupy time, but is not limited by time (timeless) - the universe (metagalaxy, the measurable material universe) as we know it is the surface of God's realm (space-time surface of a spiritual-eternal universe) and is an extension of, and sustained by, that realm (God is holding it in being by His physical laws, His scripture of creation, and His Holy Spirit, His very agency) - space-time is rooted in and draws nourishment from the spiritual-eternal.

The Ancient Future: Open_Notes 14

the first instant of the "big bang" (creation of space, matter, time), where space was infinitely shrunken, [not shrunken - did not yet exist, the instant of creation happened upon the totality of the surface of God's realm, the spiritual universe and expanded out not from a singular point but from a singular boundless surface] represents a boundary or edge in time at which space ceases to exist [eternity = time beyond the horizon] - physicists call such a boundary a "singularity" - space is inextricably linked to time, and as space stretches and shrinks, so does time - just as the big bang represents the creation of space, so it represents the creation of time - neither space nor time can be extended back through the initial singularity [the spiritual-eternal universe].

gravity is a universal force, acting between all material bodies in the cosmos - Einstein's idea of curved space-time [covering the spherical singularity] explains gravity - the force of gravity powers all large-scale cosmic phenomena - the 2nd Law of Thermodynamics (order to disorder with time in isolated systems) coupled with gravity (in the expanding universe, the cosmic material comes under the influence of the cosmological gravitational field, the cumulative gravity of the rest of the universe) opens the way for the injection of order into the cosmic material by the gravitational field - the expanding universe (temperature differentials) is capable of creating order where none existed before (the universe started out with a highly ordered, low entropy, gravitational field, smooth and uniform, containing immense potential for generating complexity).

Posted by caimbhriain myrddin at [5:14 PM](#) [0 comments](#) 

Labels: [Origins](#)

Mammon or Messiah meta

Metaphysics (Ontology, Society): Being and Knowing

Wednesday, March 10, 2010

The Ancient Future 3

The Ancient Future: Open_Notes 15

when it comes to explaining the universe, gravity is the key - gravity stretches or distorts space and time - rather than thinking of the galaxies as moving apart through space, astronomers prefer to think of the space between galaxies as stretching (elastic space-fabric) - intergalactic space is being inflated - astronomers believe, however, that there is no edge or surface to the universe, and no privileged centre - based on the fact that space can bend, Einstein argued that space can connect up to itself in a variety of unexpected ways - the curved surface of the earth can be used as an analogy - the earth's surface is finite in area but unbounded - similarly space could be finite in volume, but without edge or boundary - mathematical shape called a "hypersphere" - Einstein's hyperspherical cosmos.

the physical laws are purely a low-temperature phenomenon - as the temperature of matter is raised, so the varied forces that act upon it begin to merge their identity until, at the staggering temperature of $10^{32}K$ absolute, all the forces of nature should merge into a "single superforce" [spiritual interface] with a remarkably simple mathematical form, a single descriptive scheme - all the many subatomic particles lose their identities, all their varied characteristics (convergence to simplicity) - in the unlimited temperatures of the singularity [the interface between natural and supernatural], only the

superforce would have operated - the current differentiated forces and particles emerged as the universe cooled - thus the state of the universe, the laws of physics and the constituents of matter all started out in an exceedingly simple form. -- [Notes 14,15] [physics based on "God and the New Physics", author Paul Davies, with [inserts]]

The Ancient Future: Open_Notes 16

an alternative picture vs. quark theory (elementary building blocks), permitted by quantum theory, is that there are no elementary particles at all - instead every particle (at least every subnuclear particle) is made up of every other - no particle is elementary or primitive, but each contains something of the identity of the others - the idea of a system of particles generating themselves in a self-consistent loop of explanation - quanta functioning as one [one quantum family] - string vibration [harmony] transmutations. -- [based on Scientific American]

the 4th dimension TIME is 3-DIMENSIONAL - L motion, B location, H event - the duration (entire period of existence of the known universe; finite duration; the physical expression of infinity) and the continuum (the period of existence of the quanta; the physical expression of eternity) -- time is the Desitter LBH "quantifier of potential" (the quantum limit, the bounds; to determine or express the quantity of existence) used to measure all other desitter LBH results - the spatiotemporal (existing in both space and time; of space-time) particles - the quanta (the physical monadic expression; the flavors and colors) - the quantum reSONance - the "quantity" or "quantum" (a specified quantity) of vibration - spherical harmonics - the potential expression.

The Ancient Future: Open_Notes 17

the speed of light is the standard of measure - time is photonic - light a quanta of electromagnetic energy having both particle and wave properties outside of the singularity boundary [the event horizon into Desitter - the spiritual monad interface - infinity (without limit, without bounds) - time beyond the horizon; the vanishing point - not space-time-corporeal existence but infinite-eternal-spiritual existence] having no charge or mass but possessing momentum and energy (photon; binding force) -- a physical reflection of the spiritual (to express or show, to give back an image or likeness, mirrored, reproduce, to bend or throw back) - the universe made after the image and likeness ("let us make man in our image and after our likeness") of the spiritual universe - God reproducing the spiritual universe and the God Family (God reproducing himself through man) - spiritual to physical/spiritual.

the universe knows itself by us - our minds, our consciousness - the universe is now the multiverse - the physical reflection of the spiritual - God is knower, known, and knowing - an expansion of mind - the universe is God's agency, a physical matrix (a brain as such) - 100B galaxies (ea. 100B stars) and growing; 10tBB stars - dendriform - our brain is of the same model - quantum neurotransmitters - speed of thought - light the physical determinant, Holy Spirit the spiritual determinant -- the microcosm mirrors the macrocosm and vice-versa = the meta_cosm.

universe itself germinated (15B years ago; light horizon), growing (singularity a seed) - monad nutrition (Holy Spirit, Water of Life, upholds ALL things [Heb 1:3]) - roots deep into the singularity - (as the circle of knowledge grows, so does its outside edges of ignorance) = SONA (universal growth - uncontained vs. contained) - outside edges (2 Peter 2:4 tartaros [hell], Jude 1:6 zophos [darkness], separated from truth) -- mesh screen - mesh [MDu maesche, ODu maske, IE base mezg-, to knit,entwine; (MEZGNOSIS; spiritual knowledge, creation process from within; INWIT) OE max, a net 1 any of the open spaces of a net, screen, etc. 2 a net or network 3 anything that entangles, snares, entraps] -- to knit, entwine (string theory).

The Ancient Future: Open_Notes 18

space-time viscoelastic -- spiritual water -- the universe expanding but the majority of the mesh screen (the open spaces) has not budded as yet - the potential is ours - the mask of God.

10 dimensions - fine linen.

11 dimensions - goats hair covering (singularity hide; hair follicles).

12 particles - ea. monad dodecahedron (12 plane faces, ea. a pentagon; gem facets; 60 symmetries; 12 vibrations - the Tree of Life has 12 kinds of fruit) -- gem_monad expression - the constituents of matter -- 6 quarks, 6 leptons, 5 binding forces -- dodecagon surrounds monad.

cube (building block) = physical LBH (24 symmetries) 12 dodecahedrons; (12 gates; 12 foundations - wall 144 cubits [12 x 12]) surrounding ea. monad (the 13th), the crystal river, the interface vibration.

ea. string, 12 harmonics - 12 cubes (144 dodecahedrons, 12 monads); quantum family -- the specified quantity of vibration = expressed quanta (particle) - the quantum reSONAnce.

ea. time matrix 12,000 cubes; (the continuum) period of existence of the quanta, [144,000 dodecahedrons, 12,000 monads] - ea. mesh screen sheet a potential of 1000 strings -- $LBH = 1,728,000,000,000 = 1.728T \text{ cubes}^3$.

Revelation 22:1 And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. 2 In the midst of the street of it, and on either side of the river, [was there] the tree of life, which bare twelve [manner of] fruits, [and] yielded her fruit every month (every cycle; time): and the leaves of the tree [were] for the healing of the nations.

The Ancient Future: Open_Notes 19

speed of gravity EXCEEDS the speed of light, ie., sun light 08 min to the earth, yet the earth pulled by the sun to its present position not its position 08 minutes ago -- gravity propulsion will be able to exceed the light-speed barrier -- possible factor of 1M-1Bx.

dendriform universe - galactic clusters = leaves on branches - 2 trees to 12 -- monad/pixel comparison; dot pitch, pixel depth (24-bit, etc.) -- gravity wells (galaxies, suns, planets, etc.), dot pitch increases; active matrix from singularity -- black hole evolution into an elementary particle [string theory] - regression into a single point (not an elementary particle but into Desitter upon exceeding singularity boundary parameters) into "the golden thread" - black hole "mazers" microwave stream (laser), jet into space; squeezed out; equal pressure from all sides into center; microwaves expelled; exceeds the speed of light ?? -- event horizon; monad fusion ??, gravity ++ and/or monad binding (blurring, smearing of matter/energy) into monad fusion -- uniform background radiation NOT "big bang" residue; monad signature -- gravity = monad effect, flow (density = gravity).

The Ancient Future: Open_Notes 20

time = motion (quantum vibration, motion) - [early greek language; time "chronos, tyros (generation of the spherical shape into aeon (volumetric space-time))" - the entirety - micro into macrocosm -- a-ether = aeon (intelligently acting energy)] -- monad theory (HS) -- speed of light = monad frequency; at the speed of light, time stops; motion lock to sympathetic monadic wave field (photon wave properties, momentum, energy), perpetual motion, linear propulsion; speed constant -- light is beyond time -- gravity (the opposite ??) = actualized space/time density; pixels activated; depth determines gravity intensity (also monad transmutation to particles+ flow to monad-to-monad existence; ea. monad an address, "monad_dress" - particle activation = dressed) -- time exists +/- in relation to monad_frequency (the singularity pulse); there is a time constant (an activation, matter/energy generational constant); time constant to universe growth; red-shifted in all directions due to time constant vantage (same if viewed from another vantage point; (A from B, C from B) [singularity rs C rs B rs A] - expansion increases in relation to distance from singularity; gravity less; monad activation (pixel depth) less; develops with time -- expansion held in check by developing universe; gravity check; universe will not expand into non-existence,

nor will it collapse in on itself; the universe will expand into eternity to development ++ (fabric of space repair mechanism built-in vs. rips, tears) -- monad = neuron.


The Ancient Future: Open_Notes 21

the "self-reproducing inflationary universe" - fabric of space the "mother sheet" (parent universe) - extended branching of inflationary bubbles - "trees of righteousness" - fractal universe, a new cosmology - time travel - 0-point, Desitter matrix - resonance match - speed of thought - pulled through the Desitter matrix -- the spiritual harmonic - the heavens bowed - Desitter harmonics -- diaphanous-monadism - the singularity points (the "big-bang" is still here).

SONA/genomic matrix - the biologix spirit = life in all of it's diversity (nous, spirit; Heb nephesh, breath); [authored developmental evolution, "devol" - developing, encoding, compiling, adapting, the code of life, the quantum code of space-time] ["devolution" - delegation of power, authority, duties, responsibilities by a central government to local governing units - agents of creation - created creators, the created creating].

The Ancient Future: Open_Notes 1-21

Originally posted October 2009 Mammon or Messiah research

Posted by caimbhriain myrddin at [5:10 PM](#) [0 comments](#) 

Labels: [Origins](#)

Monday, March 8, 2010

Reclamation Of Mind 1

Reclamation of Mind: Open_Notes 1

reclaim vt. [ME reclaimen; OFr reclamer; L reclamare, to cry out against] 1. to rescue or bring back (a person or people) from error, vice, etc., to ways of living or thinking regarded as right; reform. 2. to make (wasteland, desert, etc.) capable of being cultivated or lived on, as by filling, ditching, or irrigating. 3. to recover (useful materials) from waste products. 4. [Obs.] to tame or subdue.] - reclaim vt. [to claim back; demand the return or restoration of; try to get back] -- the [Reclamation] of Mind n. [Fr reclamation; L reclamatio] 1. a reclaiming or being reclaimed; esp., the recovery of wasteland, desert, etc. by ditching, filling, or irrigating. 2. the process or industry of obtaining useful materials from waste products.

Mind - Mental (biosphere, garden) Composition, Landscape, Climate:

Mental Composition: metamorphic (pressure), sedimentary (deposit), igneous (fire)(spiritual) rock:

* Metamorphic - change of character, form, nature; transformation; the deeper the awareness, the more pressure (wisdom and responsibility) is felt and the harder (ark; to hold depth of being; tempered) you become; deep seated, pressing needs and wants.

* Sedimentary - formed by deposit of sediment, layered; some types of learning are prerequisites to other kinds of learning - the sequence of instruction; layered (historical, personal) experience.

* Igneous - modified by intense heat, volcanic action; personal (emotional) crisis, trauma.

* Sand - eroded or crushed rock - shifting sands, winds of change; at the behest of outside elements, agencies.

* Minerals - veins of thought; cognition wiring; needed for proper growth and functioning; vessel (ark) composition (usually crystalline) to hold "depth of being" - Psalms 31:12 I am forgotten as a dead man out of mind: I am like a broken vessel - 2 Timothy 2:20 But in a great house there are not only vessels of gold and of silver, but also of wood (mazer) and of earth; and some to honour, and some to dishonour.

* Gems - character development, traits (precious, semi-precious); crystallized learning, to give a definite form to (the world's broken symmetry); crystal = developed forms bounded by definitely oriented plane surfaces that are harmonious with their internal structures; crystalline structure variations; crystal system = any of the seven groups classified on the

basis of the relationship of their crystallographic axis (imaginary lines of reference used to describe the crystal planes).

- facet - [fr. facette, face; sides, aspects of personality, character; the small, polished plane surfaces of a cut gem] cut by the two-edged sword to reflect God's light.

- gem [L. gemma, a swelling, bud, precious stone 1 a cut and polished gemstone or pearl 2 anything prized for its beauty and value, esp. if small and perfect of its kind 3 a highly valued person].

- gemara[Heb-Aram gemara; Aram gemara, lit. study, learning; verb root gmr, to finish].

Reclamation of Mind: Open_Notes 2

Mind (Spiritual Garden of Eden) watered (nourished) becomes fertile for life - mind (unnourished) = drought (mind baked/consumed from the wild fires within) - every human being must ignite the spark (gift at conception - the human spirit, mind) - but you must control the fire (tongue of fire -instinct/passions) or the fires in the mind of man will consume you - mind must be refined (freed from impurities/polished) and tempered (to bring to the right degree of hardness by heating and cooling) - heating and cooling achieved by the "physical/spiritual fires" and the "water of life" - knowledge and responsibility (God's living active Laws) feeds, nourishes the mind to achieve the proper temperature for refinement - anneal vt. annealer n. [ME anelen; OE anaetan, to burn; an-, on + aetan, to burn; al, ael, fire; 1 Obs. to fire or glaze, as in a kiln 2 to heat (glass, metals, etc.) and then cool them slowly to prevent brittleness 3 to strengthen and temper (the mind, will, etc.)].

Refined/Tempered Mind = Fiery Stones (Mynd) = Spiritual Alchemy -- Alchemist - Philosopher's STONE (Christ the Word); TouchSTONE = Christ's righteousness (our example - any test or criterion for determining genuineness or value) -- Alchemy - its chief aims were to turn base metals into gold and silver (character) - 1 to discover the elixir of perpetual youth (water of life) 2 a method or power of transmutation; esp. the seemingly miraculous change of a thing into something better (beget, to acquire; begotten)].

Mind must open and become a vessel (Ark) for "depth of being" - the more depth achieved, the more refined/tempered the vessel must become to hold the depth (God mind/wisdom) and the weight (dominion/responsibility) - man making himself god (becoming a law unto himself) ignites the wild fires (instinct/passions) which out of control consume the mind - man's passions released (becoming law themselves) burns hot in the mind of man and consumes (the vessel becomes brittle) - the less the refinement, the more shallow the depth of being, and the less from the Fountain of Life he/she can drink to quench the fires of the mind and therefore the mind is less tempered and nourished.

Reclamation of Mind: Open_Notes 3

Mental Landscape:

* Terrafirma - firm earth, good earth, solid foundation (composition).

* Terracotta - baked earth (pottery, earthen vessels).

* Terraincognita - 1. an unknown land; unexplored territory; 2. an unknown or unexplored field of knowledge.

* Tectonics = the art of making things that have both beauty and usefulness - construction, building, architecture (terraforming); plates and layers of (spiritual) rock.

* Plate Tectonics - forces of (crustal structure) deformation - molten rock (emotional fires within).

* Deep-seated eruptions (urges, emotions) - volcano's.

* Intrusion n. intrusive adj. - [forced (invasion) into or between other (solid) rocks while in a molten state; 2 formed of such rock; the body of rock resulting from such invasion].

* Earthquakes (shaken in mind) vs. mental terrain, landscape.

* Chasm - a deep surface crack, abyss, any break or gap (a wide divergence of feelings, sentiments, interests, etc.; rift) - split along my fault lines.

* Caverns - gaps, voids, emptiness within.

* Tsunami (waves of thought, ie. assumption, doubt, anxiety, grief, etc.)

* Oceans of the mind - mental capacity, flowing undercurrents of mind - life support system.

Reclamation of Mind: Open_Notes 4

Mental Climate:

- * Sun = light of the mind, spirit in man, (+ Holy Spirit | intensity^).
- * Atmosphere of the mind - water (thought, cognition).
- * Watering the mind - nutrient release; roots deep | knowledge, understanding, wisdom - good earth GRAM (Genetic Random Access Memory) - to develop (grow) character.
- * Firm earth - instincts, emotions - GROM (Genetic Read Only Memory).
- * Air masses (attitudes, frame of mind, outside influences, etc.)
- * Cold frontal systems (heavier air, unreceptive, hard).
- * Warm frontal systems (lighter air, inviting, open, kind).
- * Pressure gradients - wind speed (influences, events, worries, etc.), currents, trade winds, high altitude jet streams (nervousness, pulling the top of the mind, spinning).
- * Low pressure system (low tolerance, mental pressure) - cloud, storms - pressure falling - shallow/deep depression - anticlockwise rotation.
- * High pressure system (high tolerance, mental pressure) - clear, sunny - clockwise rotation - running in tandem.
- * Increasingly agitated, heightened mental state - global warming (emotions; ie., frustration, anger) - adiabatic lapse rate - change of temperature with height - determines convection (emotional) intensity.
- * Moisture content (humidity, thought ingredients, density of mind).
- * Dew point (condensation of thought, emotional awareness, attention).
- * Condensation nuclei (stimuli, bits and pieces, fragments of knowledge) - particulate pollution.
- * Cold air, less moisture capacity (closed mind).
- * Warm air, high moisture capacity (open mind).
- * Condensation (heat engine).
- * MIND STORMS (differing intensities).
- * Clouds - 13 types, 3 altitude levels.
- * Clouds - partly (thin) scattered, scattered; partly cloudy (thin broken), cloudy (broken); thin overcast, overcast. (ME cloude, clude, orig., mass of rock, hense mass of cloud, OE clud, mass of rock).

- cumulus, cu - everyday thought, fair-weather
- stratocumulus, sc - multiple thought, flowing together
- cumulus fractus, cf - thought fractured by the winds
- stratus, st - low pressure, overcast
- nimbostratus, ns - low pressure, heavy overcast
- towering cumulus, tc - thought convection, emotions
- cumulonimbus, cb - mind storm | reaching through all levels
-
- altocumulus, ac - everyday thought
- altocumulus castellanus, acc - thought convection, castles of the mind, on the defensive
- altostratus, as - low pressure, thickening, overcast
-
- cirrus, ci - everyday thought, high winds
- cirrocumulus, cc - high-level instability
- cirrostratus, cs - advance of weather system, halo

Reclamation of Mind: Open_Notes 5

Mental Climate (con't):

- * CB, lightening (flashes of anger) - wind shear (force, violence).
- * CB, thunderstorms - anvil of the mind - overflowing, outreaching.
- * Tornado (devil's finger) - wind vortex, narrow focus destruction; (rolling anger forced down into action).
- * Hurricane/T (massive depression, anger) - wide focus destruction.
- * Storm surge - force of depression, push, flooding the boundaries.

- * Gentle rain - (drops of thought, nourishment).
- * Rain storms - (overwhelming, cleansing or destructive results).
- * Floods - (without reason, washout, uncontrolled, swept away).
- * Snow - (rigid thought, unyielding, cold, insulating the mind).
- * Ice storm, freezing rain - (bending, hvy weight, criticism, accusation).
- * Hail - (layers of denial produced by emotional turmoil, destructive).
- * Sand storm - (eroded, crushed rock) atmosphere choked.
- * Dust storm - (firm, good earth eroded) atmosphere choked.
- * Fog - a large mass of water vapour condensed to fine particles at or just above the surface; thick, obscuring mist; a similar mass of smoke, dust, etc. obscuring the atmosphere - (a state of mental dimness and confusion; blurred, bewildered state; to surround or cover with fog; perplexed, clouded).
- * Clear-air turbulence - violent, unseen, irregular commotion, disorder, turmoil, unruly or boisterous behaviour - random fluctuations in wind velocity.
- * Tidal forces - ebb and flow of the mind - undercurrents of thought.
- * Sunburst - the sudden appearance of sunlight, as through a break in the clouds - (sudden illumination, flash of light).
- * Rainbow - an arc or ring containing the colours of the spectrum in consecutive bands; formed in the sky by the refraction, reflection, and dispersion of light in rain or fog (fogbow).

Reclamation of Mind: Open_Notes 6

Mental Climate (con't):

- * Compacted snow (solid ice, time) glaciers etching the surface.
- * Chilly disposition - hot tempered - reason clouded - winds of change - to wet, moisten the appetite - bright eyes - genial climate.
- * Boiling up inside (emotional intensity, instability, convection).
- * Invective firestorm consuming all opposition.
- * Warming up to someone, to a subject, etc. (snow melting).
- * Weathering the storm | clarity (clear wx).
- * Weathering the mind - wearing down, erosion.
- * Weather map, forecasts (daily, long range, projection models); (batten down the hatches, window shutters, preparation, etc.).
- * Huge volcanic eruptions - ash, smoke - cooling - ice ages.
- * Sea level reduced by water locked into huge ice sheets.
- * Deep valleys created by glaciers - mountains ground down.
- * Polar ice caps - key role in driving deep ocean currents - water chilled - the cold water sinks to form a deep water current | equator - crucial role in moving heat around and regulating our climate - threatened by global warming.
- * Global warming - when surface currents change they affect the whole biosphere - trade winds, rainfall, drought, increased intensities of storms, etc.


Reclamation of Mind: Open_Notes 7

mematrix (memory matrix), mematrices - memoro-[genetics] - mem[gene] - cubisian six-sided code, 12 i/o gates - memory building blocks - 5-sense, 7-basic-intelligence (12) + 6th sense (singularity) physical/spirit - patterns of [inheritance] memory - memorosomes [chromosomes] - memgenes - memgenes occur in linear fashion along the memorosome - they themselves are linear structures - STRINGS OF THOUGHT.

Meme:

- [meem] anything copied, ie., culture, ads (infections), songs, education, religion (virus of the mind), etc.;
- idea's, behaviours, habits, etc., like passed on gene's;
- thought savers;
- the movement of knowledge;
- meme's active, all of science meme's;

- units of culture, self-replicating, human agency, human utility;
- symbolic meanings; beauty, style, slang;
- memetic evolution, development;
- meme's in charge; masking of influence, power, control;
- [rote n. a fixed, mechanical way of doing something; routine; (thinking, meme) - by rote, by memory alone, without understanding or thought; to answer by rote];
- replicators - genes, memes | novel design;
- individual immune response (filters);
- meme's and meme copying apparatus - meme's copying themselves, ie., computers writing software, the Internet, etc.;
- [blinded by the stream (learning by books, etc., perspective, sense of history being lost by instant access to info) - no need to retain knowledge - there to retrieve again, anytime];
- meme's forcing the gene's (brain) to do their bidding, forcing the hand - yet a symbiotic relationship;
- memeticist;
- thoughts (creating form, projection of oneself in that direction, creating our own reality, design process);
- responsibility lies with the meme's.
- ["Meme" based on NPR, author, professor Susan Blackmore, "The Meme Machine"]

Posted by caimbhriain myrddin at [6:27 PM](#) [0 comments](#) 

Labels: [Archetypes](#), [Intelligence](#)

Reclamation Of Mind 2

Reclamation of Mind: Open_Notes 8

- * Heterogeneous: (a kind, race) differing or opposite in structure, quality, etc., dissimilar - composed of unrelated or unlike elements or parts. [reference to MIND patterns, learning, attitudes, emotions, etc.]
- * Heterogeneity/Blueprint: 01 sequencing reference points; 02 horizontal comparisons.
- * Natural genetic inheritance = free moral agency.
- * Mind Key - triggering mechanism = emotions/GROM.
- * Mind = light waveform [light-bringer = mind-bringer] - lean into the light of the mind (noetic tropism).
- * Mind Shell [physical/spiritual] frequency unique to the individual.
- * Mind/sub-conscience - Mind/conscience - Mind/over-conscience.
- * Mind - intelligence amplitude - knowledge +/- quality/quantity.
- * Physical/Spiritual frequency not in tune - life is fine tuning = SONA.
- * New knowledge/influence - retuning the mind/receptability - variable +/- factors.
- * Superimposition (overlay) of perceptions alter the mind - [religious code, blue print, grid work].
- * Congregation (fellowship) = harmonization +/- emotional fires.

Reclamation of Mind: Open_Notes 9

- * Human brain = hardware for spiritual mind shells - Nine(9) intelligences.
- * Emotions are the glue/binding force, +/- catalysts.
- * Human mind ac/dc (alternating/direct current).
- * Emotional focus/dc - the key to open/close mind partitions (doors).
- * Human mind/parallel - emotions/series.
- * Learning - [spiritual] molecules - building a matrix/intelligences - molecular shells - spiritual molecules of thought.
- * Mind - simplex | complex.
- * Awareness - inward/outward reflection.
- * Each human being is a spiritual reflection of creation in progress.
- * GROM:
 - Motives of behaviour - Religion/GROM enhancer, identity quest;
 - Genetic Inheritance [Nature/Nurture] = GINN/ROM = GROM;
 - Predestination = Genetic Inheritance GINN/ROM [preordination].

* GRAM:

- Development from birth to come into tune (music soul) with GROM;
- the development of the individual/personality traits;
- Product of heredity/education/society (environment) raised in.

* GCOV:

- GROM/Nature + GRAM/Nurture;
- Individuals of an indivisible race.

* (immortality)

- physical = GINN/ROM passed to next generation.
- spiritual = Mind [GCOV, Human Spirit]; = SONA [GCOV + Holy Spirit].

* Learning [GRAM] and instinct [GROM] are partners.

* The process of learning is often initiated and controlled by instinct.

* Learning is often innately [innately guided humanism] guided by information inherent in the genetic make-up.

* Most are preprogrammed to learn particular things (to lean to certain subjects, areas) and to learn them in particular ways.

* Multiple personalities = multiple frequencies influenced by GROM, all unique.

* Psychic ability/mind reading = ability to fluctuate freely/harmonize frequencies.

* Astral Projection = wave extension - GROM/GRAM in sympathy.

* Channeling/Mediums = frequency almost identical/rigid harmonization.

* Telekinesis/Projection = amplitude/frequency projection.

Reclamation of Mind: Open_Notes 10

genetic resonance:

_MBS [mind/body/soul] [physical, spiritual genetics - Human, Holy Spirit] reSONance [L resonantia, an echo], expressed as perSONA (the characteristics; the outer personality or facade presented to others by an individual) - SONance n. 1a) a sound b) a tune 2 the quality or state of being sonant; SONant adj. [L SONAns, sounding, prp. of SONAre, to sound] 1 of sound 2 having sound; sounding - n Phonet. 1 a syllabic consonant 2 a voiced sound -- active (sounding) thought -- music of the soul, paradigm symphony (a harmony of sounds, harmonious composition, an extended composition for full orchestra [ennead mentation] -- [OE swinsian] to sing, make music.

sonant mentation:

(frequency; 1 the condition of being crowded 2 the fact of occurring often or repeatedly) - to express, signal, indicate, or announce; free from defect, normal and healthy; not weak, diseased or impaired; firm and safe, stable, secure; based on truth or valid reasoning; accurate, reliable, judicious, sensible; deep and undisturbed; morally strong, honest, honorable, loyal | to measure the depth, to investigate, examine, probe, explore || symposiac mentation (convivial, symposium, a conference, a collection of opinions, free exchange of ideas) || sonorous adj. producing or capable pf producing sound (SONA), esp. sound of full, deep, or rich quality; reSONant 2 full, deep, or rich; said of sound 3 having a powerful, impressive sound; HIGH sounding (HIGH knowledge) - sonority n. quality, state, or instance of being sonorous; reSONance -- SONA = a HIGH SOUNDING vs. a song and dance (talk, esp. an explanation, that is pointless, devious, or evasive), sophism.

Reclamation of Mind: Open_Notes 11

diapason n. (diapassion = SONA) [Gr symphonia, concord through all the notes] 1 the entire range of a musical instrument or voice 2 the entire range of some activity or emotion, etc. 3 a swelling burst of harmony 4 [Obs.] complete harmony; -- diapause n. a period of delayed development or growth accompanied by reduced (spiritual) metabolism and inactivity -- composition; a putting together, an arraignment of parts to form a unified, harmonious whole - the act of composing, creating by putting together a whole by combination of parts -- compose(d); to put (oneself, one's mind, etc.) in a state of tranquility or repose (to have trust; peace of mind; rest; harmony of form or color); calm; allay -- composer -- compos mentis [L] Law; of soundmind; sane -- resonate; 1 to be reSONant; resound 2 to produce resonance; to make resonant, 1 resounding, reechoing 2 producing resonance; increasing intensity of sounds by sympathetic vibration 3 of or in resonance.

DNA may not be a concrete code (definite form, specific) but rather a matrix [a womb, origin; that within which, or within and from which, something originates, takes form, or develops] of codes we might turn on or off through emotion (the mental cry, SONA) -- emotive triggers [love, awareness - actual opening of the mind, aiming the mind, focus (cognition+, healing, etc.); fear, hate, anger | thought chaos, cancer, disease, etc.; trauma, stress] -- generational genetic memory imprint - GROM, GRAM, GCOV - physical, spiritual triggers: subjects, events, persons, etc.

Reclamation of Mind: Open_Notes 12

ennead(9) mentation (EM) | 10+ mentation matrix (MM)(formative spiritual molecules, cells | dendri-growth; Geol., the rock or earthy material in which a crystal, pebble, fossil, etc. is enclosed or embedded) -- the outer world mirrors the inner conditions of our consciousness -- individual scale | physical, spiritual environment - developmental coding - EM (EQ-IQ) | MM10+ (DNA Matrix Activation; DNAMA = Healing) - EQ (emotional intelligence, quotient) underpinnings of IQ, technical skills - self-awareness (reflection, the key to EQ), empathy, social skills, motivation, etc. - strength vs. stress, impulse - EQ-IQ orchestration (physical and spiritual link) - intellection persuasion - parallel intelligences(9) - knowing and managing one's emotions, the binding of intelligence - listen, feedback, overlay - brilliance, outstanding performance - catalyst to cooperation, collaboration | communitas -- quantifier of potential = SONA expression, integrity (values manifested) - mentation sensors - relationship(s) - paradigm shift.

sensorium n. pl. -ums, -ria, the whole sensory apparatus of the body - realm of non-locality - information - quantum information fields - the human brain as instrument - whisperings from the quantum realm - information from any point in the universe instantly accessible at any other point - coordination of the larger picture - imagination - "imagine that which you cannot imagine" [-Terrance McKenna] - imagineer.

Reclamation of Mind: Open_Notes 13

"hands-on" touch therapy:

genetic resonance (self, family, mate vs. strangers, practitioners) - mate = exchange of genetics (fluids), spiritual link - resonance environment +/- stress, ie., family, workplace, nature, etc. - a belonging place - mate, family, friends, home, church, community, etc. - healing resonances - bonding, sexual healing - hands on love, concern - sympathetic vibration - reinforcement and prolongation of sona - echo n. [ME ecco, OE swogan, to sound, roar] sympathetic response - sonacate [sonicate vt. to subject (a cell, virus, etc.) to the energy produced by sound waves - sonication n. -sonicator n.] -- prayer (internal and external) and SONA = HEALING (DNA matrix activation - aiming the mind (matrix interface), matrix sounding | sonority) -- the Gift of the Holy Spirit = the SONA lock - bdest link, intertwine (spiritual DNA), the progenitor embrace, safeguard | the expression.

recognize the harmonization of pain and emotion between mates, family and society - empathic (ability to share in another's emotions, thoughts, or feelings) empathy; empathetic -- we have to get beyond pain - pain threshold - pain tolerance can get worn out over time -- suppression only results in further progression of the stress causation over time.


Reclamation of Mind: Open_Notes 14

the genetic (individual organism) expression of the genome(-ic matrix) [environment (physical-spiritual)] = the genome_environ -- resonance spectrum - similarity in spectrum bands = likeminded -- individual genetic multi-frequencies, multi-wavelengths | spectrum = +/- intensity, +/- narrow, wide (the intensity, SONA of any radiation or motion displayed as a function of frequency, or wavelength = eccles) -- an afterimage; an underlying or pervasive quality of a particular type, (esp. in a work of art or literature, ie., an apocalyptic resonance) = persona -- sona_genetixpec = a continuous range or entire extent (the sona_genetic_specifications), who and what we are.

-- Ecclesiastes 12:7 Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it - eccles frequency - ecclesia [Gr ekklesia, assembly (Heb kahal), ekkalein, to summon, ek, out + kalein, to call];

-- neccles vibration (necklace - neck-top cephalic computer - a string of beads, jewels, etc., or a chain of gold, silver, etc., worn around the neck as an ornament; SONA adornment, luster; radiance; coloratura (display of skill, singing; harmony));

-- SAGE collar (band, chain, harness; to take hold or control of; seize or capture) vs. SONA necklace.

Reclamation of Mind: Open_Notes 1-14
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Labels: [Archetypes](#), [Intelligence](#)

Saturday, March 6, 2010

MIND - Paradigm Rhyme 1

MIND - Paradigm Rhyme: Open_Notes 1

Regular recurrence of corresponding ideas - word code currents of thought, internal poetry - (re)establishing contact with oneself, empathy - cognitive therapy - common_place book [a book in which extracts, poems, aphorisms, etc. are copied down for future reference, often together with one's ideas and reflections] -- the Collective Mind / ONE -- the commonality, the foundation, the conclusions -- conceptual (rational, deductive reasoning) framework wrapped in visualization, intuitive conceptualization, and revelation.

Settlement (community mind) - responsibility; grounded vs. uprooted - containing the principle of its order within itself (Mind/Holy Spirit) - ingress n. [the act of entering 2 the right or permission to enter 3 a place or means of entering; entrance] - ingression vs. aggression (self) - deeper levels of reality - dedication past oneself - the Prepared Mind - literacy (Word of God, language, science, ie., digital literacy), -- genial adj. [L genialis, of generation or birth | genius, guardian deity; 1. orig. of marriage or procreation 2 promoting life and growth; pleasantly warm, mild, and healthful (a genial climate) 3 cheerful, friendly, and sympathetic, amiable 4 [rare] of or characterized by genius] - erudite adj. [having or showing a wide knowledge gained from reading; learned; scholarly]; erudition n. [learning acquired by reading and study; scholarship] - polymath n. polymathic adj. (great and diversified learning, knowing much) - awareness vs. assumptions, broad conclusions -- Matthew 7:13 Enter ye in at the strait gate: for wide [is] the gate, and broad [is] the way, that leadeth to destruction, and many there be which go in thereat: 14 Because strait [is] the gate, and narrow [is] the way, which leadeth unto life, and few there be that find it.

MIND - Paradigm Rhyme: Open_Notes 2

The deep joy, the purity, the integrity and satisfaction of learning - it is about being so fully present, so fully conscious, that awareness is magnified - full alignment of body, mind and spirit vs. an altered state of mind (usurped by the world, society) - ignisfatuus (ignesfatui) = [a deceptive hope, goal, or influence; delusion] - "the purpose of education is to defend ourselves against the seduction of eloquence" [-Bertrand Russell] [media literacy. critical skills] - we really only have ourselves to learn - to learn about ourselves - perceptual ability: the ability to organize total experience, which is meant to include the many physiological growth experiences that precede what is commonly considered the formal experience of learning - our own natural diversity.

Learning capacity (human spirit, Holy Spirit), ability (a steady enhancement of abilities) - the most powerful ingredient = motivation, the vision - knowledge driven and information intensive - mind to mind - reinvent yourself as a destination for new knowledge - future search - networks of association - knowing - individual attitudes index content differently - when in the collective adapt - IntellKIND (intelligence kind) - kindred spirits - a probing mind is a restless one - footloose and fancy free (down to earth) - roaming the mental landscape - Mindwalker (mindwalk) 1 Sam 2:35; Eph 4:17; Phil 3:15 - the knowledge it takes to move with certainty (go with it).

Psalms 26:11 But as for me, I will walk in mine integrity: redeem me, and be merciful unto me. 12 My foot standeth in an even place: in the congregations will I bless the LORD -- Psalms 94:17 Unless the LORD [had been] my help, my soul had almost dwelt in silence. 18 When I said, My foot slippeth; thy mercy, O LORD, held me up. 19 In the multitude of my thoughts within me thy comforts delight my soul -- Psalms 119: 59. I thought on my ways, and turned my feet unto thy testimonies -- Proverbs 1:10. My son, if sinners entice thee, consent thou not- 15 My son, walk not thou in the way with them; refrain thy foot from their path: -- Proverbs 3:21. My son, let not them depart from thine eyes: keep sound wisdom

and discretion: 22 So shall they be life unto thy soul, and grace to thy neck. 23 Then shalt thou walk in thy way safely, and thy foot shall not stumble.

MIND - Paradigm Rhyme: Open_Notes 3

Freedom = appreciation of necessity - understanding the nature of the outside world and controlling our reactions and interactions to it - situational intelligence - assimilation of knowledge - knowledge; understanding; wisdom (application) - an enormous difference in what we know and in what we understand - interactive, tailored instruction - facilitators, guides - Consilience: the Unity of Knowledge (Unified Knowledge Theory) - universe of study vs. world of study (viewpoint) - it takes the whole world to tell you who you are -- the CONVIVUENCE, a universe of information - the CONVIVENCIA, a personal pilgrimage (era, time) - the CONVIVIUUM, a feast together, learning, enjoying life (knowledge, food, music, contemplation) -- take a survey of your mind, your world - perceptual filters - learn to separate knowledge from noise - signal to noise ratio - theory or belief? - the nature of thought, how it creates reality.

Take the question as far as it goes - let it become a cry !! - an aching sound | SONA -- it's all about being taken care of -- for some, suffering is the crucible where faith begins, for others, suffering is where faith ends -- force upon opponents a conversation -- faith vs. modernity -- the message is so so dark that you lose the audience -- mankind has lost its way -- our anti_consciousness - globally pervasive - less and less workable - not prophecy, reality !! -- we have to look within - examine our humanity - a collective sleep-walking - pain or understanding lies ahead of us - mankind has a terminal illness - you have to cure the disease not just attend to the symptoms - the real transformation is individual - all the collective efforts in the historical record to solve the world's problems have failed - only ourselves, our individual being, can stop the progression | the end of love, true love (agape), as opposed to selfish love - what happens to my brother happens to me - are we going to damn our own future?

MIND - Paradigm Rhyme: Open_Notes 4

Apply reason to very complex issues - statistical picture - select design parameters to fit the picture perfectly - evaluation of many designs necessary - components, ie. (sailing through life): sail must capture the wind to drive forward [open mind] - hull must cut through water with minimum drag [sharp intellect] - keel must provide stability without adding extra weight [character] - width of boat critical variable +/- width - speed vs. stability [path] - single number description of good mathematical design [gate] - enabler of consensus - pull together, get behind the common design - believe.

Cross-tabulation analysis - mental maps vs. an ever shifting landscape - re-calibration vs. calibration drift - (people are equations, some complex, some simple - we arrive at answers differently - many variables to arrive at a solution - the "Human Equation" a complex whole) - mathematics - life by the numbers - the fuel of the information age - informatics - the game of numbers - crunching numbers - statistics, strategy - competitive edge, analysis (data reports, statistical relationships). patterns, tendencies are revealed in numbers - percentages - game plan - performance in mathematical terms - ratios - best estimate based on a given set of measurements - precision thinking.

MIND - Paradigm Rhyme: Open_Notes 5

Quantitative variables have to be measured - translated into mathematical knowledge (understanding) - analyse each frame (of mind) - choreography (mind dance); choreograph: to design or plan the movements of a dance, esp. a ballet; to plan an event or complex course of action in careful detail - endurance training - study of motion (thought) - efficiency (shorter, quicker strides more efficient than long, slower strides for long-distance runs) - efficiency very important - small differences very meaningful in the long run - running style (work load) - performance; increasing levels of work - linear progression until threshold (burnout) is reached (exercise: lactate increase until production exceeds body absorption) - body-mind connection - mental performance states, stress, highly focused attentional states - concentration - the peak of intensity, "the flow" - strategy to concentrate necessary - mental song, harmony (SONA) - switch the focus from distraction.

An objective view of our mental states - component parts (outside influences, authored programming deeply rooted) - low frequency rest - high frequency activity - variable harmonics - different processes are associated with different areas of the brain: verbal tasks processed on the left side above the ear - space, movement handled on the right - emotions are in the front - visual processing are at the back of the head -- call into play only what is necessary to the task - train the mind.

MIND - Paradigm Rhyme: Open_Notes 6

Rehearsing the future = imagination - stretch your imagination - open your mind - THINK - patterns organize and structure our experiences - occupying many spaces at the same time - yet remaining distinct - we see with our minds - our visual world, our visual reality - (what we see is what we know - our awareness level) - expand the boundaries of your knowledge - your observable universe - what we see and don't see is determined by the concepts, assumptions, beliefs in our head - subtract the limitations of the mind from your awareness - eliminate the boundaries of the mind - move beyond our conceptualizations - you have the power to choose how you perceive the world around you - the very act of perceiving the world is an integral part of the way it is understood - linking the spaces we imagine with the spaces we live in.

Memory and expectation - peering into certain aspects in a visual way - exploring - engaging our sense of wonder - encounter something completely new - immerse our senses - our consciousness - pocket of virtual space in our minds to model the outside spaces - mirror of the world, seat of consciousness - able to share with others - magicked out of the mental void - creationism - esemplastic adj. [bringing together or able to bring together different concepts and thoughts into a unified whole - the esemplastic ability of the imagination] - esemplasticity - expanded human consciousness - minds eye - doorway to the universe of the imagination - step through the door and lock it behind you - what is your mental locking mechanism?

MIND - Paradigm Rhyme: Open_Notes 7

Risk to satisfy curiosity? - the final frontier has some boundaries that should not be crossed - we can never find the limitless in this limited material experience - beyond any intellect, beyond our scope of control -- HIGH KNOWLEDGE -- Psalms 139:1. "To the chief Musician, A Psalm of David. O LORD, thou hast searched me, and known [me]. 2 Thou knowest my downsitting and mine uprising, thou understandest my thought afar off. 3 Thou compassest my path and my lying down, and art acquainted [with] all my ways. 4 For [there is] not a word in my tongue, [but], lo, O LORD, thou knowest it altogether. 5 Thou hast beset me behind and before, and laid thine hand upon me. 6 [Such] knowledge [is] too wonderful for me; it is HIGH, I cannot [attain] unto it."

Thought = [1. the act or process of thinking; reflection; meditation; cognition 2. the power of reasoning, or of conceiving ideas; capacity for thinking; intellect; imagination 3. a result of thinking; idea, concept, opinion, principles, etc. 4. attention; consideration; heed 5. mental engrossment; preoccupation; concentration 6. intention or expectation] -- thought = thou ought (to be compelled by obligation, duty, or desirability - to be expected, likely) - intellection -- thought streams / data streams, rivers (of thought, consciousness) - data receptors (interests, concepts, truths - foundation (open mind) - understandings (cohesive needs, agreements, ideas, patterns).

MIND - Paradigm Rhyme: Open_Notes 8

A drop in the bucket (physical, restrained, limited) or a (spiritual) drop in the river of righteousness - to water the universe (creation) - thought = mind in motion (words, art - moving ideas - thought time) - string theory - threads of thought (dream weaver) - Robes of Righteousness - woven by spiritual threads - Trees of Righteousness - roots (use of all available food) - Matter, Energy, Thought (speed of thought), infinite velocity, (Psm 147:5 God's understanding infinite) -- thoughts (patterns of energy) - imprints on the self_conscious - inner dialogue - stop the negative thoughts, the negative chatter - inner hypnosis - thoughts influence our lives - we are what we think, we think (by means of) what we are - where is thought if it never leaves the thinker?

Bring form to thought - discover meaning in experience - becoming human - experience your thoughts - act on them (open the window of opportunity) - tempering the chains of logic vs. weak links - "thinko" (ie. typo) a bubble in the stream of consciousness - the Great Link - form and thought, idea and sensation - the Idea Factory - meritocracy - change your way of thinking, definitions - get your mind working for you - bring your every thought unto obedience of Christ and His righteousness (clean through the Word) - conceptual shift - cognitive therapy - re-evaluating how a person thinks - put your life back into perspective - a new way of living, lifestyle.

Posted by caimbhriain myrddin at [2:02 PM](#) [0 comments](#) 

Labels: [Intelligence](#)

MIND - Paradigm Rhyme 2

MIND - Paradigm Rhyme: Open_Notes 9

Understanding consciousness, awareness - expand (open to infinity) your mind - the capacity for thinking - mentation n. [L mens (gen. mentis), mind + -ation) mental functioning; activity of the mind] - frame (pattern) of reference - windows of the mind (shutters) - renewal = rewrite authored programming - erase, change images - shaped/moulded by society/environment - we must become pliable for the Master Potter - we must adapt, build the Information Environment to be prepared for life - Master Potter moulding - one's psychology = the sum of the actions, traits, attitudes, thoughts, mental states, etc., of a person or group.

Thoughts are the pathways into the mind (neural net, ie. information environment, IE) - mind rooted in the Holy Spirit singularity (begotten) - knowledge of God from within - path of clarity, purification (pure waters) of mind, spirit - pure light - crystal clear vision vs. glass, darkly - the Word, eternal life - LIGHTED PATH - Gates of Heaven vs. the gates of hell - deeply etched pathways, many ruts in the road - emotional compass - trade in the "used" memories - some memories are meant to fade, they are designed to - an unsettled mind - sediment stirred up; Jude 1:13 "Raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness for ever" - MIND STORMS - mattoid [rare] = [a person of unbalanced mind who is almost psychotic] - holding profile - a prepared mind vs. breaking profile.

MIND - Paradigm Rhyme: Open_Notes 10

A penetrating mind and a carefully guarded intellectual balance - cognitive consistency = the tendency of a person's beliefs and actions to be logically consistent with one another - when cognitive dissonance, or the lack of such consistency, arises, the person unconsciously seeks to restore consistency by changing his or her behavior, beliefs, or perceptions - the manner in which a particular individual classifies cognition's in order to impose order has been termed cognitive style - cognition = act or process of knowing - cognition includes attention, perception, memory, reasoning, judgment, imagining, thinking, speech, problem solving, and creativity - how people receive, interpret, encode, store, and retrieve information - (from the standpoint of information handling, parallels are stressed between the functions of the human brain and the computer concepts such as the coding, storing, retrieving, and buffering of information) - inner (mental, cerebral) fitness - outer (physical) fitness -- encounter spiritual experience.

Nine intelligences: mathematical-logical; spatial; musical; language; bodily kinetic; interpersonal; extrapersonal; naturalist, empathy with the biosphere; existence, the spiritual (religious impulse) [Howard Gardner, Multiple Intelligence] - ennead n. [Gr enneas | ennea, nine] a group or set of nine (books, gods, etc) -- ennead mentation -- the mind must be regarded as a holistic concept - a pattern of activity - collective unconscious (CG Jung) = genetic memory - web of consciousness - compounded of primordial, universal images we all share (mandala) - substructure, background of awareness - group mind - matrix (Mandelbrot Set) - infinite resolution and complexity - dynamical system, formula - collage theorem - copies of itself, covering of smaller copies of itself - self-referencing statement.

MIND - Paradigm Rhyme: Open_Notes 11

Genius - not something a person does or a person has, but the outcome of an effort to try to make a real difference in the world - when that happens and when we recognized it, honour it, celebrate it, cherish it, preserve it, change our lives because of it, we have recognized the reality of genius.

A vision beyond - the ability to see ten things where another sees only one - individual agency - seeing the world in new ways, changing reality - inspired creations - hard to communicate to people seeing the world in the old way - cognitive skills over and above the ordinary - don't look at what is missing, look at what is there, love and acceptance - eccentrics, out of step and out of reach - shutting out the world to solve the world's problems - lifelong permanent non-conformist - driven by a great curiosity - inside the problem, empathy with the problems, new insights, unusual perspectives - seeing the world in a different way - not obsessed with the world's approval - reclusive - value of individuality, idealistic, humanitarian, creative in unusual ways, unique viewpoints, off-center - use of visual imagery in creative thinking.

At the time of breakthrough, crucial moments of discovery, true genius needs support, love, understanding, at the time when they are most alone, to keep from going crazy - using knowledge of other people to effect change in the world - every intelligence is amoral, can be used for both good and bad.

MIND - Paradigm Rhyme: Open_Notes 12

Memory - mind mapping - 1 imagery; 2 organize and locate; 3 associate, to link things together - map out your thought - smart drugs - neotropics - to enhance oxygen, to improve the metabolism of the brain - B-Complex Vitamins, the foundation of brain function - Vitamin E, Ginkgo Biloba - the brain is already optimized through millions of years of development - smart drugs to achieve a higher effective use of what talents and abilities you already have - nature-nurture, genes-environment - a blend of both determine intelligence.

New standards of achievement, new worlds of opportunity and attention, prodigies - extraordinary focus, high ideals - able to touch people and lead people in very powerful causes and directions, ie., Jesus, Gandhi, etc. - artistic genius pushing culture forward - focus, dedication - special ability, recognition of brilliance - a greater instinct, genius - give yourself permission to do it - focus carries genius to those great moments of insight, something remarkable - exceptional talent to master but genius so dominates that it transforms the field - talent and dedication, nature and nurture - genius-level performance - focus on the task-at-hand, the entire brain - genius for the most part is genetic - rarely does genius cross it's own boundaries.

MIND - Paradigm Rhyme: Open_Notes 13

Be constantly open to new ideas and inspiration - mental involvement - mentation, build steps, essence of one step to the next step - think long and hard - strategy and deception, charisma, faith in their judgement - slow deliberation, quick-thinkingness - intellect capable of understanding, temperament to make it work - able to pull-the-trigger, let's go! - capitalize on the arrogance of your opponents, ie., military operations, waging peace (wear down) - use your own creativity to do something new and constructive.

Spy-master (cynicism, paranoia, able to outwit, devious, deceptive) - interpersonal intelligence - people are not always what they seem - a good actor - master of imagination and illusion - code-breaker, intellectual mass - genius driven by ideology, sense of destiny, mission - durable imprint on a field - the fulcrum of monumental change in human history, is often genius - comes from a certain madness, something in their mind has taken them - focus the dividing line between talent and genius -- through the clarity of vision we call genius, the human race has raised its gaze from the bog of our beginnings to a limitless universe of possibility - before and after genius the world is not the same, it's sweep touches all lives - standing on the shoulders of genius we are offered a unique vantage point to see further, enabling us to see far into our future or look back and learn from our past - crave the inspiration, the fuel to drive forward. -- [Notes 11,12,13] [based on A&E, "Mystery of Genius", Dec.98]

MIND - Paradigm Rhyme: Open_Notes 14

Mind icons, dream icons - metaphors (an implied comparison) - experimentation with metaphor - inner dialogue, subconscious level - representative substitutions - GRAVEN IMAGE - the "hunger" of the mind - substitution danger - role-playing, mimicry - fantasy replication - replicant regression (what may have been) - replicant progression (what may yet be) - deeply etched overriding needs, wants - physical release - selfish (emotional) gratification - everyone has a small corner of their mind willing to be exploited - they want to be someone else - emotional roles, deep pleasure lock - feeding a

hunger that has been repressed - just below the surface, running deep - a willing participant - obtrude n. obtrusive adj. - [1 to thrust forward; push out; eject 2 to offer or force (oneself, one's opinion, etc.) upon others unasked or unwanted] - intrusion.

Addiction (Satan's Way) vs. adoption (addition to the Family of God) - our OS (individual Operating System) rules of behaviour - a combination of addiction and pattern - authored within, influenced from without - the insanity when held in the grip of obtrusive mental states; ie., lack of worth, inadequacy, alone in the world, addiction (craving, desire demands [academic, recreational sex, etc.], loss of control, ability to stop), etc. - loss of power over faculties (including response pathways, will to do) - battle for control of the mind - molten rock searing reason - filling the gaps, voids, emptiness within - letting loose the daemons (reasoning's, justifications, obsessions, etc.) - stirring the pot (mindbrew) - spinning the emotional compass.

MIND - Paradigm Rhyme: Open_Notes 15

Depressed mental state; momentary pot holes, pin holes in the psyche - reinforcement boost ie. alcohol, drug intake; masturbation - OPENING CLOSED DOORS - trigger craving - embedded vulnerability to recapture and relive - pulled back (relapse) - associative learning, emotional memory (content, significance, emotional lock, ie. sexual) - roots into the deep recesses of the brain - below reason - the survival part of the brain - the nature of the beast - sacrifice of self (addiction) vs. self-sacrifice (adoption).

Release the weight - pull the psychological linchpins - pull the wheel off the axle - break the circle - recovery is about change, freedom, honesty - daily process of change - the power of unmasking - over, not under the influence - we are tempted by the lusts (authored, developed) within - keep the doors closed, locked - erase the scripts, documents of the mind - get back on your feet (mindwalk), even footing vs. slipping, falling - I am worth life - road to recovery - journey away from addiction - a journey of many small steps - a daily reprieve (Grace) - addiction is a long, long journey away from ourselves - recovery is the long, long journey back to ourselves.

MIND - Paradigm Rhyme: Open_Notes 16


Reconstruction of identity and meaning - synergy - (to work together, a SACRED place) - fragile behaviour alongside healthy behaviour - healing, conversion vs. relapse, slipping (vs. total relapse, despair, a SCARED place) - voice of my truth (ie., sexual abuse, x pain) - progressive disease - escape addictions' grip - become committed to change - not an impossible dream - breaking the addiction - overcoming stressors, cues - requires family, friends, fellowship - he who heals himself has a fool for a doctor and an idiot for a patient - overcoming the "old man" - are we repaving the old path (results in uplifts, cracks) or are we digging deep, replacing the foundation also?

Spiritual/physical "drugs" = the reactions, diversions, results engendered by the emmonic virus [emotion/money], the SOCIAL ADDICTION -- the symptoms, ie., hate = anger, hostility coming forth - crystallized into action, shifting the blame - expressions of hostility - you cannot regulate hate - "hate laws" do not address the core of the problem -- healing properties (Holy Spirit, medicine) or debilitating (poison, weakened, diseased) - psychological influences - pharmacon [Gr pharmakon; a poison, medicine, drug] substance, influence.

[Lexicon G5331 pharmakeia from G5332; AV - sorcery (2) - witchcraft (1) [3] 1a) the use or the administering of drugs 1b) poisoning 1c) sorcery, magical arts, often found in connection with idolatry and fostered by it; the deceptions and seductions of idolatry -- G5332 pharmakeus from pharmakon (a drug, ie. spell-giving potion); AV - sorcerer (1) 1) one who prepares or uses magical remedies, sorceries -- G5333 pharmakos the same as G5332; AV - sorcerer (1) 1) pertaining to magical arts.]

MIND - Paradigm Rhyme: Open_Notes 1-16

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Wednesday, March 3, 2010

MYND - Spiritual Alchemy 1

MYND - Spiritual Alchemy: Open_Notes 1

The reckoning - the end or the beginning - do not confuse faith with ambition - yield to the higher power - command authority - absolute becoming vs. conduct unbecoming - formulas of behaviour - everyday conduct - standards - our conduct reflects the value we place on truth - character - moral imprint on one's behaviour - what we have "in mind" determines our actions - what you think about, you bring about (where your treasure is) - our actions - embodying the mind - personality aspects, its emotions - the voices in the mind - sometimes the situation determines the terms - our behaviour determined by our internal dynamics - inhibitor n. inhibit n. [1 restrain, curb, to hold back or keep from some action, feeling, etc. check or repress 2 [rare] to prohibit; forbid] a mental or psychological process that restrains or suppresses an action, emotion, or thought.

Sacrifice of principles in order to survive? (violation of principles as a matter of cause in order to protect them) - people who venture beyond the rim of known space (the event horizon) should not be surprised if they encounter shadows - sometimes the best move is not to - minimum code = minimum character - inspect yourself, your building code. sensitivity and discretion are appreciated by all concerned - truth is not flexible but half-truths can bend until they snap - the truth is always the best, even if it doesn't always make sense - toward the habit of truth - straight talk not word-play; (diplomacy/mad policy; cures/curse; sacred/scared) - truth in <> out - blended data (mixed fibers) or pure data (fine linen).

MYND - Spiritual Alchemy: Open_Notes 2

Words typify an attitude - the implied - there is nothing so powerful as the unspoken - perception is much more profound than reality - governance of ourselves - tempered by wisdom - anger is danger without the "d" - the physical/spiritual components and aspects of our lives - sometimes when things don't work out we return to the devil we know - remain true to the truth vs. excuses, liability trail - willing to die for the truth or willing to die for the lies? - every choice we make has consequences - we are incredibly resistant to change because it disrupts feelings of comfort and familiarity.

Find the divisions between what you are and what you are not - with every new choice we can change who we are going to be - different choices = alternate paths - me against the world - personal culture of conscience - conscientious objector - EXPATRIATE (to withdraw from one's native land or allegiance to it) - a marginal rebel on the edge of the world - roaming the backroads -- personal narrative (common_place book) - I'm just as confused as everyone else, but I've accepted the confusion and am now looking for the answers, to unravel the confusion - the more questions we answer, the more answers we end up questioning - blind spots (ie. in science) - "by the questions we pose, ourselves we deceive, so limited in thought, by what we choose to perceive" (-Dave Marchant, Boston Univ., NG Magazine, "Antarctic", Oct.98).

MYND - Spiritual Alchemy: Open_Notes 3

Freedom without choice - buying the dream - America no longer exists -- regain your freedom not by patriotism, being a patriot, but by withdrawal, refusal to participate as weapon - EXPATRIATISM - regain your humanity -- money (the emmonic (emotion/money)) detaches the human from humanity; separates the human from his humanity - people perceiving walls that are not there -- communitarian = human_scale sovereign community(-ies) -- spiritual loss = guilt; spiritual gain = courage; empty the cauldron of guilt, fill the cauldron with courage -- freedom based on money is freedom based on debt and is therefore not freedom at all - someone has to pay (to whom? is the question we all should be asking) - freedom based on the enslavement of others is sin of the highest magnitude - personal gain at the expense of others = evil -- "question established cultural values - most political agenda's deny consequences - the -ism's - the assumption of the absence of spirit - the systemic momentum fatal - we have to deflect the momentum" [-Terence McKenna] -- collective states of mind serving the SAGE agenda - misdirection of life energy.

Seeing patterns where others see only confusion - walking the line between hope and caution - operating outside the standard protocol - inner reality / outer reality - the things around you determine how you feel - enrichment of life - going through change - displaced - emotional turmoil - inner doubts - rationalizations - surrendering to our own fears, terror, before surrendering to the enemy - fear should be respected - only we ourselves can give us another chance - God does not abandon us, we abandon ourselves - free yourself from fears of unfamiliar feelings that block growth toward creativity and intimacy - deepen and enrich your connection with others.

MYND - Spiritual Alchemy: Open_Notes 4

Create the life you deserve - a new approach - maximize - reflect reality - the reality in terms of the capacity, ability and willingness to assume added or new responsibilities - we all have more than one identity (home, church, work, play, etc.), relationships/identity (emotional fulfillment), family, business, etc. - the "art" of recognition - when we look at "art" and see ourselves - escape the ordinary - to be awake is to be alive - days are not something to get through, days are something to live - a day that shapes everyday that follows - everyday is a journey and the journey itself is home - if I find my own way - how much will I find? - experience the continuity of the journey - truly celebrate the eternal within each moment - discover your personal strength - it lies in your coping style that has gotten you this far - shift depression to hope.

Transcending limits - resisting limits - faith, belief in action - what we are learning doesn't seem to have an ending - when am I? - same questions, no certain answers - nothing new here - just expanding the old -- learn / past, live / present, dream / future -- sometimes we have to look back to move forward - there are many things hidden in time that we have yet to learn - the past embraces the present and the future is wide open - linear time / existence - where are we existing? - stuck in a moment of time? (frame of mind, motives, actions, etc., past, present, future) - separate now from later - "time senses" - how we speak (talk) of time - the past makes sense of the present, the present structure shapes the future - the change that sparks the future is rooted in discovering what sparked the past and present - for the future to be bright, it must be lit by the lamp of learning - time(only) records a body of truth.

MYND - Spiritual Alchemy: Open_Notes 5

Rediscover, adjust your sense of time - live (dreams, faith, hope) - never go back to what you were - the results will change your life - present determined by the future vs. present determined by the past - you are the dreamer and the dream - thoughts, perceptions, relationships - you cannot go back to your normal (former) life, you are no longer the same person, and the course of your life will change as a result - where that new course leads is up to you - meditation - positive (light) thinking - the continual [present] of our own experiences - time doesn't stand still - we take ourselves out of time when we become lost in our present experience - time sinks - I will not deny myself this experience, not curiosity, desire - more out of life - to experience and be experienced.

Integrative medicine - synthesis (natural/science) not alternative or complimentary - healthy habits last a lifetime = prevention - start today to protect yourself tomorrow - the interplay between thoughts, emotions - hormones and the immune system - a foundation of education, diet, exercise and meditation - CONVIVIUM, convivencia [education, discipline of mynd, exercise, nutrition] - a time of learning - Garden (Isa 58:11) of Eden - to embrace the future fully, one must give to it the very best of oneself - you have to do it, no one else can - react to people vs. just letting people react to you (conceit) - recycling time = genes, habit, memory - culture, customs etc. = habits (anti-habits), high culture (bad habits) - Eccl 1:9 "that which has been is what will be" - an actor, reenact(or) on the human, world stage - examine the human species - the core of our humanity - we are so disconnected from our core humanity.

MYND - Spiritual Alchemy: Open_Notes 6

Be open to allow - finding your purpose in life - Human Beings not Human Doings (do less - be more); define yourself - people everywhere are going to have to know much more about, and demand much more from, themselves - reach beyond the carnal mentality and extend into the realm of the God Family - shape a relationship that is one of depth, openness and mutual need - design your life - invent who you want to be - redefine your potential - which rulebook, guidelines, directives, overriding protocols? - there is a big difference between our "wants" and our "needs" - before we allow

ourselves to be consumed by our regrets, we should remember the mistakes we make in life are not so important as the lessons we draw from them.

Fragments of knowledge - adrift without answers - bits and pieces which don't stick together and have no common purpose - these fragments are meaningless because they are not organized around any central purpose or vision of the world - scrapbook of the mind: branches without roots; (branch of learning - subject MATTER), (character, morality, religion - SPIRIT values) - failure of Creative Power - UNDERMINED (weariness, indifference, divisiveness, violence - a diseased humanity) - infinite parts consisting as one (mind) - personality (complex interactions) - incorporation of research (life) into an overall framework designed to make the information useful - we empower (empowered) our own imaginations, thoughts - Mind Power (give power, authority to, authorize, give ability to, enable, permit) - the most powerful tool we have is our ingenuity.

MYND - Spiritual Alchemy: Open_Notes 7

Escape the prisons of our disbelieving minds - love is what lies in wait under everything and is the only thing that's fact, the only thing that's real - everything else is in our imagination - when hearts are in sympathy, time collapses - when humans learn to love themselves, then they will not harm any person or thing on this planet - LOVE HEALS - keep opinions, conceits, vain imaginings vs. forcing it upon others - listening not talking - learning to listen vs. mind control - we speak loudest when we listen the most - most people just need a good listening to.

Strip away the layers of denial - clothed with sackcloth (humility); filthy rags vs. robes of righteousness (fine linen); lies vs. truth - we must choose between human intellect, man's own reasoning, or the Tree of Life, representing REVEALED KNOWLEDGE from God - don't let the hits (of life, etc.), one-by-one, chop down the tree - satan's battle-axe, two-sided axe vs. two-edged sword (SacredWORD) - positive affirmation (everyday in everyway I am getting better), visualizations, acknowledging, self-esteem - positive image of self - fully expressing our "authentic self" vs. masking - being and doing:

feeding the hunger:
physical -- spiritual;
mental imprints -- new definitions;
impulses, urges (secular) -- spiritual manna, bread of life, new framework ;
world view -- universe view;
tainted waters -- pure water of life;
shallow well -- deep well;
human spirituality -- holy, righteous, spiritual character.

spiritual vacuum - a gulf between our "being" and our "doing" - the world's "tabloid theology" - spiritually empty -- stress, underlying depression | religion (self-medication, answers) -- "science without religion is lame; religion without science is blind". [-Albert Einstein]

MYND - Spiritual Alchemy: Open_Notes 8

Finding a sense of place - searching for a belonging place - a sanctuary from criticism - HOME vs. the jesters (professional fools) paradise - unlimited personal potential - consciousness raising personal development - re-framing your context - shifting your perception - engaging your courage and compassion - choosing love and acceptance - learn to value your power and your vulnerability - change learned patterns - allow wishes, hopes, and desires to surface - positive thoughts bring positive results - be compassionate with your failings - each of us has a story - some pages open, some private - our narrative - our narration (a story, account, tale) - identify, create and act on new choices - learn more about yourself and what you value - build more satisfying relationships - discover more joy and passion in your life! HEAL THE PAST - EMPOWER THE PRESENT

When one stands amid the rubble of a relationship, then one has not only lost the relationship, but also the whole world view - losing my religion - just a dream - next stage in your life? - it is important that our goals do not remain just a dream or vision - we have to release the inner frustrations that are holding us back - address the deepest levels of being - restoring meaning, creativity and authenticity - become curious, aware and accepting of yourself - gently transform old patterns of hurt - find adventure, grace and balance in your relationships and life.

Posted by caimbhriain myrddin at [2:07 PM](#) [0 comments](#) 

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MYND - Spiritual Alchemy 2

MYND - Spiritual Alchemy: Open_Notes 9

Searching for meaning in other human beings - the best mirror you can look into is an old friend - we all have a longing for home (family) - life partner - family - choosing and mixing your DNA - reproducing self - the woman returns to the man from whence she came - one flesh - genetically and spiritually - I want to be the type of man that you will marry - it's not only how much you love someone, it's who you are when you're with that person - role - needed, loved, etc. - a couple - a sense of "us" - when something's your own, your roots are sunk deep, and shoots spring up around them - that's what holds things together - poor as dirt, and as rich as the earth - if you are safe and secure then a part of me is also - love isn't something we have, it is something that we do - love isn't something we change, it is something that changes us - in a climate of encouragement, human beings can do amazing things.

The value of creating, exercising our imagination - quiet, confident pride - the inner landscape - share with a "creative circle" - be a self-starter rather than a painter-by-numbers - harmony (perSONA) - composed as a picture - happiness is not about getting more - it is about enjoying what we have - purpose of life is happiness and our happiness is founded in self-awareness and self-acceptance - body/mind integrated - we cannot understand ourselves apart from our environment - therefore focus on what you are experiencing and on how you are choosing to act in the present - a person is measured by the quality of his friends (by the company he keeps) - family: interacting with my genealogical lineage.

MYND - Spiritual Alchemy: Open_Notes 10

Consequence Code Method: decoding life by studying consequences makes options clearer, decisions easier, and minimizes conflict - free yourself from beliefs and actions that cause unnecessary pain and prevent living fully -- focus: 1 the benefits and costs to you and others by your actions; 2 the search for harmony between desires and responsibilities - no jargon - no excuses - goal: clarity of vision.

Deep personal unfoldment - learn to listen to your body, learn from your emotions - anger, shame, hurt, depression, sadness - and empower yourself with "integrated bodywork" - what becomes of feelings that have no voice, no place to go? - understand the meaning behind the suffering and thus help release it - explore the conscious and unconscious aspects of a problem - freedom from the beliefs, feelings and behaviours that result in emotional pain and repetitive, reactive patterns that keep you stuck - life's options open up as you learn to respond rather than react, resulting in 1 healthy, intimate, satisfying relationships 2 more success in work and career 3 joy, ease, and pleasure in life itself 4 aliveness and authenticity. [based on Shared Vision Magazine]

MYND - Spiritual Alchemy: Open_Notes 11

Issues to deal with: emotional, physical and sexual abuse - addictive and obsessional behaviour - relationship issues and co-dependency - anxiety and depression - self-expression; Creativity and energy vs. pressure and stress; sense of freedom vs. feeling trapped; self-worth vs. low self-esteem; ease in relating vs. poor relationships; acceptance vs. resentment; clarity vs. guilt; confidence vs. fear.

Imagine life to be an ongoing peak experience - recover the real self - reconnect with your energy and creativity - refine skills to realize your goals and reinstate your personal power - lighten up - dissolve fears and blocks at the fundamental level - relief from struggle, pain and suffering - all activity can become activity which enlightens, rather than hard work and serious business - put fun, joy and ease into self-improvement - more satisfying work and love relationships - a deeper capacity for excitement and happiness - a vibrant connection to dreaming and intuition - healthy self-confidence -- a healthier connection to community - the power of love - community immunity - you live as long as people remember you - generate happiness and peace-of-life out of ourselves -- if I give you me - HEALING !! [based on Shared Vision Magazine]

MYND - Spiritual Alchemy: Open_Notes 12

Beliefs make our lives - first we make the beliefs, then the beliefs make us - we can imprison ourselves in our beliefs - we create our lives around our beliefs, values - (self)hypnosis = reprogramming our subconscious with new beliefs, values - deep absorption - we slip into mini-trances all day long - different types of hypnosis - stage, forensic, performance, clinical - power of the mind to overcome disease - rewrite the past - self-esteem, (self-estimate, self-worth, self-image), the hub of the wheel - critical to the people you attract in your life, experiences, etc. - forgiveness necessary to heal yourself - resentment, anger, grievances - release the past, bring all of your energy into the present - stop punishing yourself - a proper healing modality vs. conceptual crisis -- mental imagery to help the immune response vs. disease - aim the mind - pharmacognition (physical, spiritual) - emotions - (self)hypnosis, affirmations, (self)talk, bring thoughts under control - stress-control issues most important.

We have to invent a 2nd life for the 2nd half - 40-45 yrs (1st half) - 1st half a bouncing (place, person, event, interest, etc.), bounced - 2nd half a long continuous roll (how long is self-determined) - some drop into life with a thud, others bounce to stability, to varying degrees (+/- composition, density, velocity). [based on PBS, "Talk of the Nation"]

MYND - Spiritual Alchemy: Open_Notes 13

At the end, if we are brave enough to love, strong enough to forgive, generous enough to rejoice in another's happiness, and wise enough to know there is enough love to go around for us all - then we can achieve a fulfillment that no other living creature will ever know - we can re-enter paradise. -- [Reader's Digest, "You Don't Have to be Perfect", May.97]

Limiting beliefs: they get conditioned in, often at an early age - there are hundreds of these beliefs that are subconscious and set limits around what we can achieve - its the job of the subconscious to maintain the belief system - we have to de-program the limiting belief -- visualization: an active, focused re-education of the subconscious, moving into another "octave" of consciousness - the opposite of wishful thinking - it is taking on the responsibility to change your life by changing your INTERNAL STORY - ie., is there some part of you that doesn't want to get well? - the limiting belief is that one deserves to be sick, or that one will lose something by getting well - it can be very subtle.

The prison of our minds vs. creativity - break the bars of the cage - the bars are represented by some of the following habits, tendencies or beliefs: 1 stereotyping what is around us rather than paying close attention to what actually is - look and listen; 2 failure to fully use our senses; 3 not being in the habit of synthesizing disparate elements in our lives; 4 not running the risk of being creative for fear of ridicule; 5 living in a highly critical society (personal environment); 6 over-dependence on reason and logic; 7 believing that paying attention to our intuitive and imaginative side is a waste of time; 8 lack of education on how to more fully use one's (mind). -- [Shared Vision, "Uncaging the Eagle of Creativity", Aug.97]

MYND - Spiritual Alchemy: Open_Notes 14

Stopping: how to be still when we have to keep going: 1 still points - turn in, moments, prayer, etc. (a connoisseur of the moment); 2 stop overs - longer periods of time, hours, weekends, etc.; 3 grinding halts - so distracted by the unresolved - waiting for something to happen so that your life begins = needs, decisions based on reality; requires months.

Wanting change is not the same as changing - take responsibility: 1 know what you want - you cannot claim it if you cannot name it; (name it to claim it); 2 barriers to what we want - choices, decisions vs. obstacles; 3 what must I do to get it? - commitment, program yourself to do it vs. willpower - winners do things that losers don't want to do; 4 don't look outside

yourself to find the answer - giving your power away to someone else - your level of value and worth - give ourselves what we wish someone else would give us - look in the mirror - treat yourself with dignity and respect and do not accept anything less from others -- set goals - live the life of your dreams - the difference between a goal and a dream: 1 a goal is specific; 2 a goal has a timeline; 3 a goal has accountability -- you cannot change without acknowledgement - we always have choices - horrible things happen, they either take you out or move you up - my time, my turn - do it. [Oprah Winfrey, Apr.10.98]

MYND - Spiritual Alchemy: Open_Notes 15

I had to completely exhaust my whole system of beliefs and undergo a very serious depression - loss of everything, all sense of purpose - by being forced to let go of all these attachments, and the belief that they would make me happy, I ended up losing myself - paradoxically, I needed to do that to find myself, because that was the only thing left at the end of it all - when you enter that "dark night of the soul," and face the terror of losing that umbilical attachment to the world where you thought your salvation lay, you discover that that was the last thing you would find there - and that's when you finally welcome God in - He has been waiting all the time, in every second, and in every relationship for us to find him. -- [Shared Vision Magazine, "Lessons in Love", A Course in Miracles, Mar.98]

MYND - Spiritual Alchemy: Open_Notes 16

Concept of Separation: When Adam bit of the apple in the Garden of Eden, he was symbolically choosing something other than his relationship with God - not satisfied (with his being, his potential within the God Family) he wanted to be his own creator - we, like Adam, have all held that apple - representing the antithesis of God - and made choices for which, deep down, we feel tremendous guilt and shame.

In making those choices which led us away from God, we believed that we would be punished, and so we created the "ego mind" (the most important me; the all important self; infallible; self-righteous) to protect ourselves - projecting our shame and guilt onto the world, we get rid of it by blaming others and finding them guilty - in doing so, we find ourselves innocent -this is our way of reclaiming the innocence that we believe we lost. [based on Shared Vision Magazine, "Lessons in Love", A Course in Miracles, Mar.98]


MYND - Spiritual Alchemy: Open_Notes 17

The problem is that it is a false sense of innocence based on victimhood - the projection of blame onto others is one of SEVERAL LAYERS OF DENIAL which we construct to obscure our memory of love and the truth about God's love for us - it is also THE LIE that keeps us separate and distant from others, distorting our personal relationships and disconnecting us from universal truths and ultimate happiness - we are functioning BEHIND A MASK, living a functional but passionless existence in order to safeguard ourselves against the levels of consciousness which lie beneath it.

If we can move through our mask, have the courage and willingness to examine our system of denial and defense, transcend our thoughts of attack and blame, and uncover what's underneath, then we come to the purpose of all relationships (fellowship, marriage, FAMILY) - when any two come together at any time, it is to correct this misperception of self - and it is in this connection that we have the opportunity to make the correction - without it, the ego thrives in isolation, sustaining its (selfish, deceived, vain imaginings) belief system -- if we don't heal together in the "holy encounter" of relationship, we will eventually be forced to do so, through some form of crisis in our lives. -- [based on Shared Vision Magazine, "Lessons in Love", A Course in Miracles, Mar.98]

MYND - Spiritual Alchemy Open-Notes 1-17

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Monday, March 1, 2010

Richard Tarnas: The Uranus-Neptune Cycle

The Uranus-Neptune Cycle

by Richard Tarnas, Ph.D.

The Uranus-Neptune combination is associated, both in history and in personal biographies, with periods in which the archetypal--the mythic, the spiritual, the transcendent, the imaginal, the numinous--is suddenly awakened and liberated in new ways into human consciousness. We see this all around us now: the tremendous upswelling of interest today in an astonishing multiplicity of spiritual paths and traditions, in esoteric disciplines, in the transpersonal movement, in meditation and mystical religious traditions, in Jungian and archetypal psychology, in mythology and ancient religions, in shamanism and indigenous traditions, in the recovery of Goddess spirituality and the feminine dimension of the divine, in ecofeminist spirituality, in psychedelic self-exploration and new forms of experiential psychotherapy that effect profound changes of consciousness, in the emergence of holistic and participatory paradigms in virtually every field, in the unprecedented convergence of science and spirituality. We see it in the collective awakening of an intense desire to merge with a greater unity--to reconnect with the Earth and all forms of life on it, with the cosmos, with the community of being. We see it in the powerful new awareness of the anima mundi, the soul of the world. And we see it in the widespread urge to overcome old separations and dualisms--between human being and nature, between spirit and matter, mind and body, subject and object, intellect and soul, and, perhaps most fundamentally, between masculine and feminine--to discover a deeper unitive consciousness.

Of equal importance in making possible this great shift in world view, we see signs of Uranus- Neptune in the decisive emergence of "postmodernity" itself in our era, bringing the radical dissolution and deconstruction of so many long-established structures and boundaries, roles and hierarchies, so many once-firm certainties and beliefs and limiting assumptions. The cultural consciousness has experienced a shift into a state that is fundamentally between paradigms--unprecedentedly flexible, free-floating, uncertain, disoriented, epistemologically and metaphysically confused, and yet open to possibilities and realities not even permitted within the arena of sensible discourse in an earlier generation. Mainstream modern culture is awakening to the unsettling but ultimately liberating truth that, as a certain dramatist born under a Uranus-Neptune opposition several centuries ago once put it, "There are more things in heaven and earth, Horatio, than are dreamt of in your philosophy."

Given an orb of 10-15*, which appears to be the usual range within which these great outer-planet conjunctions and oppositions are archetypally operative, the Uranus-Neptune conjunction of our time began around 1985 and will last until just after the turn of the millennium, in 2001 (being within 10* orb between 1988 and 1998). We saw this archetypal combination's Neptunian activation of the Prometheus impulse first emerging in the international political arena with the rise of perestroika and glasnost under Gorbachev in the Soviet Union, and in a widespread intensified urge for international peace combined with the growing dissolution of global barriers through communications technology. And it achieved its most dramatic impact with the great and seemingly miraculous successful revolutions that swept Eastern Europe when Jupiter came into opposition to the Uranus-Neptune conjunction in 1989-90 (a conjunction that also, significantly, involved Saturn--hence the crucial elements of the sudden breakdown of old structures, the end of the Communist dream, the widespread disillusionment and despair that overswept the peoples of Eastern Europe, as well as the presence of practical idealism in the service of radical social- political restructuring).

Thus the first half of the Uranus-Neptune conjunction has coincided with the liberation not only of millions of people from the oppression of the Communist belief system, but of the entire planetary consciousness from the imprisonment of the Cold War and its constant threat of nuclear apocalypse. Also appropriate to Uranus-Neptune, these years witnessed the unexpected spread throughout the world of the Promethean democratic ideal, vividly illustrated in the appearance in Tiananmen Square of the Goddess of Liberty statue constructed by the gentle student rebels of China.

Of course every archetypal combination has its shadow side, and the Uranus-Neptune conjunction is no exception. The collective psyche's highly activated thirst for transcendence, while ultimately spiritual in nature, has brought forth a wide range of less exalted impulses and behaviors. The collective impulse toward escapism and denial, passivity and narcissism,

credulity and delusion, the hyperstimulating rapidity of technologically produced images signifying nothing, the hypnotic fascination with and addiction to image ("image is everything"), indeed the widespread obsession with addictions of all kinds--from drugs and alcohol to consumerism and television--these and many more forms of accelerated and intensified maya make less unambiguous the positive virtues of such other characteristic Uranus-Neptune phenomena as interactive electronic multimedia and "virtual reality." (We see suggestive signs of a disruptively hyperactivated Neptune on more literal levels as well, with massive floods, tidal waves, disasters at sea, oil spills, industrial accidents involving liquids and gases.) The intensified religious consciousness of the age has given rise to cult movements, fundamentalist fanaticism, and a host of eccentric "new age" infatuations. The dissolving of rigid structures in the psyche permitting the emergence of non-ordinary states of consciousness can lend itself not only to higher levels of consciousness and genuine mystical illumination, but to destructively delusory states as well. Seldom has the need for discernment been more critical.

Yet I believe that a larger historical perspective of the Uranus-Neptune cycle gives much grounds for hope. As we consider the potential archetypal significance of this combination in terms of fundamental paradigm shift, spiritual and psychological awakening, and the accelerated emergence of an archetypal awareness into the cultural psyche, it is useful to recall the extraordinary confluence of events that coincided with the last Uranus-Neptune opposition which extended throughout the first decade and a half of the twentieth century: the revolution in human self-understanding mediated by depth psychology, especially Jung's archetypal psychology and his deepening of Freud's psychoanalytic breakthrough (which continued its own important evolution during these years); the revolutions in physics and cosmology (Einstein's relativity theory, Planck's quantum theory); in painting and the visual arts (Picasso, Matisse, Braque, Kandinsky); literature (Joyce, Proust, Kafka, Rilke); music (Stravinsky, Schoenberg); philosophy (William James, Bergson, Husserl); spiritual activism (Gandhi, Tolstoy), esotericism and mysticism (Rudolf Steiner, Aurobindo). The remarkable coalescing of these and many other related events and trends precipitated a radical transformation of vision for the entire culture, as well as the seeds for future profound changes in the cultural psyche.

If we move back to the immediately preceding Uranus-Neptune conjunction, that of 1815-1829, centered around the year 1821, we find a similar emergence of the archetypal, mythic, transcendent, and numinous into the collective psyche with the great age of Romanticism at its height. Here was Shelley, reading Plato at sea and writing *Prometheus Unbound*, seeking to combine the ideal spiritual realm with a revolution in consciousness bringing new freedom to humanity. Here was Keats writing his great odes, beginning with "On First Looking into Chapman's Homer" (where he compares his awakening to the numinous mythic realm to the discovery of Uranus: "Then felt I like a watcher of the skies..."). Here also was Keats's influential conception of "Soul-making," described in a letter to his brother in 1819, later to become so central to the archetypal psychology of the late twentieth century. Here was Byron, Schubert, Stendhal, Scott; and Coleridge working out his profound Romantic philosophical perspective in his *Biographia Literaria*; Hegel articulating his absolute Idealism in his *Encyclopaedia*; Goethe and Beethoven in their inspired culminating years--the completion of *Faust*, the Ninth Symphony, the *Missa Solemnis*, the late quartets. And here was the great wave of births of individuals whose extraordinary imaginative visions would so enrich world literature in the nineteenth century-- Dostoevsky, Tolstoy, Melville, Flaubert, Turgenev, the Brontes, George Eliot, Baudelaire, Whitman.

The emergence of an archetypal consciousness, whether it takes the form of an enhanced awareness of the ideal, a resurgence of Platonism, a new appreciation of the mythic, or a heightened access to the imaginal, seems especially characteristic of Uranus-Neptune alignments, and nowhere is that more evident than in the Uranus-Neptune conjunction of the 1470s and 1480s, at the heart of the Renaissance (a conjunction closely resembling our own with Uranus and Neptune in harmonious sextile to Pluto). Here was that luminous period that saw the Florentine Academy's Neoplatonic revival at its height during the reign of Lorenzo the Magnificent, with Ficino writing the *Theologia Platonica* and publishing the first complete translation of Plato in the West, Pico della Mirandola composing the manifesto of Renaissance Humanism, the *Oration on the Dignity of Man*, Leonardo da Vinci beginning his artistic career with *The Adoration of the Magi*, and Botticelli painting *The Birth of Venus*, the paradigmatic embodiment of the Renaissance's rebirth of archetypal beauty. And here also we find the births of those artists who would fulfill the Renaissance idealist imaginative vision, Raphael and Michelangelo, as well as of Copernicus and Luther, the two men who would initiate the great paradigm revolutions beginning the modern era, the Scientific Revolution and the Reformation.

So also with the major religious awakenings of history. We see it, for example, in the Great Awakening that swept America during the conjunction of the 1730s and 1740s, or in the great wave of mystical fervor that swept Europe in the first two decades of the fourteenth century (during the conjunction that also brought Dante's Divine Comedy and the birth of Petrarch), or in the birth and rapid spread of Islam under the prophet Muhammad during the conjunction of the 620s and 630s.

Moreover, we find that the birth of Christianity itself took place during the Uranus-Neptune alignment of c. 15-35 AD, an opposition, encompassing most of the events described in the New Testament, including the period of Jesus of Nazareth's ministry, his crucifixion (during the Saturn-Pluto opposition of 29-30) and the revelatory events immediately following, and the conversion of St. Paul.

Moving back yet farther, we find that Uranus and Neptune were again in conjunction in the last decade of the fifth century BC and the first decade of the fourth, which encompassed that historic period in ancient Greece that brought Socrates's most influential teaching as well as his death, in 399 BC in Athens--this event initiating the birth of Platonism, and indeed of the entire Western philosophical tradition that is rooted in Socrates and Plato.

Finally, we move back one more cycle to that epoch- making Uranus-Neptune alignment that was joined by Pluto in the only triple conjunction of the outermost planets in historical times, extending from the 580s to the 560s BC. Here we find the heart of the great "axial age" that brought forth so many of the world's principal religious and spiritual traditions: the age of Gautama Buddha in India, of Lao-Tse in China, of Zoroaster in Persia; the age of the major prophets of ancient Israel, Jeremiah, Ezekiel, and Second Isaiah, when the Hebrew Scriptures began to be compiled; the age when the oracle of Delphi was at the height of its influence in ancient Greece; the age of the earliest Greek philosophers, Thales, Anaximander, and Pythagoras.

Thus there is reason to believe that our own experience of Uranus and Neptune in conjunction will not be without its enduring blessings.

1995 by Richard Tarnas

Posted by caimbhriain myrddin at [2:31 PM](#) [0 comments](#) 

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Mammon or Messiah meta

Metaphysics (Ontology, Society): Being and Knowing

Saturday, February 27, 2010

The Mazzaroth (Zodiac)

The Mazzaroth (Zodiac)

By Hillel ben David (Greg Killian)

excerpts:

Midrash Rabbah - Esther VII:11 With Kislev came the merit of Hanukah,[127] with Tebeth the merit of Ezra-Nechemiah (Nehemiah), as it says, And the children of the captivity did so. And Ezra-Nechemiah (Nehemiah) the priest... were separated... in the first day of the tenth month... and they were finished with all the men that had married foreign women, etc. (Ezra-Nechemiah (Nehemiah) X, 16 f.). With Shebat came up the merit of the Men of the Great Synagogue; for on the twenty-third of that month all Israel gathered together to take counsel about the concubine of Gibeah and the graven image of Micah.[128] When the month of Adar came up, he found no merit in it and he began to rejoice. He then turned to examining the signs of the Zodiac. In the sign of the Lamb[129] he found the merit of Passover, as it says, Every man a lamb, according to their fathers' houses (Ex. XII, 3). In that of Taurus (ox) was found the merit of Joseph who was called ox, as it says, His firstling bullock, majesty is his (Deut. XXXIII, 17); and also the merit of the offering, as it says, When a bullock, or a sheep, or a goat is brought forth, etc. (Lev. XXII, 27). In Gemini (twins) was found the merit of Peretz and Zerach[130] who were called twins, as it says, Behold, twins were in her womb (Gen. XXXVIII, 27). In Leo (lion) was found the merit of Daniel who was from the tribe of Judah which is called lion, as it says, Judah is a lion's whelp (ib. XLIX, 9). In Virgo (virgin) there was the merit of Hananiah, Mishael, and Azariah, who were like a maiden that knows no man except her husband; so they did not change their God or their law and clung to their Judaism. Libra (scales) is Iyov (Job), as it says, O that my vexation we weighed, and my calamity laid in the balances (Iyov (Job) VI, 2). Scorpio is Yechezkel (Ezekiel), as it says, Thou dost dwell among scorpions (Ezek., 6).[131] Sagittarius (bowman) is Joseph, as it says, But his bow abode firm (Gen. XLIX, 24). Capricornus (kid) is Jacob, as it says, And she put the skins of the kids of the goats upon his hands (ib. XXVII, 16). Aquarius (water-carrier) is Moses, as it says, And moreover he drew water for us (Ex. II, 19). [132] On reaching the sign of Pisces (fishes) which shines in the month of Adar, he found no merit in it and rejoiced saying, 'Adar has no merit, its sign has no merit, and what is more, in Adar Moses their master died.' He, however, did not know that on the first[133] of Adar Moses died and on the first of Adar he was born. He said: 'Just as fishes swallow one another, so I will swallow them.' Said the Holy One, blessed be He, to him: 'Wretch! Fishes sometimes swallow and sometimes are swallowed, and now it is you who will be swallowed.' Said R. Hanan: The same thing is intimated by the verse, Whereas it was turned to the contrary, that the Jews had rule over them that hated them (Est. IX, 1). R. Tanhuma said: And the Lord said not that He would blot out the name of Israel (II Melakim (Kings) XIV, 27), but what He said was, For I will utterly blot out the remembrance of Amalek (Ex. XVII, 14)

XII. Miscellaneous Thoughts

The word Mazal does not literally mean "luck."

The Hebrew word Mazal, which literally means the astrological zodiac sign or the luck which comes from the stars, has been said to really be composed of three words: makom, z'man, limmud, being in the right place at the right time and knowing how to utilize opportunities.

"Mazal" is literally associated with the 12 signs of the Zodiac, which are called the "Mazalot," but we use the word in a way which means more than just the Zodiac. Rabbi Moshe Chaim Luzatto explains that there is a multi-leveled conceptual system through which HaShem interacts with the physical Creation. In other words, "energy" which originates with HaShem travels through this system and eventually reaches us. At some point along the way, this energy is said to pass through the Mazalot, the stars and the planets, which then transfer it to the rest of Creation. This explains how people

trained in astrology may know what will happen to an individual in the future. They are "reading," through the configuration of the Mazalot, the energy that is yet to be delivered. However, we are actually forbidden to engage in the prediction of the future via astrology even though it may work. The source of this prohibition is, "You shall be tamim (pure, perfect, simple) with the HaShem your G-d."

Mazal ("sign," pl. mazalot):

1. a spiritual conduit of Divine beneficence (from the Hebrew root "to flow" [nozel]).
2. specifically, the thirteen tufts of the "beard" of Arich Arpin.
3. a physical embodiment of such a spiritual conduit, such as a star, planet, constellation, etc.
4. specifically, the twelve constellations of the zodiac.
5. According to our sages, the Jewish People are not under the influence of the mazalot (Shabbat 156a).

God chose not to give the Torah in Nisan or Iyar, for the mazal of Nisan is a lamb and the mazal of Iyar is a bull and neither is capable of singing praise. Rather, He gave the Torah in Sivan, for the mazal of Sivan is twins, who have hands with which to clap and legs with which to dance.[140]

In Kabbala and Chasidut, it is explained that the thirteenth mazal transforms the entire set of mazalot into attributes of mercy. This is because numerically, twelve is a closed, rigid, perfect system; reflected in the physical world by the twelve lunar months and the twelve signs of the zodiac; in the Jewish people, by the twelve tribes; in the spiritual realm, by the twelve permutations of the letters of the Divine Name Havaya, and so on. In each of these sets, however, there is a (sometimes hidden) thirteenth element that adds the flexibility and adaptive quality that makes the set alive, pliable and viable. This is perhaps most clearly evident with regard to the twelve lunar months. In the Jewish calendar, a thirteenth month is added in 7 out of every 19 years in order to align the lunar year with the solar year. Here, the thirteenth lunar month makes the twelve original ones into an empathic system that can coexist with its solar "mate." Similarly, the thirteenth tribe, Levi, officiates at the Temple, reconciling the twelve tribes of the Jewish people with their "mate," HaShem.

What do we mean when we say "Mazel Tov"? We are saying a brief prayer at this time which is strongly influenced by the Mazalot, that Hashem will ensure that the "energy" that is sent will be only for good.

Chodshei Hashanah (Part Fifteen)

Adar Sheni -- The Second Month of Adar (Based on the work Chodesh B'chodsho, p. 116)

The Jewish Leap Year has thirteen months, while an ordinary year has twelve months. There is a hidden connection between the twelve months, and the twelve tribes -- the twelve sons of Yaakov/Yisrael (Jacob/Israel). If so, what is the significance of thirteen months?

Yoseif (Joseph) was of such vital importance to the family that he is sometimes thought of as a tribe, sometimes as one of the Fathers. The word "Yoseif" comes from the root "to add," "to be extra." Yaakov's blessing to Yoseif was that Yoseif's own sons would be counted as Yaakov's sons, as tribes themselves (Beraishis [Bereshit (Genesis)] 48:5). Yoseif is the one who has added to the tribes, and he himself disappears, converting into a patriarch -- a father of tribes.

The two tribes emanating from Yoseif make thirteen. Thus, an ordinary year corresponds to the twelve original sons; the leap year, to thirteen tribes, counting the added sons of Yoseif. (Sefas Emes, Beis Yisrael).

Good fortune comes to the Jewish People during Adar (Talmud, Ta'anis 29b). Evil forces have no effect on someone born during the Second Month of Adar, for no sign of the zodiac corresponds to the thirteenth month. Thus, the Second of Adar is essential to Israel and its faith, for it is said: Ein Mazal B'yisrael -- Israel is not bound by the astrological signs (or by scientific laws of determinism). (Chidah)

The miracle of Purim occurred during the Second Adar (Talmud Yerushalmi Megilah, chapter 1, halachah five).

The encyclopedia Judaica also indicates that there is a relationship between the mazzaroth and the tribes that is detailed in:

Yal., Ex.418; Yal., I Melakim (Kings) 185

The Encyclopedia Judaica indicates that "mazalot" in 2 Melakim (Kings) 23:5 indicates "planets".

II Melakim (Kings) 23:5 He did away with the pagan priests appointed by the kings of Judah to burn incense on the high places of the towns of Judah and on those around Jerusalem--those who burned incense to Baal, to the sun and moon, to the constellations and to all the starry hosts.

The planets as mentioned in scripture:

Saturn (ht,ca - Shabtai - Kevan) is found in:

Amos 5:26. But you shall carry Sikuth your king, and iyun, your images, your star-god, which you made for ourselves.

The planet that influences Tevet, Shabbtai (Saturn), symbolizes the power of contemplation which characterizes the Shabbat experience: Refraining from the mundane, the world of the transcendent is revealed... (Seasons of the Moon - Tevet)

Venus - (vdub - Nogah, Meleket haShamayim, the queen of heaven). This is understood from the fact that cakes are baked for her. Among the Assyro-Babylonians the cake-offerings were called "the bread of Ishtar" (Venus).[143] This usage is found in:

Yirimiyah (Jeremiah) 7:18. The children gather wood, and the fathers kindle the fire, and the women knead their dough, to make cakes to the queen of heaven, and to pour out drink offerings to other gods, that they may provoke me to anger.

Jupiter (esm - tzedek - Gad "fortune"). This is a supposition. It is found in:

Yeshayah (Isaiah) 65:11 "But as for you who forsake HaShem and forget my holy mountain, who spread a table for Fortune and fill bowls of mixed wine for Destiny,

There is some speculation that "Destiny", in the above verse refers to Venus.

Mars, Madim, is not to be found in the Bible. The root, though, is found[144]. The root is Edom:

123 'Edom, ed-ome'; or (fully) 'Edowm, edome'; from 122; red [see Gen. 25:25]; Edom, the elder twin-brother of Jacob; hence the region (Idumaea) occupied by him:-Edom, Edomites, Idumea.

This word means: (very) red or (very) mad. The red connection with Mars is obvious. The use of this root in the understanding of "mars" is in:

Yeshayah (Isaiah) 63:1-6 Who [is] this that cometh from Edom, with dyed garments from Bozrah? this [that is] glorious in his apparel, travelling in the greatness of his strength? I that speak in righteousness, mighty to save. Wherefore [art thou] red in thine apparel, and thy garments like him that treadeth in the winefat? I have trodden the winepress alone; and of the people [there was] none with me: for I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my raiment. For the day of vengeance [is] in mine heart, and the year of my redeemed is come. And I looked, and [there was] none to help; and I wondered that [there was] none to uphold: therefore mine own arm brought salvation unto me; and my fury, it upheld me. And I will tread down the people in mine anger, and make them drunk in my fury, and I will bring down their strength to the earth.

Dobin says: "Mars is the planet of intense energy, and the word takes it's meaning from astrological understanding of the nature of the planet, Mars. Both intensity of action and redness are implied in the Hebrew name of the planet. Mars was known to be the planet which causes strife and war..."

* * *

Bereshit (Genesis) 11:27-32 This is the account of Terah. Terah became the father of Abram, Nahor and Haran. And Haran became the father of Lot. While his father Terah was still alive, Haran died in Ur of the Chaldeans, in the land of his birth. Abram and Nahor both married. The name of Abram's wife was Sarai, and the name of Nahor's wife was Milcah; she was the daughter of Haran, the father of both Milcah and Iscah. Now Sarai was barren; she had no children. Terah took his son Abram, his grandson Lot son of Haran, and his daughter-in-law Sarai, the wife of his son Abram, and together they set out from Ur of the Chaldeans to go to Canaan. But when they came to Haran, they settled there. Terah lived 205 years, and he died in Haran.

"Ur of the Chaldeans" literally means "Light of the Astrologers".

* * *

The Encyclopedia Judaica indicates that 1 Divrei HaYamim (Chronicles) 12:33 indicates that the tribe of Issachar were the astronomers of Israel:

1 Divrei HaYamim (Chronicles) 12:33 of the Issacharites, men who knew how to interpret the signs of the times, to determine how Israel should act; their chiefs were 200, and all their kinsmen followed them;[145]

The blessing of Bereshit (Genesis) 24:1 is interpreted as the gift of astronomy - Tosefta Kid. 5:17.
Bereshit (Genesis) 24:1 Abraham was now old and well advanced in years, and HaShem had blessed him in every way.

* * *

"Twelve constellations have I created in the firmament, and for each constellation I have created thirty hosts, and for each host I have created thirty legions, and for each legion I have created thirty cohorts, and for each cohort I have created thirty maniples, and for each maniple I have created thirty camps, and to each camp I have attached three hundred and sixty five thousands of myriads of stars ..." (Tractate Berachos 32a) This passage of the Talmud is mysterious. Is this the number of stars in the Universe? The number of stars stated in the Talmud is 1.06434×10^{18} . The number of stars in the Universe estimated by modern science is somewhere between 10^{18} and 10^{20} .

Mazzaroth (The Constellations)

The very first place in the Torah that we find the word mazzaroth, it is spelled out every seven letters in Bereshit (Genesis) 4:26 through Bereshit (Genesis) 5:1. What did Josephus say about Seth and his offspring? (Josephus, attributes the origin of astrology to Seth, the offspring of Adam. (Antiquities of the Jews, Chapter 2:3).

* * *

The astrological sign for the month of Shevat is Aquarius, the water bearer, or as it is called in Hebrew, "D'li," "the pail." The pail draws water from its source, and brings the water to where it is used. We find the comparison between water and Torah often in the writings of our Sages. In Shevat, we are supposed to recognize that our task is to act as the "Torah bearer" and to draw from the Torah so that the Torah is properly used. The fact the New Year for Trees falls under this sign is of course no coincidence. Most obviously, trees need water for their survival, and the needed delivery of water to the trees so that fruit forms is a focus on the New Year for Trees. The deeper significance arises from the comparison made in the Torah (Devarim 20:19) of "for the trees of the field are like man." Man, like trees, needs "water" for sustenance. Just as physical water enables a tree to bring forth fruit, so too does the Torah, spiritual water, enable man to bring forth fruit. As we mentioned before, this requires work and toil. So that we remember that we have help in our task, we celebrate the New

Year for Trees on the 15th day of the month. Until the 15th day, the moon has been growing in light. The 15th day is typically the day of the full moon. It signifies the completeness and fullness that we have right when we are born - we have been taught the entire Torah. We start our toil realizing that G-d was there to help us, to plant a seed within us.

The 15th day of Shevat is a day on which we pray that growth should begin. Trees should get the water they sorely need so that they bear fruit. Man should properly immerse himself in Torah so that he reaches his full potential. The 15th day of Shevat is a day on which we recognize that G-d is there to help us with our endeavors. He provides us with what we need to be successful, although our success depends on our efforts as well. Tu B'Shvat should be the start of a truly fruitful year for all of us.

(Based on Sefer B'nai Yesaschar)

* * *

The Validity of Astrology

The discussion regarding the validity of astrology is found in the Talmud Shabbat 156a as follows:

It was recorded in Rabbi Joshua ben Levi's notebook: He who [is born] on the first day of the week [Sunday] shall be a man without one [thing] in him - What does 'without one [thing] in him' mean? Shall we say, without one virtue? Surely Rabbi Ashi said: I was born on the first day of the week! Hence it must surely mean, one vice. But Surely Rabbi Ashi said: I and Dimi ben Kakuzta were born on the first day of the week: I am a king (head of the academy) and he is the captain of thieves! Rather it means either completely virtuous or completely wicked. [What is the reason? Because light and darkness were created on that day.] He who is born on the second day of the week will be bad-tempered. What is the reason? Because the waters were divided thereon. (Division or disunity is caused by bad temper, Rashi) so will he be estranged from other people through his temper). He who is born on the third day of the week will be wealthy and unchaste. What is the reason? Because herbs were created thereon. (Herbs multiply very rapidly and also continually intermingle with other herbs.) He who is born on the fourth day of the week will be wise and of a retentive memory. What is the reason? Because the luminaries were suspended [thereon]. He who is born on the fifth day of the week will be generous. What is the reason? Because the fish and birds were created thereon. (Which are fed by G-d's loving kindness.) He who is born on the eve of the Sabbath will be a seeker. Rabbi Nahman ben Isaac commented: A seeker after good deeds. He who is born on the Sabbath will die on the Sabbath, because the great day of the Sabbath was desecrated on his account. Raba son of Rabbi Shila observed: And he shall be called a great and holy man. (Maharsha: Not all born on the Sabbath die on the Sabbath, but only those who are very holy.)

Rabbi Hanina said to them, [his disciples]: Go out and tell the son of Levi, Not the constellation of the day but that of the hour is the determining influence. He who is born under the constellation of the sun will be a distinguished (bright and handsome) man: he will eat and drink of his own and his secrets will lie uncovered; if a thief, he will have no success. He who is born under Venus will be wealthy and unchaste [immoral]. What is the reason? Because fire was created therein. He who is born under Mercury will be of a retentive memory and wise. What is the reason? Because it [Mercury] is the sun's scribe. He who is born under the Moon will be a man to suffer evil, building and demolishing, demolishing and building. eating and drinking that which is not his and his secrets will remain hidden: if a thief, he will be successful. He who is born under Saturn will be a man whose plans will be frustrated. Others say: All [nefarious] designs against him will be frustrated. He who is born under Tzedek [Jupiter] will be a right-doing man [tzaddik] Rabbi Nahman ben Isaac observed: 'He who is born under Mars will be a shedder of blood. Rabbi Ashi observed: Either a surgeon, a thief, a slaughterer, or a 'mohel' (a performer of ritual circumcision). Rabbah said: I was born under Mars. Abaye retorted: You too inflict punishment and kill.

It was stated. Rabbi Hanina said: The planetary influence gives wisdom, the planetary influence gives wealth, and Israel stands under planetary influence, (yesh mazal leYisrael). Rabbi Johanan maintained: Israel is immune from planetary influence, (eyn mazal leYisrael).

The Talmud goes on to bring many proofs that Israel is immune from planetary influence:

Now, Rabbi Johanan is consistent with his view, for Rabbi Johanan said: How do we know that Israel is immune from planetary influence? Because it is said, Thus says the L-rd, Learn not the way of the nations, and be not dismayed at the signs of heaven, for the nations are dismayed at them: they are dismayed but not Israel.

Rab too is of the opinion that Israel is immune from planetary influence. For Rab Judah said in Rab's name: How do we know that Israel is immune from planetary influence? Because it is said, and he brought him forth from abroad.(Genesis 15:5) Abraham pleaded before the Holy One, blessed be He, 'Sovereign of the Universe! one born in mine house is mine heir.' 'Not so,' He replied, 'but he that shall come forth out of your own bowels.' 'Sovereign of the Universe!' cried he, 'I have looked at my constellation and find that I am not fated to beget child.' 'Go forth from [i.e., cease] thy planet [gazing], for Israel is free from planetary influence...

From Samuel too [we learn that] Israel is immune from planetary influence. For Samuel and Ablat were sitting, while certain people were going to a lake. Said Ablat to Samuel: 'That man is going but will not return, [for] a snake will bite him and he will die.' 'If he is an Israelite,' replied Samuel. 'he will go and return.' While they were sitting he went and returned. [Thereupon] Ablat arose and threw off his [the man's] knapsack, [and] found a snake therein cut up and lying in two pieces. Samuel said to him, 'What did you do (to be saved)?' 'Every day we pooled our bread and ate it; but to-day one of us had no bread, and he was ashamed. I told them that "I will go and collect [the bread]". When I came to him, I pretended to take [bread] from him, so that he should not be ashamed.' 'You have done a good deed,' said Samuel to him. Then Samuel went out and lectured: But charity (righteousness) delivers from death;(Proverbs 10:2) and [this does not mean] from an unnatural death, but from death itself.

From Rabbi Akiba too [we learn that] Israel is free from planetary influence. For Rabbi Akiba had a daughter. Now, astrologers told him, On the day she enters the bridal chamber a snake will bite her and she will die. He was very worried about this. On that day [of her marriage] she took a brooch [and] stuck it into the wall and by chance it penetrated [sank] into the eye of a serpent. The following morning, when she took it out, the snake came trailing after it. 'What did you do?' her father asked her. 'A poor man came to our door in the evening.' she replied, 'and everybody was busy at the banquet, and there was none to attend to him. So I took the portion which was given to me and gave it to him. 'You have done a good deed,' said he to her. Thereupon Rabbi Akiba went out and lectured: 'But charity delivers from death': and not [merely] from an unnatural death, but from death itself.


From Rabbi Nahman ben Isaac too [we learn that] Israel is free from planetary influence. For Rabbi Nahman ben Isaac's mother was told by astrologers, Your son will be a thief. [So] she did not let him [be] bareheaded, saying to him, 'Cover your head so that the fear of heaven may be upon you, and pray [for mercy]'. Now, he did not know why she spoke that to him. One day he was sitting and studying under a palm tree; temptation overcame him, he climbed up and bit off a cluster [of dates] with his teeth. (The tree did not belong to him. - This story shows that head-covering was not so common, though regarded as conducive to piety. - From these stories we see that belief in planetary influence was not entirely rejected, but that these Rabbis held that it might be counteracted by good deeds.)

In his famous Letter on Astrology, Rambam vigorously denounced belief in any astrological influence over human life. He described the philosophical opposition to astrology as a thoroughly naturalistic one which did not allow for the influence of the stars. The correct Jewish belief, in his view, agreed with this and also accepted the notion of G-d's Providence, thereby utterly rejecting any astrological influences. Rambam declared that he had read all the extant astrological books, and decried the fact that people naturally give credence to any doctrine that is recorded in a text, even if it is nonsense. Yet most medieval philosophers, including Rabbi Abraham Ibn Ezra, believed in astrological influences and even went so far as to claim that empirical evidence supported this belief. No less a radical thinker than Rabbi Levi ben Gershon (Ralbag), was a firm believer in the effects of the stars upon human life, and based his position on empirical evidence.

Ramban (Responsum 282) and Nimukei Yosef (Sanhedrin, Chapter 7) explain that the study of astrology is not forbidden. They note that though the Talmud above (Shabbat 156a) states: "There is no mazal (celestial, source of influence) for Israel," there were sages who did not share that view. Thus, even though the latter was a minority opinion, the fact that it exists demonstrates that astrology is not nonsense, nor is involvement in its study forbidden.

[In that context (see also the Ra'avad, Hilchot Teshuvah 5:5), the statement from Shabbat can be explained as follows: The mazalot (stars and signs of the zodiac) exert influence on the world. A Jew, however, can rise above these influences and exercise total free will.]

The Mazzaroth (Zodiac) [web page](#)
The Watchman [home page](#)

Posted by caimbhriain myrddin at [12:07 PM](#) [0 comments](#) 
Labels: [Astrology](#), [Kabbalah](#), [Mazzaroth](#), [Numerology](#)

Thursday, February 25, 2010

The Sidereal Frame

Excerpted from: Prometheus the Awakener
Spring Publications, Woodstock, CT

The Sidereal Frame

The current Astrological chart is an Earth based view of the solar system for a given point on the Earth at a given time. The Ascendent, Midheaven and houses represent the daily turning of the Earth. The signs represent the annual motion of the Earth around the Sun. The planets move through the signs at different rates and as such represent those aspects of life that operate on a similar timescale.

The Ascendent traverses the whole of the Zodiac in 24 hours, about two hours in each sign. It is the clock on our day and as such governs those functions of the body and mind that operate on a similar timescale - body functions and associated feelings, impressions, attention. (Two hours is about the limit for most entertainments - films, concerts, spectator sports).

The **Moon** takes twenty eight days to go once around the Zodiac, spending only two days in each sign. It governs those aspects of life that change from day to day, the many faces of our everyday personality that may seem consistent to ourselves but may seem to wax and wane to others.

Mercury takes about three months to circle the Sun but because it is so close to the Sun it follows it around the Zodiac, moving backwards and forwards around the Solar position on a three monthly cycle. At its fastest it passes through a zodiacal sign in a fortnight and covers affairs of this nature - our pattern of work, our weekly routine, our immediate plans. In the course of a year Mercury marks out the seasons.

Venus takes about eight months, 18 and 2/3 days in each sign. On this timescale we see a curious relationship with the Moon with its 18 and 2/3 year eclipse cycle or Saros. Venus covers the rise and fall of feelings, the span of desire. In the sky it is moon-like in that it can be seen in the evening or morning, and it waxes and wanes. In the way that the moon is the reactive feelings, externally stimulated, Venus is those feelings that are internally generated over time. Advertising campaigns usually run for about three weeks before their impact can be assessed.

Venus, Mercury and Moon are the three planets that lie between the Earth and the Sun - the Inner Planets - and as such govern our mundane existence of thinking, feeling and acting. They cover activities of less than a year - short terms goals and aspirations.

Mars takes two years to traverse the Zodiac. It is the last of the local planets - there is quite a leap to Jupiter - and as such sets the limits of our practical existence. Mars covers our strategies for life, our perceivable building blocks. Most educational courses are based around two years. Most martial arts require two years to attain Black Belt. It is the cycle of skill acquisition. One theory of learning is that understanding lags learning by two years.

Jupiter takes 12 years to traverse the Zodiac, about a year in each sign. Now we have a marker on life itself. The seven ages of man would give a lifespan of 84 years, which some astrologers take as the natural span of human life. Jupiter then rules those events that take years to unfold, a timescale beyond the perception of the inner planets.

Saturn takes 29 years on its journey through the Zodiac. This is the span of a single generation. Based on our 84 year life, humans just about cover three generations. This is supported in fact; child, parent and grandparent are usually co-existent. Great grandparents are usually near the very end of their span. Saturn therefore rules the generations and acts on a scale of this magnitude.

With **Uranus** and its 84 year journey we complete the full cycle of life. This is the level to which Uranus applies - the life's work, the changes that echo down three generations, the wisdom passed from the very old to the very young. The inspiration of Uranus may not be recognised in a lifetime - it may require death to give the perspective.

Neptune's cycle of 165 years goes beyond a single life to cover two lifetimes. It is the maximum extent of living memory - your grandfather's flickering memory of his great grandfather - six generations of Saturn on the limit of human recall. So all that you were in life collapses to just a handful of memories that will be all that is left of you in living memory. And with the years that too fades. Neptune cares not for individuals.

Pluto takes 248 years on its journey around the Zodiac. Three lifetimes, nine generations, the period of total renewal. This is the timescales on which nations rise or fall, over which enemies become friends, over which profound change works through all society. 248 years ago the industrial revolution was just gaining momentum. Now we enter the completion of that cycle with its consequences.

These are the cycles of Sidereal Astrology - the astrology of the world and the cycles of change that drive human affairs.

Posted by caimbhriain myrddin at [2:41 PM](#) [0 comments](#) 

Labels: [Archetypes](#), [Astrology](#)

Tuesday, February 23, 2010

[The Hidden Enemy Within: Confront The Evil 1](#)

The hidden enemy within; losing control of our soul; evil, the power that keeps us from what we want to be; found in ourselves and surrounds us [intention and will within]; dark expressions, forces of pain expressed in human beings - KNOW THYSELF !! - we must open our eyes and ears to the invisibility; we must turn on the lights [knowledge and self-understanding] - evil likes us to fear it [cohesive sentience; it has its own purpose] - we all possess faculties that have a given direction in certain circumstances [ie., pulled down into anger, hate; something in us draws us down, serving a purpose that is unknown to most human beings [maybe a blind mechanical response or a force, a sentience, SATAN] - we are spiritually deaf, dumb and blind; we have every influence ever created in us; heaven and hell, light and darkness meet in the human soul; these forces are given life by our choices, our decisions; our *relationship* with these forces determine who we are; self is relationship, we must be awake to what we are in relationship with !! - our mindset, conditioning, projection [movement of thought]; we cannot fix ourselves [psychology] with the very thing which is broken !! - we are in conflict, a divided being, a rift runs through the core of ourselves; "blame away", "explain away", are not answers - we are destroying our planet and ourselves in spite of all the prayerfulness [people resisting the evil]; we must understand NOT resist; the resisting actually increases the evil; we are fighting with shadows; we are fighting forces that are empowered by our *not* understanding their nature [ref: MM Book 1 Chapter 1-13 [web page](#) (widescreen) or [blog](#)] - we must learn to see into ourselves, we must discern spiritually - there is no such thing as "blind" anger, there is something in us that is angry [relative to our own conditioning; the dark state lives within us]; sympathetic vibration.

Darkness wins because we do not know how it operates; we are unaware that our *unconsciousness* is responsible; the negative state guides us [we remain asleep to its actual nature and action, it dictates] - THE ONLY POWER EVIL HAS IS IN DECEIVING US !! [FORGIVE THEM FATHER, FOR THEY *KNOW NOT* WHAT THEY DO] -- we define

ourselves by our problems; our current sense of self [ie., the COG] is rooted in a nature that causes us to repeat the evil in order for us to remain within our false definitions !! - WE MUST TRANSCEND OURSELVES; WE MUST BE WHAT GOD WANTS US TO BE !! - there are parts of us that can only do one thing [a blind mechanical activity of darkness; suggestions serving their blind mechanical need] to restrict, to limit, to draw down - hatred is a self-imposed restriction; love is expansive, opening; these two consciousnesses are in us [we are sitting between two worlds of darkness and light; we have to choose - answering evil with evil is forwarding evil unto the whole human race [BUILDING HOLOCAUST] !! - EACH SOUL IS RESPONSIBLE FOR ITS OWN ACTIONS !! - to be human is to have crises; we must examine ourselves when things are at their darkest [when we are torn, confused; reaching]; this darkness can be the ground of the new understanding that we see ourselves in [these dark "gifts" come to us bearing choice; the adversarial is actually emissarial], an opportunity presented, and we are responsible for our choices - we do not have to be subjected to what we don't understand, instead we can understand what we are subjected to !! - the issue of justice is a private, individual affair [we must grow in this understanding; the world is on a downward path into war] - we will serve evil pursuits if we do not understand them, and our complicity with them !!

Posted by caimbhriain myrddin at [2:10 PM](#) [0 comments](#) 

Labels: [Evil](#), [Lucifer](#)

The Hidden Enemy Within: Confront The Evil 2

There is a Hell (of our own creation), tormented feelings, regret - heaven and hell are born out of our fears, not knowing what is, the possibilities - "what may be" can never be the source of integral change within [just another safety blanket (ie., most religions)] - our lives do not change when we die [an object in motion continues in the direction of its motion; we must change ourselves, our direction]; all damage we do to ourselves can be changed by a love of the truth; the damage can be undone !! [GOD IS TRUTH AND LIFE; WE CANNOT CHANGE OURSELVES, BUT GOD'S LOVE CAN !!] - society's pace keeps us from stopping to think, we must take the time to be conscious of ourselves, of our needs [mindful of our helpful thoughts and our hurtful thoughts]; changing our relationship with our inner world; we do not have to live with the pain !! - the only power the darkness has over us [deception] is in the absence of the light [fear is real in the dark]; illumination vs. domination; dark spiritual forces, conditions, cannot live within the light [GOD IS LIGHT] - fear was never intended to be a form for us; our thought-forms make it real [when we revisit a negative state, we revitalize what we want to be free of]; we must be aware of the evil consciousness, we must dismiss it, reject it [BY GOD'S PRESENCE; HEALING] - keeping in balance; our choice; the dark, the negative seemingly necessary; there is danger here, new understanding [recognition] precipitated by the darkness [WE MUST COME OUT OF THE SIN]; an ongoing relationship of primordial forces existent [THE FEAR (reverence) OF THE LORD IS THE BEGINNING OF WISDOM, A GOOD UNDERSTANDING HAVE ALL THEY WHO OBEY GOD'S COMMANDMENTS (the 10C: walking in the character of God); KNOWLEDGE OF THE HOLY IS TO DEPART FROM EVIL - EVIL IS *NOT* ESSENTIAL FOR NEW UNDERSTANDING; EVIL (application) IS THE *LACK* OF UNDERSTANDING !!].

The issue of control, the strength of evil; we are in a cage as a result of our limited understanding; powerlessness itself looks for power and control, and by doing so falls victim to the very thing it is seeking power and control over !! - we are evidence of a dualistic self; we express dualism; dualism is not necessarily real, but reality exists in levels - the Tree of the Knowledge of Good and Evil was to give the knowledge of the gods [the complexities, the nuances of things; not just knowing the simple good]; free will is [considered today] the result of the choice between good and evil; thus [the first sin] is deemed a gift [ATTRIBUTING GOD'S FREE WILL, FREE MORAL AGENCY, TO SIN, AS SATAN'S GIFT - GOOD AND EVIL IS NOT KNOWLEDGE AS SUCH, BUT THE NATURE OF THE SPIRITUAL APPLICATION, THE WISDOM, THE RELATIONSHIP (knowledge is revealed, taught, discovered)] -- we are beings of choice, to determine for ourselves [our character]; darkness and evil are horrible, but we grow from them; their potential makes us think !! - we see the world through the eyes of our understanding of the conditions existent; evil seems to have the upper hand because humans have gone to sleep; true and false are becoming unknown; we are being misled - the goodness within us must be recognized and fought for [GOD PROVIDES THE ALTERNATIVE] !! - learning and growing; religion seeks to codify experience, which is impossible; we must continue in the life God gives us NOT continue in the life we create for ourselves; we must let go of the self with its definitions, then we will see God's definitions !! -- is righteous anger evil, NO !! - evil is unrighteousness; the cause and effect are different - do the inner evils of our own mind relinquish our

choice ?? -- [The Hidden Enemy Within: Confront The Evil 1 and 2 based on multiple sources, including author Guy Finley on "The Nature of Evil" (author Finley denies the existence of Satan)]

Guy Finley [home page](#)

Posted by caimbhriain myrddin at [2:05 PM](#) [0 comments](#) 

Labels: [Evil](#), [Lucifer](#)

Sunday, February 21, 2010

[Planets and Archetypes 1](#)

Planets and Archetypes

Richard Tarnas, Ph.D.

(excerpted from *Cosmos and Psyche: Intimations of a New World View*, New York: Viking, 2005)

"Wisdom is knowing in depth the great metaphors of meaning." C.G. Jung

The concept of planetary archetypes, in many respects the pivotal concept of the emerging astrological paradigm, is complex and must be approached from several directions. Before describing the nature of the association between planets and archetypes, however, we must first address the concept of archetypes more generally, and the remarkable evolution of the archetypal perspective in the history of Western thought.

The earliest form of the archetypal perspective, and in certain respects its deepest ground, is the primordial experience of the great gods and goddesses of the ancient mythic imagination. In this once universal mode of consciousness, memorably embodied at the dawn of Western culture in the Homeric epics and later in classical Greek drama, reality is understood to be pervaded and structured by powerful numinous forces and presences which are rendered to the human imagination as the divinized figures and narratives of ancient myth, often closely associated with the celestial bodies.

Yet our modern word god, or deity or divinity, does not accurately convey the lived meaning of these primordial powers for the archaic sensibility, a meaning that was sustained and developed in the Platonic understanding of the divine. This point was clearly articulated by W. K. C. Guthrie, drawing on a valuable distinction originally made by the German scholar Wilamowitz-Moellendorff:

Theos, the Greek word which we have in mind when we speak of Plato's god, has primarily a predicative force. That is to say, the Greeks did not, as Christians or Jews do, first assert the existence of God and then proceed to enumerate his attributes, saying "God is good," "God is love" and so forth. Rather they were so impressed or awed by the things in life or nature remarkable either for joy or fear that they said "this is a god" or "that is a god." The Christian says "God is love," the Greek Love is theos," or "a god." As another writer [G. M. A. Grube] has explained it: "By saying that love, or victory, is god, or, to be more accurate, a god, was meant first and foremost that it is more than human, not subject to death, everlasting. . . . Any power, any force we see at work in the world, which is not born with us and will continue after we are gone could thus be called a god, and most of them were."

In this state of mind, and with this sensitiveness to the superhuman character of many things which happen to us, and which give us, it may be, sudden stabs of joy or pain which we do not understand, a Greek poet could write lines like: "Recognition between friends is theos." It is a state of mind which obviously has no small bearing on the much-discussed question of monotheism or polytheism in Plato, if indeed it does not rob the question of meaning altogether.

As the Greek mind evolved, by a process sometimes too simply described as a transition from myth to reason, the divine absolutes ordering the world of the mythic imagination were gradually deconstructed and conceived anew in philosophical form in the dialogues of Plato. Building on both the Presocratics' early philosophical discussions of the archai and the Pythagorean understanding of transcendent mathematical forms, and then more directly on the critical inquiries of his teacher Socrates, Plato gave to the archetypal perspective its classic metaphysical formulation. In the Platonic view,

archetypes "the Ideas or Forms" are absolute essences that transcend the empirical world and yet give the world its form and meaning. They are timeless universals which serve as the fundamental reality informing every concrete particular. Something is beautiful precisely to the extent that the archetype of Beauty is present in it. Or, to put it alternatively, something is beautiful precisely to the extent that it participates in the archetype of Beauty. For Plato, direct knowledge of these Forms or Ideas is regarded as the spiritual goal of the philosopher and the intellectual passion of the scientist.

In turn, Plato's student and successor Aristotle brought to the concept of universal forms a more empiricist approach, supported by a rationalism that was more secular in the character of its logical analysis rather than spiritual and epiphanic. In the Aristotelian perspective, the forms lost their numinosity but gained a new recognition of their dynamic and teleological character as concretely embodied in the empirical world and processes of life. For Aristotle, the universal forms primarily exist in things, not above or beyond them. Moreover, they not only give form and essential qualities to concrete particulars but also dynamically transmute them from within, from potentiality to actuality and maturity, as the acorn gradually metamorphoses into the oak tree, the embryo into the mature organism, a young girl into a woman. The organism is drawn forward by the form to a realization of its inherent potential, just as a work of art is actualized by the artist guided by the form in the artist's mind. Matter is an intrinsic susceptibility to form, an unqualified openness to being configured and dynamically realized through form. In the case of a developing organism, after its essential character has been fully actualized, decay occurs as the form gradually loses its hold. The Aristotelian form thus serves both as an indwelling impulse that orders and moves development, and as the intelligible structure of a thing, its inner nature, that which makes it what it is, its essence. For Aristotle as for Plato, form is the principle by which something can be known, its essence recognized, its universal character distinguished within its particular embodiment.

Posted by caimbhriain myrddin at [2:09 PM](#) [0 comments](#) 

Labels: [Archetypes](#), [Astrology](#), [Intelligence](#)

Planets and Archetypes 2

The idea of archetypal or universal forms then underwent a number of important developments in the later classical, medieval, and Renaissance periods.² It became the focus of one of the central and most sustained debates of Scholastic philosophy, the problem of universals, a controversy that both reflected and mediated the evolution of Western thought as the locus of intelligible reality gradually shifted from the transcendent to the immanent, from the universal to the particular, and ultimately from the divinely given archetypal Form (eidos) to the humanly constructed general name (nomina). After a final efflorescence in the philosophy and art of the High Renaissance, the concept of archetypes gradually retreated and then virtually disappeared with the modern rise of nominalist philosophy and empiricist science. The archetypal perspective remained vital principally in the arts, in classical and mythological studies, and in Romanticism, as a kind of archaic afterglow. Confined to the subjective realm of interior meaning by the dominant Enlightenment world view, it continued in this form latent within the modern sensibility. The radiant ascent and dominance of modern reason coincided precisely with the eclipse of the archetypal vision.

Between the triumph of nominalism in the seventeenth century and the rise of depth psychology in the twentieth, philosophy brought forth a weighty development, Kant's Copernican revolution in philosophy, that would subsequently have major consequences for the form in which the archetypal perspective would eventually reemerge. With Kant's critical turn, focused on discovering those subjective interpretive structures of the mind which order and condition all human knowledge and experience, the a priori categories and forms, the Enlightenment project underwent a crucial shift in philosophical concern, from the object of knowledge to the knowing subject, that would influence virtually every field of modern thought.

It was not until the turn of the twentieth century, foreshadowed by Nietzsche's vision of the Dionysian and Apollonian principles shaping human culture, that the concept of archetypes began to undergo an unexpected renaissance. The immediate matrix of its rebirth was the empirical discoveries of depth psychology "first with Freud's insights into the Oedipus complex, Eros and Thanatos, Ego, Id, and Superego (a powerful mythology, as Wittgenstein called psychoanalysis), and then in an expanded, fully articulated form with the work of Jung and archetypal psychology. Jung, as we have seen, drawing on Kant's critical epistemology as well as Freud's instinct theory, yet going beyond both, described archetypes as autonomous primordial forms in the psyche that structure and impel all human experience and behavior. In

his last formulations influenced by his research on synchronicities, Jung came to regard archetypes as expressions not only of a collective unconscious shared by all human beings, but of a larger matrix of being and meaning that informs and encompasses both the physical world and the human psyche.

Finally, further developments of the archetypal perspective emerged in the postmodern period, not only in post-Jungian psychology but in other fields such as anthropology, mythology, religious studies, philosophy of science, linguistic analysis, phenomenology, process philosophy, and feminist scholarship. In the crucible of postmodern thought, the concept of archetypes was elaborated and critiqued, refined through the deconstruction of rigidly essentialist false universals and cultural stereotypes, and enriched through an increased awareness of archetypes' fluid, evolving, multivalent, and participatory nature. Reflecting many of the above influences, James Hillman sums up the archetypal perspective in depth psychology:

Let us then imagine archetypes as the deepest patterns of psychic functioning, the roots of the soul governing the perspectives we have of ourselves and the world. They are the axiomatic, self-evident images to which psychic life and our theories about it ever return. . . . There are many other metaphors for describing them: immaterial potentials of structure, like invisible crystals in solution or forms in plants that suddenly show forth under certain conditions; patterns of instinctual behavior like those in animals that direct actions along unswerving paths; the genres and topoi in literature; the recurring typicalities in history; the basic syndromes in psychiatry; the paradigmatic thought models in science; the world-wide figures, rituals, and relationships in anthropology.

But one thing is absolutely essential to the notion of archetypes: their emotional possessive effect, their bedazzlement of consciousness so that it becomes blind to its own stance. By setting up a universe which tends to hold everything we do, see, and say in the sway of its cosmos, an archetype is best comparable with a God. And Gods, religions sometimes say, are less accessible to the senses and to the intellect than they are to the imaginative vision and emotion of the soul.

They are cosmic perspectives in which the soul participates. They are the lords of its realms of being, the patterns for its mimesis. The soul cannot be, except in one of their patterns. All psychic reality is governed by one or another archetypal fantasy, given sanction by a God. I cannot but be in them.

Posted by caimbhriain myrddin at [2:07 PM](#) [0 comments](#) 

Labels: [Archetypes](#), [Astrology](#), [Intelligence](#)

Saturday, February 20, 2010

[Planets and Archetypes 3](#)


There is no place without Gods and no activity that does not enact them. Every fantasy, every experience has its archetypal reason. There is nothing that does not belong to one God or another.

Archetypes thus can be understood and described in many ways, and much of the history of Western thought has evolved and revolved around this very issue. For our present purposes, we can define an archetype as a universal principle or force that affects "impels, structures, permeates" the human psyche and the world of human experience on many levels. One can think of them in mythic terms as gods and goddesses (or what Blake called the Immortals), in Platonic terms as transcendent first principles and numinous Ideas, or in Aristotelian terms as immanent universals and dynamic indwelling forms. One can approach them in a Kantian mode as a priori categories of perception and cognition, in Schopenhauerian terms as the universal essences embodied in great works of art, or in the Nietzschean manner as primordial principles symbolizing basic cultural tendencies and modes of being. In the twentieth-century context, one can conceive of them in Husserlian terms as essential structures of human experience, in Wittgensteinian terms as linguistic family resemblances linking disparate but overlapping particulars, or in Whiteheadian terms as eternal objects and pure potentialities whose ingression informs the unfolding process of reality. Finally, with depth psychology, one can approach them in the Freudian mode as primordial instincts impelling and structuring biological and psychological processes, or in the Jungian manner as fundamental formal principles of the human psyche, universal expressions of a collective unconscious and unus mundus.

In a sense, the idea of archetypes is itself an archetype, an arche, a continually shape-shifting principle of principles, with multiple creative inflections and variations through the ages as diffracted through different individual and cultural sensibilities. In the course of that long evolution, the archetypal idea seems to have come full circle, arriving now in its post-synchronicity development at a place very closely resembling its ancient origins as cosmic archai, but with its many inflections and potentialities, as well as new dimensions altogether, having been unfolded and explored.

We can thus conceive of archetypes as possessing a transcendent and numinous quality, and yet simultaneously manifesting in specific down-to-earth physical, emotional, and cognitive embodiments. They are enduring a priori structures and essences, and yet are also dynamically indeterminate, open to inflection by many contingent factors, cultural and biographical, circumstantial and participatory. They are, in one sense, timeless and above the changing flux of phenomena, as in the Platonic understanding, and yet in another sense deeply malleable, evolving, and open to the widest diversity of creative human enaction. They seem to move from both within and without, manifesting as impulses, emotions, images, ideas, and interpretive structures in the interior psyche, yet also as concrete forms, events, and contexts in the external world, including synchronistic phenomena. Finally, they can be discussed and thought of in a scientific or philosophical manner as first principles and formal causes, and yet also be understood at another level in terms of mythic personae dramatis that are most adequately approached or apprehended through the powers of the poetic imagination or spiritual intuition. As Jung noted concerning his own mode of discourse when discussing the archetypal content of psychological phenomena:

It is possible to describe this content in rational, scientific language, but in this way one entirely fails to express its living character. Therefore, in describing the living processes of the psyche, I deliberately and consciously give preference to a dramatic, mythological way of thinking and speaking, because this is not only more expressive but also more exact than an abstract scientific terminology, which is wont to toy with the notion that its theoretic formulations may one fine day be resolved into algebraic equations.

Posted by caimbhriain myrddin at [12:30 PM](#) [0 comments](#) 

Labels: [Archetypes](#), [Astrology](#), [Intelligence](#)

Planets and Archetypes 4

Planetary Archetypes

The astrological thesis as developed within the Platonic-Jungian lineage holds that these complex, multidimensional archetypes governing the forms of human experience are intelligibly connected with the planets and their movements in the heavens. This association is observable in a constant coincidence between specific planetary alignments and specific archetypally patterned phenomena in human affairs. It is important for what follows that we understand the nature of this correspondence between planets and archetypes. It does not appear to be accurate to say that astrologers have, in essence, arbitrarily used the mythological stories of the ancients about the gods Jupiter and Saturn, Venus, Mars, Mercury, and the rest to project symbolic meaning onto the planets, which are in actuality merely neutral material bodies without intrinsic significance. Rather, a considerable body of evidence suggests that the movements of the planets named Jupiter and Saturn, Venus, Mars, and Mercury tend to coincide with patterns of human experience that closely resemble the character of those planets' mythical counterparts. That is, the astrologer's insight, perhaps intuitive and divinatory in its ancient origins, appears to be fundamentally an empirical one. This empiricism is given context and meaning by a mythic, archetypal perspective, a perspective that the planetary correlations seem to support and illustrate with remarkable consistency. The nature of these correlations presents to the astrological researcher what appears to be an orchestrated synthesis combining the precision of mathematical astronomy with the psychological complexity of the archetypal imagination, a synthesis whose sources seemingly exist a priori within the fabric of the universe.³

Here is where the distinction between the ancient philosophical (Platonic) and the modern psychological (earlier Jungian) conceptions of archetypes becomes especially relevant. Whereas the original Jungian archetypes were primarily considered to be the basic formal principles of the human psyche, the original Platonic archetypes were regarded as the essential principles of reality itself, rooted in the very nature of the cosmos.⁴ What separated these two views, of course, was the long development of Western thought that gradually differentiated a meaning-giving human subject from a neutral

objective world, thereby necessarily locating the source of any universal principles of meaning within the human psyche. Integrating these two views (much as Jung began to do in his final years under the impact of synchronicities), contemporary astrology suggests that archetypes possess a reality that is both objective and subjective, informing both outer cosmos and


inner human psyche ” as above so below ”with the human being playing a pivotal role in the specific inflection and participatory enactment of the universal archetypes' concrete manifestation.

In effect, planetary archetypes are considered to be both Jungian (psychological) and Platonic (metaphysical) in nature ”universal essences or forms at once intrinsic to and independent of the human mind, which not only endure as timeless universals but are also co-creatively enacted and recursively affected through human participation. And they are regarded as functioning in something like a Pythagorean-Platonic cosmic setting, i.e., in a cosmos pervasively integrated through the workings of a universal intelligence and creative principle ”but again, with the crucial additional factor of human co-creative participation in the concrete expressions of this creative principle, with the human being recognized as itself a potentially autonomous embodiment of the cosmos and its creative power and intelligence.

In Jungian terms, the astrological evidence suggests that the collective unconscious is ultimately embedded in the macrocosm itself, with the shifting planetary patterns reflected in the archetypal dynamics of human experience. One could also say that the macrocosm is embedded in the collective unconscious, with the human psyche a microcosmic vessel of the cosmic whole. In Platonic terms, astrology affirms the existence of an anima mundi informing the cosmos, a world soul in which the human psyche participates. Finally, the Platonic, Jungian, and astrological understandings of archetypes are all complexly linked, both historically and conceptually, to the archetypal structures, narratives, and figures of ancient myth. Thus Campbell's famous dictum:

It would not be too much to say that myth is the secret opening through which the inexhaustible energies of the cosmos pour into human cultural manifestation.

So also Jung: I hold Kerenyi to be absolutely right when he says that in the symbol the world itself is speaking. 5

Posted by caimbhriain myrddin at [12:28 PM](#) [0 comments](#) 

Labels: [Archetypes](#), [Astrology](#), [Intelligence](#)

Friday, February 19, 2010

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For conceptual clarity, then, when we consider the meaning and character of each planetary archetype in the following chapters, it will be useful to understand these principles in three different senses: in the Homeric sense as a primordial deity and mythic figure, in the Platonic sense as a cosmic and metaphysical principle, and in the Jungian sense as a psychological principle (with its Kantian and Freudian background), with all of these associated with a specific planet. For example, the archetype of Venus can be approached on the Homeric level as the Greek mythic figure of Aphrodite, the goddess of beauty and love, the Mesopotamian Ishtar, the Roman Venus. On the Platonic level Venus can be understood in terms of the metaphysical principle of Eros and the Beautiful. And on the Jungian level Venus can be viewed as the psychological tendency to perceive, desire, create, or in some other way experience beauty and love, to attract and be attracted, to seek harmony and aesthetic or sensuous pleasure, to engage in artistic activity and in romantic and social relations. These different levels or senses, however, are distinguished here only to suggest the inherent complexity and ambiguity of archetypes, which must be formulated not as literal concretely definable entities, but rather as dynamic potentialities and essences of meaning that cannot be localized or restricted to a specific dimension.

Finally, alongside this essential multidimensionality of archetypes is their equally essential multivalence . The Saturn archetype can express itself as judgment but also as old age, as tradition but also as oppression, as time but also as mortality, as depression but also as discipline, as gravity in the sense of heaviness and weight but also as gravity in the sense of seriousness and dignity. Thus Jung:

The ground principles, the archai, of the unconscious are indescribable because of their wealth of reference, although in themselves recognizable. The discriminating intellect naturally keeps on trying to establish their singleness of meaning and thus misses the essential point; for what we can above all establish as the one thing consistent with their nature is their manifold meaning, their almost limitless wealth of reference, which makes any unilateral formulation impossible. This discussion is directly relevant to the results of our earlier consideration of free will and determinism in astrology. If I may summarize that complex but crucial thesis in a single statement: It seems to be specifically the multivalent potentiality that is intrinsic to the planetary archetypes "their dynamic indeterminacy" that opens up ontological space for the human being's full co-creative participation in the unfolding of individual life, history, and the cosmic process. It is just this combination of archetypal multivalence and an autonomous participatory self that engenders the possibility of a genuinely open universe. The resulting cosmological metastructure is still Pythagorean-Platonic in essential ways, but the relationship of the human self and the cosmic principles has undergone a metamorphosis that fully reflects and integrates the enormous modern and postmodern developments.

Our philosophical understanding of archetypes, our scientific understanding of the cosmos, and our psychological understanding of the self "as well as our experience of all these" have all radically shifted and evolved in the course of our history, and have done so in complexly interconnected ways at each stage in this evolution.

There are ten planetary archetypes. Seven of these were recognized in the classical astrological tradition and correspond to the seven celestial bodies of the solar system visible to the unaided eye (Sun, Moon, Mercury, Venus, Mars, Jupiter, Saturn), while the other three correspond to those planets discovered by telescope in the modern era (Uranus, Neptune, and Pluto).⁶ The astrological tradition has long held that when astronomy was originally united with astrology, the ancients named the visible planets according to each one's intrinsic archetypal character, that is, according to the ruling mythic deity of which the planet was the visible manifestation. The earliest surviving Greek text that named all the known planets is the Platonist dialogue the *Epinomis*, which explicitly postulated a cosmic association between the planets and specific gods.⁷ Written in the fourth century BC as an appendix to Plato's last work the *Laws* (and composed either by Plato himself or a close disciple), the *Epinomis*, like the *Laws*, affirmed the divinity of the planets, and then went on to introduce the specific Greek name for each planet according to the deity which that planet was understood to be sacred to "Hermes, Aphrodite, Ares, Zeus, Kronos. These Greek gods were cited as corresponding to the equivalent Mesopotamian deities whose names had long been associated with the planets by the then already-ancient astrological tradition inherited from Babylonia. In turn, in later centuries these planets became known in Europe and the modern West by the names of their equivalent Roman incarnations, Mercury, Venus, Mars, Jupiter, and Saturn.

Posted by caimbhriain myrddin at [2:05 PM](#) [0 comments](#) 

Labels: [Archetypes](#), [Astrology](#), [Intelligence](#)

Planets and Archetypes 6

It will be useful here, as a preliminary summary, to set forth the specific archetypal meanings and qualities associated with each planet. As Jung recognized, however, the meanings of archetypes cannot be reduced to simple definitions, as if they were literal concrete entities whose basic essence could be exhausted once and for all with a neat algebraic formula:

A kind of fluid interpenetration belongs to the very nature of all archetypes. They can only be roughly circumscribed at best. Their living meaning comes out more from their presentation as a whole than from a single formulation. Every attempt to focus them more sharply is immediately punished by the intangible core of meaning losing its luminosity. No archetype can be reduced to a simple formula. It is a vessel which we can never empty, and never fill. . . . It persists throughout the ages and requires interpreting ever anew. The archetypes are the imperishable elements of the unconscious, but they change their shape continually. An archetypal principle is thus not so much defined as evoked. It is better conveyed through a wide range of examples that collectively illustrate and suggest the enduring intangible essence that is variously inflected through the archetype's diverse embodiments. In the following chapters I have adopted this mode of presentation "a kind of self-presentation by the archetypes through their embodiments" as the one most appropriate to the nature of the principles and data we will be exploring. With these caveats and qualifications in mind, the following brief summary can serve as a starting point for the more extensive descriptions and analyses to come.

Each archetypal principle can express itself in both positive and problematic form. Each can manifest within the context of the individual life and psyche or on a collective level. Each has a potential for both feminine and masculine inflections, beyond the specific gender of the Greco-Roman mythic figure associated with the planet or luminary in question. For all the planets, both those known to the ancients and those discovered in the modern era, the body of evidence we will be examining points to the existence of transcultural archetypal principles that inform and encompass the observed synchronistic patterns of meaning. The specific mythic deities of the more local cultural mythologies such as the Greek or Roman appear to represent particular inflections of these transcultural archetypes. The Greco-Roman figures and narratives are resonant with significance for the Western cultural imagination, but ultimately they seem to be best understood as culturally specific embodiments of more universal archetypal principles.

Sun: the central principle of vital creative energy, the will to exist; the impulse and capacity to be, to manifest, to be active, to be central, to radiate, to shine ; to rise above, achieve, integrate, and illuminate; the individual will and personal identity, the seat of mind and spirit, the animus, the executive functions of the self or ego, the capacity for initiative and purposeful assertion, the drive for individual autonomy and independence; directed and focused consciousness and self-awareness, the centrifugal expression of the self, the trajectory of self-manifestation, ascent and descent; the ruler of the day sky, of the clearly visible, the single source of luminosity that overcomes the encompassing darkness, the single-centered; yang ; the part that contains the whole in potentia ; Sol and all solar deities, the archetypal Hero in its many forms.

Moon: the matrix of being, the psychosomatic foundation of the self, the womb and ground of life; the body and the soul, that which senses and intuit, the feeling nature; the impulse and capacity to gestate and bring forth, to receive and reflect, to relate and respond, to need and to care, to nurture and be nurtured, the condition of dependence and interdependence; the diffusely conscious and the unconscious, the anima, the immanent, the centripetal, the home, the fertile source and ground; the cycle of manifestation, the waxing and waning, the eternal round; the ruler of the night sky, of the diffusely visible and the invisible, multiple sources of luminosity within the encompassing darkness, the multi-centered; yin ; the whole that contains the part in potentia ; Luna and all lunar deities, the Great Mother Goddess, together with aspects of the Child (puella , puer), constituting the relational matrix of life.

Mercury: the principle of mind, thought, communication, that which articulates the primary creative energy and renders it intelligible; the impulse and capacity to think, to conceptualize, to connect and mediate, to use words and language, to give and receive information; to make sense of, to grasp, to perceive and reason, understand and articulate; to transport, translate, transmit; the principle of Logos; Hermes, the messenger of the gods.

Venus: the principle of desire, love, beauty, value; the impulse and capacity to attract and be attracted, to love and be loved, to seek and create beauty and harmony, to engage in social and romantic relations, sensuous pleasure, artistic and aesthetic experience; the principle of Eros and the Beautiful; Aphrodite, the goddess of love and beauty.

Posted by caimbhriain myrddin at [2:02 PM](#) [0 comments](#) 

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Mars: the principle of energetic force; the impulse and capacity to assert, to act and move energetically and forcefully, to produce an impact, to press forward and against, to defend and offend, to act with sharpness and ardor; the tendency to experience aggressiveness, anger, conflict, harm, violence, forceful physical energy; to be combative, competitive, courageous, vigorous; Ares, the god of war.

Jupiter: the principle of expansion, magnitude, growth, elevation, superiority; the capacity and impulse to enlarge and grow, to ascend and progress, to improve and magnify, to incorporate that which is external, to make greater wholes, to inflate; to experience success, honor, advancement, plenitude, abundance, prodigality, excess, surfeit; the capacity or inclination for magnanimity, optimism, enthusiasm, felicity, liberality, breadth of experience, philosophical and cultural aspiration, comprehensiveness and largeness of vision, pride, arrogance, aggrandizement, extravagance; fecundity, fortune, and providence; Zeus, the king of the Olympian gods.

Saturn: the principle of limit, structure, contraction, constraint, necessity, hard materiality, concrete manifestation; time, the past, tradition, age, maturity, mortality, the endings of things; gravity and gravitas, weightiness, that which burdens, challenges, fortifies, deepens; the tendency to confine and constrict, to divide and define, to negate and oppose, to strengthen through tension and resistance, to rigidify, to repress, to maintain a conservative and strict authority; to experience difficulty, decline, deprivation, defect and deficit, defeat, failure, alienation; the labor of existence, suffering, old age, death; the weight of the past, the workings of fate, character, karma, the consequences of past action, error and guilt, punishment, retribution; pessimism, inferiority, inhibition, isolation, oppression and depression; the impulse and capacity for discipline and duty, order, solitude, concentration, thoroughness and precision, discrimination and objectivity, restraint and patience, endurance, responsibility, seriousness, authority, wisdom; the harvest of time, effort, and experience; the concern with consensus reality, factual concreteness, conventional forms and structures, foundations, boundaries, solidity and stability, security and control, rational organization, efficiency, law, right and wrong, judgment, the superego; the dark, cold, heavy, dense, dry, old, slow, distant; Kronos, the stern father of the gods, the senex .

The above seven archetypal principles correspond to the seven celestial bodies known to the ancients, and constituted the foundation of the astrological tradition from its prehistoric origins through the early modern era. These principles were well-established in their basic character from the beginning of the classical Western astrological tradition in the early Hellenistic era, from around the second century BC onward, and their meanings continued to develop and be elaborated throughout later antiquity, the medieval era, and the Renaissance not only in astrological practice and esoteric writings but in the art, literature, and evolving religious and scientific thought of the larger culture.

Of the seven, Saturn was the most distant, slowest-moving planet visible to the naked eye, and its complex of meanings directly reflected that status "the ruler of boundaries and limits, of finitude and endings, of distance, age, time, death, and fate. Many ancients, such as the Gnostic's and initiates of the mystery religions, believed that beyond Saturn existed another realm ruled by a greater, more encompassing deity, governing a domain of freedom and immortality beyond the constraints of fate and death. As we move to a brief summary of Uranus, Neptune, and Pluto, their discovery and their observed archetypal qualities, we move in time from the ancient to the modern, and in space from the orbit of Saturn to the much larger regions of space circumscribed by these outermost known planets, described by Dane Rudhyar as ambassadors of the galaxy.

Compared with the planets known to the ancients, with their Greco-Roman mythological associations and corresponding astrological meanings, the names and meanings of the three planets discovered by telescope in the modern era present a very different situation. Uranus, Neptune, and Pluto were named by modern astronomers without any archetypal correspondences in mind. They therefore inherited no archetypal meanings sanctioned by ancient tradition, meanings that were in turn affirmed, refined, and elaborated by continuing observations. This circumstance formed the starting point for an unexpectedly fruitful line of research, the results of which inform the following chapters. Many clarifications emerged concerning the relationship between the planets' given astronomical names and their observed archetypal meanings, based on the expanding body of empirical correlations recorded by the astrological research community. While correlations involving the ancient planets out through Saturn consistently suggest a definite coherence between the planets' specific mythological names and the observed synchronistic archetypal phenomena, correlations involving the outer three planets seem to point to archetypal principles whose nature in crucial respects differ from or radically transcend their astronomical names.

Posted by caimbhriain myrddin at [1:59 PM](#) [0 comments](#) 

Labels: [Archetypes](#), [Astrology](#), [Intelligence](#)

Wednesday, February 17, 2010

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Uranus: For millennia, the Sun and Moon, Mercury, Venus, Mars, Jupiter, and Saturn formed what the ancients considered to be an absolute cosmic structure of moving celestial bodies reflecting the primordial forces that governed human affairs. In 1781, however, an astronomer and musician named William Herschel, while conducting an exhaustive telescopic survey

of the heavens, suddenly observed an object that was not an ordinary star. The object turned out to be the first planet to be discovered since antiquity. Herschel's stunning discovery immediately transformed the dimensions of the known solar system, the new planet being twice as far from the Sun as Saturn. It also presented an unprecedented challenge to the astrological tradition. The ancient seven-planet hierarchy circumscribed by Saturn had been irrevocably disrupted, with no established archetypal meaning for the new planet. Contemporary skeptics viewed its discovery as having placed the last nail in the coffin of a discredited astrology whose demise had been caused by the Scientific Revolution and proclaimed by the Enlightenment.

Astronomers considered several names for the new planet. Herschel first proposed the name *Georgium Sidus* in honor of his sovereign patron, George III of England. The French, no doubt unenthusiastic about the planetary deification of an English monarch, used the name *Herschel*. In the end, in keeping with the planets known to the ancients, the pantheon of classical mythology was called upon. The German astronomer Johann Elert Bode had suggested the name *Uranus* in the year of its discovery, and it was this name that eventually received international acceptance. The logic for naming the new planet *Uranus* seems to have been straightforward: The mythological *Ouranos* was the father of *Kronos* (*Saturn*), corresponding to the fact that the new planet was located beyond *Saturn* in the heavens "just as *Saturn* was the father of *Jupiter* in mythology and the next planet beyond *Jupiter* in the heavens. *Ouranos* was also the god of the starry sky, as *Hesiod* called him, thus providing what seemed to be an especially apt name for the new planet. Astrologers adopted the name *Uranus* as well, but the meaning they eventually came to attribute to the new planet was generally different in character from that of the mythological *Ouranos*.

Since at least the turn of the twentieth century, the unanimous consensus among contemporary astrologers has held the planet *Uranus* to be empirically associated with the principle of change, rebellion, freedom, liberation, reform and revolution, and the unexpected breakup of structures; with sudden surprises, revelations and awakenings, lightning-like flashes of insight, the acceleration of thoughts and events; and with intellectual brilliance, cultural innovation, technological invention, experiment, creativity, and originality. In addition to the occurrence of sudden breakthroughs and liberating events, *Uranus* transits are linked to unpredictable and disruptive changes, hence the planet is often referred to as the cosmic trickster. Another set of themes associated with *Uranus* is a concern with the celestial and the cosmic, with astronomy and astrology, with science and esoteric knowledge, and with space travel and aviation. In terms of personal character, *Uranus* is regarded as signifying the rebel and the innovator, the awakener, the individualist, the dissident, the eccentric, the restless and wayward. These various qualities are considered to be so pronounced in persons born with a prominent *Uranus*, and expressed so conspicuously in a person's life during *Uranus* transits, that there seems to have been essentially no disagreement among astrological authorities for at least the past century that these characteristics reflect the archetypal nature of the planet *Uranus*.

Only a few of these observed qualities, however, are directly relevant to the Greek mythic figure of *Ouranos*. There is nothing in the mythological *Ouranos*'s character suggestive of the capacity or impulse for change, rebellion, liberation, awakening, or inventiveness. The tenor of the myth is entirely different: *Ouranos* is the primordial god of the heavens, found in many mythologies, whose relationship to the Earth goddess *Gaia* forms part of the Greek creation myth. *Ouranos*'s role in that myth is not to initiate rebellion and change, but rather to resist it. Whereas the mythological *Ouranos* encounters a revolt by his progeny and is overthrown, the astrological *Uranus* is regarded as quite the opposite "that which rebels and overthrows. Most of the other qualities believed by astrologers to be associated with the planet *Uranus* "freedom, unpredictability, suddenness, speed, excitement, stimulation, restlessness, experiment, brilliance, originality, individualism, and so forth "have no plausible counterparts in the myth of *Ouranos*. The important exception among the qualities and themes attributed to *Uranus* is the concern with the cosmic and celestial, with space and space travel, and with astronomy and astrology, all of which well fit *Ouranos*'s nature as the god of the starry sky. Aside from this crucial parallel, however, unlike the planets known to the ancients, the planet *Uranus* does not closely correspond in its mythological name with the larger range of its observed astrological meanings. In most respects, the naming would appear to have arisen from the conventional logic of late eighteenth-century astronomers, not from the intuitive archetypal insight that is traditionally assumed to have played a role in the naming of the ancient planets.

Posted by caimbhriain myrddin at [2:16 PM](#) [0 comments](#) 

Labels: [Archetypes](#), [Astrology](#), [Intelligence](#)

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Remarkably, however, all of the archetypal qualities associated with the new planet do fit another figure in Greek mythology with extraordinary precision: Prometheus, the Titan who rebelled against the gods, helped Zeus overthrow the tyrannical Kronos, then tricked the new sovereign authority Zeus, and stole fire from Mount Olympus to liberate humanity from the gods' power. Prometheus was considered the wisest of his race and taught humankind all the arts and sciences. Every major theme and quality astrologers associate with the planet Uranus seems to be reflected in the myth of Prometheus with a somewhat uncanny poetic exactitude: the initiation of radical change, the passion for freedom, the defiance of authority, the act of cosmic rebellion against a universal structure to free humanity of bondage, the urge to transcend limitation, the intellectual brilliance and genius, the element of excitement and risk. So also Prometheus's style in outwitting the gods, when he used subtle stratagems and unexpected timing to upset the established order. He too was regarded as the trickster in the cosmic scheme. The resonant symbol of Prometheus's fire conveys at once a rich cluster of meanings "the creative spark, cultural and technological breakthrough, brilliance and innovation, the enhancement of human autonomy, sudden inspiration from above, the liberating gift from the heavens, the solar fire and light, lightning and electricity in their many senses both literal and metaphoric, the sudden catalyst of the new, speed and instantaneousness, incandescence, sudden enlightenment, intellectual and spiritual awakening "all of which astrologers consider to be connected with the planet Uranus.

Interestingly, the major theme of the astrological Uranus that was clearly relevant to the mythological Ouranos "the association with the heavens, the cosmic, the astronomical and astrological, the starry sky "can also be recognized as essential to the Promethean myth, visible in Prometheus's role as teacher of astronomy and science to humankind, his quest to steal the fire from the heavens, and his concern with foresight, prediction, and esoteric understanding. The same theme is evident in the essential Promethean impulse to defy limitations, to defy the weight and slowness of gravity, to ascend and liberate from all constraints, and, more generally, to move humankind into a fundamentally different cosmic position in relationship to the gods.

The extant astrological literature does not reveal the precise basis originally used to determine Uranus's astrological meaning in the course of the nineteenth century, when astrologers were relatively few and texts rare. The earliest texts from the beginning of the twentieth century imply that consensus on the basic themes and qualities had already been achieved for some time. It is possible that the unique (and, indeed, Promethean) character of the planet's discovery itself had suggested the nature of the principle involved "the sudden breakthrough from the heavens, the unexpected and unprecedented nature of the event, the crucial involvement of a technological invention (telescope), the radical disruption of astronomical and astrological tradition, the overthrow of past limits and structures. However, the earliest astrological texts I could find that discussed Uranus referred only to the character traits of persons with Uranus prominently placed at birth, implying that the study of natal charts had served as the principal basis for Uranus's definition.

More recent astrological sources suggested that the historical period of the planet's discovery in the late eighteenth century was relevant to its archetypal meaning "using the reasoning that the discovery of the physical planet in some sense represented an emergence of the planet's corresponding archetype into the conscious awareness of the collective psyche. In this regard the parallels with Uranus's astrological meaning were certainly clear: The planet's discovery in 1781 occurred at the culmination of the Enlightenment, in the extraordinary era that brought forth the American and French Revolutions, the Industrial Revolution, and the age of Romanticism. In all these coinciding historical phenomena, the figure of Prometheus is of course readily evident as well: the championing of human freedom and individual self-determination, the challenge to traditional beliefs and customs, the revolt against royalty and aristocracy, against established religion, social privilege and political oppression; the Declarations of Independence and the Rights of Man, liberty and equality ; the beginnings of feminism, the widespread interest in radical ideas, the rapidity of change, the embrace of novelty, the celebration of human progress, the many inventions and technological advances, the revolutions in art and literature, the exaltation of the free human imagination and creative will, the plethora of geniuses and culture heroes. Here too were the Romantic poets with their great paeans to Prometheus himself. If the age of Uranus's discovery were to be given an archetypal characterization, none seemed more appropriate than Prometheus Unbound.

I have taken more time here in explicating the case of Uranus in the midst of these otherwise brief initial summaries of the planetary meanings, as it was my early study of this planet and the significant discrepancies between its given mythological

name and its subsequently observed archetypal associations that set in motion many of the conceptual clarifications and research directions that form the background of the present book.⁸ The parallels with the mythic figure of Prometheus were sufficiently suggestive that I began a systematic examination of Uranus in natal charts, in transits, and in historical cycles, to see whether such an archetypal identification or association deepened my understanding of the relevant phenomena. The parallels also suggested to me the importance of carefully thinking through the relationship between planets and archetypes, between the given mythological names and the observed astrological meanings, and, more generally, between the empirical evidence of synchronistic correlations and an archetypal dimension of being to which the correlations appeared to point.

Posted by caimbhriain myrddin at [2:14 PM](#) [0 comments](#) 

Labels: [Archetypes](#), [Astrology](#), [Intelligence](#)

Planets and Archetypes 10

Neptune: On the basis of unexplained aberrations in the observed orbit of Uranus, two astronomers, John Couch Adams and Urbain Leverrier, independently posited the existence and position of a planet beyond Uranus whose gravitational influence was pulling Uranus out of its calculated orbit. The new planet was discovered in the predicted position by Johann Galle in 1846 and named Neptune, after the god of the sea. In the ensuing decades, astrologers again gradually arrived at a surprisingly universal consensus concerning the principal qualities and themes observed to coincide with the new planet's position in natal charts and transits.

Neptune is associated with the transcendent, spiritual, ideal, symbolic, and imaginative dimensions of life; with the subtle, formless, intangible, and invisible; with the unitive, timeless, immaterial, and infinite; with all that which transcends the limited literal temporal and material world of concretely empirical reality "myth and religion, art and inspiration, ideals and aspirations, dreams and visions, mysticism, religious devotion, universal compassion. It is associated with the impulse to surrender separative existence and egoic control, to dissolve boundaries and structures in favor of underlying unities and undifferentiated wholes, merging that which was separate, healing and wholeness; the dissolution of ego boundaries and reality structures, states of psychological fusion and intimations of intrauterine existence, melted ecstasy, mystical union as well as primary narcissism; with tendencies towards illusion and delusion, deception and self-deception, escapism, intoxication, psychosis, perceptual and cognitive distortions, conflation and confusion, projection, fantasy; with the bedazzlement of consciousness whether by gods, archetypal complexes, or ideologies; with enchantment, in both positive and negative senses.

The archetypal principle linked to Neptune governs all non-ordinary states of consciousness, as well as the stream of consciousness and the oceanic depths of the unconscious. Characteristic metaphors for its domain include the infinite sea of the imagination, the mystical ocean of divine consciousness, the waters of purity and healing, and the archetypal wellspring of life. It is, in a sense, the archetype of the archetypal dimension itself, the anima mundi, the Gnostic pleroma, the Platonic realm of transcendent Ideas, the domain of the gods, the Immortals. In mythic terms, it is associated with the all-encompassing womb of the Goddess, and with all deities of mystical union, universal love, and transcendent beauty; the mystical Christ, the all-compassionate Buddha, the Atman-Brahman union, the union of Shiva and Shakti, the hieros gamos or sacred marriage; the dreaming Vishnu, maya and lila, the self-reflecting Narcissus, the divine absorbed in its own reflection; Orpheus, god of artistic inspiration, the Muses; the cosmic Sophia.

Considered as a whole, these themes, qualities, and figures suggest that the name Neptune is both apt and inadequate in denoting a mythological figure embodying the planet's corresponding archetypal principle. On the one hand, central to the observed characteristics is an underlying symbolic association with water, the sea, the ocean, streams and rivers, mists and fogs, liquidity and dissolution, the amniotic and prenatal, the permeable and undifferentiated. In this regard, one thinks of the many oceanic and watery metaphors used to describe mystical experience, the primordial participation mystique of undifferentiated awareness, the fetal and infantile state of primary fusion, the realms of the imagination, the fluid nature of psychic life generally: the stream of consciousness, the influx of inspiration, the all-encompassing divine ocean of consciousness of which our individual selves are but temporarily separate drops, the mists of prehistory, the fog of confusion, drowning in the treacherous deep waters of the unconscious psyche, slipping into madness or addiction, surrendering to the flow of experience, dissolving into the divine union, melted ecstasy, and so forth. One thinks here, too, of Freud's reference to the oceanic feeling: a sensation of "eternity," a feeling as of something limitless, unbounded "as it

were, 'oceanic'. . . it is the feeling of an indissoluble bond, of being one with the external world as a whole. Equally relevant is William James' image of a transcendental mother-sea of consciousness with which the individual consciousness is continuous, and of which the brain essentially serves as a sieve or filtering conduit.⁹

On the other hand, in virtually all other respects the original mythological character of the Roman Neptune and Greek Poseidon "tempestuous, violent, earthshaking, belligerent, often ill-tempered and vengeful (thus resembling most of the other Greco-Roman patriarchal warrior gods)" is deeply incongruent with the complex set of qualities and themes that have been consistently observed in connection with the planet Neptune, and that are more accurately reflected in the mystically unitive deities and archetypal figures cited above. Nevertheless, as with Uranus's mythological association with the starry heavens and air, so also with Neptune's association with the sea and water: the name given to the new planet does seem to possess a certain poetic accuracy in terms of the mythological location and element associated with it, perhaps a reflection of synchronistic factors playing a role in the astronomers' intuition and choice of names.

Posted by caimbhriain myrddin at [2:11 PM](#) [0 comments](#) 

Labels: [Archetypes](#), [Astrology](#), [Intelligence](#)

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Pluto: On the basis of discrepancies observed in the orbit of Neptune as well as aberrations still remaining in the orbit of Uranus, the existence of a further planet was posited by the astronomer Percival Lowell, leading to its discovery in 1930 by Clyde Tombaugh. Further extensive observations with increasingly advanced technologies have uncovered no further planets within our solar system. After much consideration among many alternatives, the new planet was named Pluto, god of the underworld. Observations of potential correlations with Pluto by astrologers in the subsequent decades suggested that the qualities associated with the new planet in fact bore a striking relevance to the mythic character of Pluto, the Greek Hades, as well as to the figure of Dionysus, with whom Hades-Pluto was closely associated by the Greeks.¹⁰ Closely analogous to Freud's concept of the primordial Id, the broiling cauldron of the instincts, and to Darwin's understanding of nature and the biological struggle for existence, the archetype associated with the planet Pluto is also closely linked to Nietzsche's Dionysian principle and the will to power, as well as to Schopenhauer's blind striving Will "all embodying the powerful forces of nature and emerging from nature's chthonic depths, the intense, fiery elemental underworld. Again, as with both Uranus and Neptune, so also in Pluto's case the mythological domain and element associated with the new planet's given name appear to be poetically accurate, but here the overall archetypal parallels between the mythic figure and the observed qualities are considerably more extensive.

Beyond these ancient Greco-Roman figures (Pluto, Hades, Dionysus) and cognate modern European concepts (Freudian Id, Darwinian nature, Schopenhauerian Will, Nietzschean will to power and Dionysian impulse), the archetype associated with the planet Pluto also encompasses a number of major deities outside the Western context such as Shiva, god of destruction and creation, as well as Kali and Shakti, goddesses of erotic power and elemental transformation, destruction and regeneration, death and rebirth.

To summarize the consensus of contemporary astrologers: Pluto is associated with the principle of elemental power, depth, and intensity; with that which compels, empowers, and intensifies whatever it touches, sometimes to overwhelming and catastrophic extremes; with the primordial instincts, libidinal and aggressive, destructive and regenerative, volcanic and cathartic, eliminative, transformative, ever-evolving; with the biological processes of birth, sex, and death, the cycle of death and rebirth; with upheaval, breakdown, and decay, violent, purgatorial discharge of pent-up energies, purifying fire; situations of life-and-death extremes, power struggles, all that is titanic, potent, and massive; with the underworld in all senses "elemental, geological, instinctual, political, social, sexual, urban, criminal, mythological, demonic" the dark, mysterious, taboo, and often terrifying reality that lurks beneath the surface of things, beneath the ego, societal conventions, and the veneer of civilization, beneath the surface of the Earth, that is periodically unleashed with destructive and transformative force; that which impels, burns, consumes, transfigures, resurrects; the Serpent power, kundalini; the Greek Hades and Dionysus; the Indian deities of destruction and regeneration, death and rebirth, Shiva, Kali, Shakti.

As we will see in the coming chapters, much of the evidence we will be examining, both biographical and historical, concerns correlations involving the three outermost planets. The archetypal principles associated with Uranus, Neptune, and Pluto seem to be particularly relevant for illuminating the deeper transpersonal and collective patterns of historical, cultural, and psychological phenomena.

Posted by caimbhriain myrddin at [2:09 PM](#) [0 comments](#) 

Labels: [Archetypes](#), [Astrology](#), [Intelligence](#)

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Notes for Planets and Archetypes:

2. I have examined these several stages in the evolution of the archetypal perspective in the history of Western thought at greater length in *The Passion of the Western Mind*. For the Platonic doctrine of archetypal Forms and its complex relationship to Greek myth, see pp. 4-32. For Aristotle's contrasting view of universals, see pp. 55-72. For later classical developments, see pp. 81-87. For Christian, medieval, and Renaissance developments, see pp. 106-111, 165-170, 179-191, 200-221.

3. Cf. Aby Warburg's description of astrology as uniquely the meeting and confrontation point between the demands of a rational order, as in Greek science, and the myths and superstitions inherited from the East: between logic and magic, between mathematics and mythology, between Athens and Alexandria (Eugenio Garin, *Astrology in the Renaissance*, trans. C. Jackson and J. Allen, rev. C. Robertson [London: Arkana, 1983], p. xi). Aside from the historically inaccurate suggestion that myths were not fundamental to the ancient Greek sensibility, and the related assumption of Alexandrian or Eastern irrationalism, the description otherwise aptly renders the dialectical synthesis that brought forth the Western astrological tradition in the Hellenistic era.

4. An additional difference between Platonic and Jungian archetypes has been emphasized by classical Jungians (e.g., Edward Edinger, Marie-Louise von Franz), who regard Platonic principles as inert patterns, as compared with Jungian archetypes which are seen as dynamic agencies in the psyche, independent and autonomous. The problem with this simple distinction is that Plato's archetypal principles are of widely varying kinds, shifting in nature from dialogue to dialogue. While some are indeed inert patterns (e.g., the mathematical forms), others possess a spiritual dynamism whose epiphanic power transforms the philosopher's being and whose ontological power moves the cosmos (the Good, the Beautiful). Similarly, Plato's discussion of Eros in *The Symposium* suggests a psychological dynamism not unlike what one would find in a Jungian context (and, in this case, Freudian as well). There is more continuity between Plato's Forms and the ancient gods than the inert-pattern characterization would indicate.

The dynamism of universal forms becomes fully explicit in Aristotle, but at the expense of their numinosity and transcendence. In effect, Jung draws on different aspects of the Platonic and Aristotelian conceptions, integrating these in turn with Freudian-Darwinian instincts and Kantian categories. Jung does not, however, always keep these differing and overlapping aspects of archetypes in view or sufficiently distinguished, which has produced confusion and controversy in many discussions of Jungian archetypes in recent decades, as discussed in the next note.

5. When Jung made statements such as . . . in the symbol the world itself is speaking, or Synchronicity postulates a meaning which is a priori in relation to human consciousness and apparently exists outside man, it is clear that he had transcended the Kantian epistemological framework with its decisive division between subjectively structured phenomena and unknowable noumena (things-in-themselves beyond the reach of human subjectivity). Archetypes whose meaning could be said to exist outside man, informing both the human psyche and the world itself, were clearly not bound by the Kantian structure of knowledge and reality.

Yet in his own mind, as reflected in many statements both public and private, Jung loyally upheld the Kantian framework throughout his life, and never ceased insisting on its essential relevance and validity for his findings. The paradoxes, contradictions, and confusions of the Jung-Kant relationship deeply affected important dialogues in which Jung participated in the course of his life, and have riddled Jung scholarship for decades. (See, for example, Stephanie de Voogd, C. G. Jung: Psychologist of the Future, 'Philosopher' of the Past, Spring 1977: An Annual of Archetypal Psychology and Jungian Thought, pp. 175-182; Barbara Eckman, Jung, Hegel, and the Subjective Universe, Spring 1986: An Annual of Archetypal Psychology and Jungian Thought, pp. 88-99; as well as many contributions from Wolfgang Giegerich.)

Certainly Jung's continuing loyalty to Kant was biographically understandable, given not only the enduring effect of reading Kant and Schopenhauer (his entrance to Kant) in his youth, but also the cultural and intellectual context within which he worked throughout his life. From the beginning of Jung's career, Kant's thought provided Jung with crucial philosophical protection vis-a-vis conventional scientific critiques of his findings. Jung could always defend his controversial discussions of spiritual phenomena and religious experience by saying that these were empirical data revealing the structure of the human mind, with no necessary metaphysical implications. But as many commentators have noted, not only did Jung often make statements with vivid metaphysical implications and assumptions, but in addition the Kantian framework became less and less capable of assimilating the discoveries and theoretical advances of Jung's later work, particularly in the area of synchronicity and what he now called the psychoid (psyche-like) archetype that is seen as informing both psyche and matter, challenging the absoluteness of the modern subject-object dichotomy. As a result, his statements concerning these epistemological and metaphysical issues became increasingly ambiguous and self-contradictory. (See, for example, Sean Kelly's insightful discussion from the Hegelian perspective in Individuation and the Absolute [New York: Paulist Press, 1993], pp. 15-37.)

Posted by caimbhriain myrddin at [4:17 PM](#) [0 comments](#) 

Labels: [Archetypes](#), [Astrology](#), [Intelligence](#)

Mammon or Messiah meta

Metaphysics (Ontology, Society): Being and Knowing

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I believe there was a further reason that the later Jung invoked the Kantian framework so often when he discussed archetypes. If I can try to sum up a complex situation briefly, it would seem that Jung unwittingly conflated the issue of archetypal multivalence with the issue of whether archetypes could be directly knowable. On the one hand, Jung recognized and often stressed the fact that archetypes are always observed and experienced in a diverse multiplicity of possible concrete embodiments, so that the full essence and meaning of the archetype must be regarded as fundamentally transcending its many particular manifestations. On the other hand, however, he often conflated this crucial insight with the quite separate epistemological issue of whether archetypes can be directly experienced and known as principles that transcend the human psyche, or whether they can only be indirectly inferred by observing the configurations of psychological phenomena which are structured by archetypes that are ultimately unknowable in themselves (noumena). In his understandable attempt to preserve the multivalent indeterminacy of archetypes, transcending every particular embodiment, Jung called upon a Kantian framework of phenomenon and noumenon which seemed to entail the unknowability of the archetypes in themselves, their humanly unreachable essence beyond every diverse manifestation.

Jung seems not to have fully grasped the epistemological and ontological possibility of a genuine direct participation (in both the Platonic sense and the contemporary sense of co-creative enaction) in a dynamically multivalent archetype that in some sense remains indeterminate until concretely enacted. This theoretical limitation also informed and, I believe, helped produce Jung's many contradictory and confusing statements about the unconscious and the psyche, and about various metaphysical and spiritual issues such as God and the God-image, that fueled his famous controversies with Martin Buber and Fr. Victor White.

Jung's occasional unclarity about the nature of archetypes seems also to have been increased by his unconscious conflation of two different Kantian ideas in his discussions of archetypes. Jung saw archetypes, on the one hand, as a priori forms and categories, and on the other hand, as unknowable transcendent noumena which exist behind and beyond all phenomena (a point made by de Voogd, op. cit.). Thus for Jung, archetypes were essentially fulfilling both functions in the Kantian framework "categories of experience and noumenal things-in-themselves" but he did not seem aware that he moved back and forth between these two separate functions in his various statements and formulations.

Doubtless part of the confusion underlying Jung's many discussions of archetypes reflects the extremely complex and enigmatic problem of projection "namely, how constellated archetypes can configure our lived reality and give meaning to our experience not only by shaping and constituting our perceptions but also, at times, by deeply distorting them. This issue is connected with another, equally complex and enigmatic. For in the background of Jung's conflicting philosophical loyalties and statements loomed his lifelong struggle with the disenchanted modern cosmos, which he both took seriously and saw through, and which had similarly shaped and confused Kant's philosophical struggles and formulations. Against the overwhelming contemporary scientific consensus concerning the disenchanted nature of the cosmos and the workings of nature, Jung could never be quite sure how much trust he should place in his spiritually revelatory observations and intuitions concerning a world embedded with purpose and meaning, despite the fact that the data repeatedly seemed to break out of a subjectivist or psychologistic confinement. So he hedged his bets by frequent allusions to Kant's philosophical strictures.

Since Jung's death, the extraordinary expansion of astrological research and evidence (compared with the more limited astrological data Jung was working with in his own lifetime), combined with a deeper philosophical and psychological understanding of the complex ontology and epistemology of archetypes, has helped to clarify the challenging issues with which he was increasingly confronted with each passing decade of his life and work. These issues have important philosophical implications beyond the fields of psychology and astrology. I believe that many of the major points of conflict and ambiguity within the postmodern mind concerning the social construction of knowledge, projection, subjectivism, relativism, pluralism, and participation will be helpfully illuminated by these developments in the archetypal astrological field.

An especially valuable resource for engaging some of these fundamental issues in postmodern thought outside the Jungian and astrological contexts, particularly as they concern the philosophy and psychology of religion, is Jorge Ferrer's *Revisioning Transpersonal Theory: A Participatory Vision of Human Spirituality* (Albany, New York: State University of New York Press, 2002).

Posted by caimbhriain myrddin at [4:13 PM](#) [0 comments](#) 

Labels: [Archetypes](#), [Astrology](#), [Intelligence](#)

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6. The ancient Greek root for the word planet "planetes" meant wanderer, and signified not only Mercury, Venus, Mars, Jupiter, and Saturn but also the Sun and Moon "i.e., all the visible celestial bodies that, unlike the fixed stars, moved through the sky in ways that differed from the simple single motion and eternal regularity of the diurnal westward movement of the entire heavens. Though sometimes a distinction is made between planets and luminaries, the astrological tradition has generally retained this original meaning, referring to the Sun and Moon as planets. One finds this usage in the European literary tradition as well, as in Shakespeare's *Troilus and Cressida*: "Therefore is the glorious planet Sol / In noble eminence enthroned and sphered."

7. See A. E. Taylor's translation of Plato's *Philebus* and *Epinomis*, with an introduction by R. Klibansky (London: Thomas Nelson, 1956).

8. I first discussed the issue of Uranus's archetypal meaning in a monograph entitled *Prometheus the Awakener*, written in 1978-79 and privately distributed among colleagues. A preliminary analysis intended mainly for the Jungian, archetypal psychology, and astrological communities, it was later published in the *National Council of Geocosmic Research Monographs* (1981) and, in slightly expanded form under the title *Uranus and Prometheus*, in the *Spring Journal* of

Archetypal Psychology and Jungian Thought (1983). Both versions were published in several other astrological journals in Europe and the United States during the following decade. The monograph was later published as a small book in an expanded version as Prometheus the Awakener, first in England (Oxford: Auriel Press, 1993) and subsequently in the U.S. (Woodstock, Conn.: Spring Publications, 1995). Other discussions of the parallels between the astrological Uranus and the mythological Prometheus can be found in Stephen Arroyo, Astrology, Karma, and Transformation (1978), p. 40, the earliest mention of the correspondence of which I am aware; and in Liz Greene, The Art of Stealing Fire (London: CPA Press, 1996), a more recent, longer treatment which draws, in part, on my monograph.

9. William James, Human Immortality (1898): In cases of conversion, in providential leadings, sudden mental healing's, etc., it seems to the subjects themselves of the experience as if a power from without, quite different from the ordinary action of the senses or of the sense-led mind, came into their life, as if the latter suddenly opened into that greater life in which it has its source. The word 'influx,' used in Swedenborgian circles, well describes this impression of new insight, or new willingness, sweeping over us like a tide. . . . We need only suppose the continuity of our consciousness with a mother sea, to allow for exceptional waves occasionally pouring over the dam.

10. Both Heraclitus and Euripides identified Dionysus and Hades as one and the same deity, an identification that parallels modern astrological observations of archetypal phenomena associated with the planet Pluto.

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Monday, February 15, 2010

[Mazzaroth: The Biblical Saga](#)

The twelve major constellations of the Zodiac are referred to in the bible as the "Mazzaroth." The word "Zodiac" comes from the Greek zoad, which means "the way" or "the path." According to many Christian scholars, God depicted his story and his promise of salvation within the stars.

The saga begins with Virgo (a virgin) bringing forth a son. Libra (balance) follows, an indication that man does not possess the power to save himself. The price is deficient. A scorpion and an archer appear together, symbolizing the battle between Satan (Scorpio the Scorpion) and Jesus Christ (Sagittarius the Archer). The intent of Satan is to sting (and thereby kill) Christ in order to thwart God's plan of salvation. The archer has his bow drawn toward Satan and the half-man half-horse depicts the dual nature of Jesus Christ: God and man. Next, comes Capricorn, an animal which is part-goat and part-fish. The goat was often used in sacrificial ceremonies to cleanse sins on the day of atonement. Christ was, in effect, that perfect sacrifice, adopting the sins of the world. A water-bearer (Aquarius) is next to enter the arena, pouring out an endless supply of water. Within that water are the fish (Pisces) which personify Jesus Christ as one who died to save the human race. Pisces Australia (the southernmost fish) dwells in the flow. As the fish cannot survive outside the water, so this symbolism states that an individual is unable to survive outside the pouring of the Holy Spirit. Pisces is a twofold constellation, representative of both Jew and Gentile who will be bound to Satan until the return of Jesus Christ. Satan, of course, is engaged in constant battle with the Church. Early believers used the sign of Pisces to secretly identify themselves.

A ram (Aries) appears, depicting the reign of Jesus who will soon return, heralding the triumph of the Church over Satan. In the guise of a bull (Taurus), Christ will return to lead the charge and "gore" the evil before setting up his rule on earth. Gemini the Twins presents a picture of the newly-acquired dual role of the savior: the suffering servant and the righteous judge. A crab (Cancer) depicts a place of safety for those believers who will escape the Day of Judgment. In the form of a lion (Leo) will the victory of Christ be complete and the defeated Satan cast down. Thus in glorious triumph, does Leo step upon the head of Hydra the Serpent.

The Incarnate Son (Virgo - Virgin)...Isaiah 7:14
The Redeemer (Libra - Scales)...1 Corinthians 6:20
The Sufferer (Scorpio - Scorpion)...1 Corinthians 15:55-56
The Conqueror (Sagittarius - Archer)...Revelations 6:2
The Sacrifice (Capricorn - Goat)...Romans 3:25
The Living Water (Aquarius - Water-Bearer)...John 7:38
The Liberator (Pisces - Fishes)...Genesis 48:19; Mark 1:17
The Crowned Lamb (Aries - Ram)...Revelations 5:6
The Judge (Taurus - Bull)...John 5:22
The King (Gemini - Twins)...Romans 1:3
The Protector (Cancer - Crab)...Isaiah 4:5-6
The Victor (Leo - Lion)...Revelations 5:5

Posted by caimbhriain myrddin at [2:51 PM](#) [1 comment](#) 

Labels: [Astrology](#), [Mazzaroth](#)

Mazzaroth and Messiah's Time Periods

Despite the confusion over the constellations among the worldly, the good Hebrew scholars have always known that the Mazzaroth actually shows God's Planned Time Table for Mankind and the work of the Messiah. What!!! Well, let us unravel this mystery a bit more and you will clearly see God's Plan for the Time Periods of the Messiah--and HIS grand design of the Whole Universe!

The worldly calendar runs from January to January. But the Jewish civil calendar begins in Fall (September-October), much earlier. So, what are those constellations or SYMBOLS, beginning in the Fall (in the Hebrew order of things). And what do they mean, in Hebrew--and for Judeo-Christian Theology's sake?

Constellation (Popular Symbol and Hebrew meaning)
Interpretation (Scriptural Reference)

1. VIRGO (The Virgin--Seed of Woman)

The Virgin Birth of the Messiah (Isaiah 7:14 and Matthew 2:18-21)

2. LIBRA (Money Balance--Required Price Paid)

Messiah, our Redeemer, purchases our salvation--Atonement (Leviticus 17:11 and Romans 5:8-11)

3. SCORPIO (Scorpiian--Sting of Death)

The Mortal (Deadly) Conflict--Messiah suffers in our place, on the Tree of Curses or Cross (Isaiah 53:1-12 and Galatians 3:13)

4. SAGITTARIUS (Archer--The Sky-ward Triumph)

The Final (one-time) Triumph--Messiah dies once for all (Hebrews 7:27, 9:28, and 10:10-14)

5. CAPRICORNUS (Sea-Goat--Life out of Death)

Resurrection of the Messiah, being our First-Fruits and leader forth from the power of the Grave to those who Believe (1 Corinthians 15:3-8, 20-23)--leaving non-believers still bound and under the influence of the Goat (Romans 6:16)!

6. AQUARIUS (Waterbearer--Blessing Poured Out from Victory)

The Promise of the Father or Outpouring (Pentecost)--beginning of the Era of the Churches after Messiah's ascension (Isaiah 44:3, Ezekiel 39:28-29, and Acts 2:1-4)

7. PISCES (Fishes--Deliverance out of Bondage)

The ShuVaH or RETURN of the Holy Israel (at the end of the Churches Era)--the Current Messianic (Jewish-Christian) Movement (Psalms 102:13 and Romans 11:18-25)

8. ARIES (the Ram--Glory out of Humiliation)

The Future Rising of Astaria or KoReY--the Coming Holy Israel of Outer Space (Daniel 7:27 and Revelations 12:1)

9. TAURUS (the Bull--His Glorious Coming)

Messiah's Second Coming--the Return of the Messiah to Earth as the Judge of World (Matthew 24:30-33, 42-51 and Acts 1:11)

10. GEMINI (the Twins--HIS Rule on Earth)

Messiah as the High-King of all the World--and HIS Millennial Reign on the Earth (Matthew 19:28-29 and Revelations 20:1-6)

11. CANCER (the Crab--HIS Possession Held Secure)

Messiah, the Protector of the Holy City of God--and Armageddon, the Last Battle (Revelations 16:13-16 AND 20:7-9)

12. LEO (the Lion--HIS Enemies Destroyed)

Messiah's final destruction of all who oppose God--burning them in the eternal Lake of Fire--Hell (Matthew 25:41 and Revelations 20:10-15)

Consequently, the Mazzaroth, or so called Hebrew zodiac is a plain and open declaration of God's Plan for Mankind, clearly showing the Role of the Messiah (or Christ)! And, in its whole year cycle, shows the whole Plan of God for all of Mankind's Time, even to the End of the World. Clearly these are prophetic types!


[The Mazzaroth](#) by Frances Rolleston, 1863.

[The Gospel in the Stars](#) by J.A. Seiss, 1884.

[The Witness of the Stars](#) by E.W. Bullinger, 1893.

Gods Voice in the Stars: Zodiac Signs and Bible Truths by Kenneth C. Fleming, Loizeaux Brothers, 1981.

The Mystery of the Mazzaroth [web page](#)

Posted by caimbhriain myrddin at [2:40 PM](#) [0 comments](#) 

Labels: [Astrology](#), [Mazzaroth](#)

Saturday, February 13, 2010

[Arthur E. Rosengarten: Meaningful Numbers](#)

Meaningful Numbers

by Arthur E. Rosengarten, Ph.D

In the following Table, I have listed by keywords some of the perennial ideas associated with the root numbers and generally applicable to all Western esoteric schools. Eastern cultures too have a deep tradition of number meaning, but their associations are slightly different to those of our own heritage. It should be understood that meaningful numbers, in essence, are pure archetypal structures, and therefore are virtually inexhaustible in scope. It is in the archetypal image that informs conceptual understanding, even in the form of number symbols.

Root Number Meanings in Tarot

ZERO FOOL No-thing, Emptiness, Open Field, Possibility, The Void, Unmanifest
ONE MAGICIAN Unity, Singularity, Thesis, Primacy, Solitude, Point

TWO PRIESTESS Relation, Polarity, Duality, Pair, Antithesis, Line, Counterpoint
THREE EMPRESS Process, Synthesis, Divinity, Trinity, Growth, Progeny, Triangle
FOUR EMPEROR Form, Structure, Earth, Elements, Order, Quaternity, Family, Square
FIVE HIEROPHANT Complexity, Man, Spirit, Ethics, Quintessence, Pentagram
SIX LOVERS Harmony, Equilibrium, Union, Choice, Love, Hexagram
SEVEN CHARIOT Pursuit, Perfection, Quest, Mysticism, Victory, Spectrum
EIGHT STRENGTH Balance, Regeneration, Strength, Solidity, Vitality, Infinity
NINE HERMIT Completion, Individuation, Truth, Soul, Triangle of the Ternary
TEN FORTUNE Perfection, Completion, Mastery, Cycle, Reunification, Return

Introduction To Rosengarten's Lexicon of Tarot

Note: I have divided the Lexicon into 3 Sections: Part I The Minor Arcana: Pips (Ace -10 of each suit); Part 2 The Minor Arcana: The 16 Court Cards; and Part III: The Major Arcana.

The Minor Arcana

To convey this lexicon concisely and compactly I have developed specific 'meaning dimensions' unique to Tarot (see my book, *Tarot And Psychology*, 2000). Each Tarot card should be understood to contain a unique bandwidth or 'spectrum' of meaning. For instance, both problem & solution, negative & positive, subjective & objective aspects are contained within every card's 'spectrum'. In the Minor Arcana (Parts I & II) I have primarily emphasized the principles of opposition and multi-dimensionality which have then been further broken down into the following four column headings:

exterior lays out the more general and external dimension of meaning, reversed accounts for the negative poles or compromised direction of meaning, i.e. the shadow side; interior expresses the inner psychological or experiential dimension, and finally, spectrum is meant to capture the totality of the concept described. (developed in detail, in Chapter VI of *Tarot And Psychology*)

I should also note that "interior" meanings, for the purposes of this discussion, will tend to emphasize more of their psychological/phenomenological nuance rather than particular metaphysical or magical formulations. This emphasis is geared more for the psycho-spiritually eclectic student (beginners to longtime practitioners) and I believe offers a much needed grounding before serious esoteric study of Tarot is undertaken.

Sources


Card meanings in both Lesser and Greater Arcanas have been approached through modern traditions based on the so-called 'Golden Dawn conventions' of early 20th century commentators including Waite, Mathers, Crowley, Case, Regardie and others (see Butler's *Dictionary of Tarot*, 1975). Given meanings have also been correlated with contributions from the modern symbolist tradition (see Cirlot's *A Dictionary of Symbols*, 1962) with an eye to key Jungian constructs (see Samuels, *A Critical Dictionary Of Jungian Analysis*; 1986, and Stevens, *Ariadne's Clue*, 1999). Single word renderings have additionally been revised and upgraded through a synthesis of more contemporary commentators like Greer, Arrien, Pollack, DuQuette et. al. (see Riley's *Tarot Dictionary And Compendium*, 1995). Finally, I have added my own interpretative bents, experience, and psychological proclivities based on nearly twenty-five years of practice, experimentation, and publication (Rosengarten, 1985, 1994, 2000). I would also like to acknowledge my first Tarot teachers, Dr. Hillary Anderson and Angeles Arrien of the California Institute of Integral Studies in San Francisco, whose rich Tarot teachings have been incorporated into this text as well.

Study

Tarot is primarily an intuitive art based on the blending of archetypal visual imagery within a context of intended synchronicity, or what I have called 'empowered randomness'. In *Tarot and Psychology* (2000) I wrote:

It is not the author's contention that the deck of possibility is some perfectly formulated, all-inclusive, well-oiled, and complete dream machine of psychospiritual omniscience. It too has evolved and will need to evolve further. Rather, I believe Tarot is indeed one finely-tuned, intricately engineered, new class of psychological vehicle with a surplus of horsepower and great versatility for traveling far and wide through the cosmos of the human psyche. (129)

Learning the traditional structure of the deck and the established meanings of the cards is a worthwhile endeavor to achieve before one can truly feel the confidence and authenticity necessary for a more personally creative and effective connection to the cards. As it is said, true spontaneity emerges from discipline. Practice, experimentation, repetition, meditation, and simple playing with the cards on a regular basis, coupled with study and training from qualified teachers and texts of Tarot, is perhaps the best way to gain mastery of the deck. May all users of this basic guidebook apply these sacred symbols in the spirit of utmost sincerity, honesty, respect, and compassion for all beings. As readers of Tarot, we are but honored guests in an ancient temple of mystery and meaning.

Posted by caimbhriain myrddin at [12:36 PM](#) [0 comments](#) 

Labels: [Archetypes](#), [Tarot](#)

Rosengarten's Lexicon of Tarot 1-1

Part I The Minor Arcana

The Pips (Ace through 10)

[Note: Images describe the standard Rider Waite Tarot and descriptions are taken from Butler's Dictionary of Tarot (1975). Meanings however are applicable to all decks. Spectrum's are taken from the lexicons in TAROT AND PSYCHOLOGY: SPECTRUM'S OF POSSIBILITY, Arthur Rosengarten, Ph.D., 2000, (Paragon)] All Rights Reserved.

Key Phrases

SWORDS (Air, Clarity, Thinking)

Ace of Swords:

Phrase: "The sword of Wisdom (Prajna); cuts through confusion and emotional attachments; clarity, seeing things as they are; (reversed) confusion or inner clarity."

Image: A heavenly hand holding forth a sword upright, the tip of which is crowned. The crown is garlanded with two branches, one of which has red berries. Solar 'Yods' are also in the card.

Traditional: Force, triumph, conquest, pure intellect.

Spectrum: (Intelligence) idea/intellect, illusion/confusion, discovery/lucidity.

2 of Swords:

Phrase: "Closeness without merging; friendship and respect; opposites; mutuality, and respect for difference; (reversed) broken trust, abandonment, betrayal, or self-trust."

Image: A blindfolded figure seated beside the sea, its hands crossed and holding two upright swords. Above, a waxing moon.

Traditional: Conformity, friendship, concordance, opposition, balance, equilibrium.

Spectrum: (Trust) friendship/loyalty, doubt/betray, affinity/respect.

3 of Swords:

Phrase: "Heartbreak and sorrow; the mind penetrating the heart; painful insight; (reversed) denial, or boddhicitta."

Image: Three swords piercing the same heart.

Traditional: Sorrow, disappointment, tears, struggle, removal, division, delay.

Spectrum: (Sorrow) melancholy/heartbreak, shame/blame, suffering/introspection.

4 of Swords:

Phrase: "Rest and recuperation after long illness; withdrawal, renewal, (reversed) denial of illness or meditation, inner healing."

Image: The effigy of a knight praying displayed upon a tomb. On the wall three swords hang, point downward. Below him, on the side of the tomb, is another sword.

Traditional: Retreat, solitude, hermit's repose, rest, convalescence, meditation.

Spectrum: (Retreat) rest/withdrawal, stress/isolation, mental cleansing/refueling.

5 of Swords:

Phrase: "Conflict between loyalty to self vs. friends; sadness over loss of two people or things; carrying forward after the change has been made; (reversed) dissociation, or consciously dividing attention."

Image: A man holding two swords over his left shoulder; a third points downward in his right hand. On the ground near him are two other swords. Two figures walk away in dejection. An expression of malicious triumph is upon his face.

Traditional: Defeat, loss, failure, slander, degradation and destruction, sadness, mourning.

Spectrum: (Despair) strife/defeat, pessimism/disdain, division/dissonance.

6 of Swords:

Phrase: "Life journey and transition; crossing perilous deep waters seeking the other side; need to keep your wits (awareness) in the boat or risk capsizing into deep waters below (unconscious); the boatsman is your inner guide, the woman and child are important sub-personalities on the journey (the 'nurturer' and the 'vulnerable' within]; (reversed) failure to act, recklessness, or inner journey."

Image: Two hooded figures seated in a boat which also contains six swords, point downward. The boat is poled by a man.

Traditional: Success after anxiety, journey by sea, travel, journey of flesh or spirit.

Spectrum: (Transition) passage/flight, escape/paralysis, journey/change.

7 of Swords:

Phrase: "Carrying a conflict at the expense of a friendship or relationship; martyrdom and betrayal; scheming while in confusion; (reversed) dazed and confused."

Image: A man stealing away from a crusader's camp with five swords. Two others remain, point downward, in the ground behind him.

Traditional: Design, attempt, new schemes, vacillation, uncertainty.

Spectrum: (Defense) futility/resignation, evasion/avoidance, stealth/deceit.

8 of Swords:

Phrase: "Self-imposed ego; cognitive distortions; to be bound and blinded by one's own negative thoughts; (reversed) clinical depression, immobilization.

Image: A blindfolded figure standing bound, three swords stand on its right, five on its left.

Traditional: Conflict, criticism, blame, obstacles, danger, indecision, imprisonment.

Spectrum: (Interference) oppression/paralysis, guilt/entrapment, powerlessness/helplessness.

9 of Swords:

Phrase: "Depression, worry, mental anguish, distortion, (reversed) self doubt, rumination, suicidality.

Image: A figure sits up on a bed, covers its eyes, weeping. Behind it nine horizontal swords. The bedcover is decorated with a design of squares which contain, alternating red roses with the planetary signs and those for the houses.

Traditional: Worry, suffering, despair, cruelty, desolation, death.

Spectrum: (Distortion) hopelessness/agonies, depression/doom, shadow/demons.


10 of Swords:

Phrase: "End of your rope; paralysis leading to surrender; no more struggle; Hell Realm; ego death; return to the source; (reversed) fear of annihilation, fragmentation, or 'turning it over' to a higher source."

Image: A man laying face downward. His back is pierced with ten standing swords.

Traditional: Ruin, pain, desolation, karmic results, the beginning of harmony.

Spectrum: (Surrender) ruin/rebirth, denial/repression, turning it over/release.

Posted by caimbhriain myrddin at [12:32 PM](#) [0 comments](#) 

Labels: [Archetypes](#), [Tarot](#)

Rosengarten's Lexicon of Tarot 1-2

CUPS (Water, Heart, Feeling & Healing)

Ace of Cups :

Phrase: "Emotional fulfillment on every level, happiness, abundance; (reversed) emotionally cutoff, or spiritual devotion."

Image: A hand from the heavens, holding a golden chalice which is also a fountain. From the fountain five streams of water and 'Yods' fall into a lotus pool. On the cup is inscribed the letter 'M' reversed. A white dove flies downward into the cup bearing a white circle with a cross in its beak.

Traditional: Transcendental love, joy, happiness, abundance.

Spectrum: (Emotion) receptivity/fluidity, despair/numbness, desire/ecstasy.

2 of Cups:

Phrase: "Emotional reciprocity--coming together on heart level; falling in love; union, the loving relationship; (reversed) relational friction, urge to merge, or soror mystica (spiritual union)."

Image: Two lovers holding cups. Above them hovers the winged head of a lion with caduceus.

Traditional: Coming together, marriage, and healing.

Spectrum: (Relation) union/intercourse, fusion/abandonment, attraction/appreciation.

3 of Cups:

Phrase: "Experience of joy; process of (feminine) relatedness; sharing, natural flow of spontaneous emotion; (reversed) bitterness, over-celebration, or shared ecstasy."

Image: Three women in an abundant field holding aloft cups.

Traditional: Pleasure, abundance, fertility.

Spectrum: (Expression) celebration/joy, protest/bitterness, affection/sharing.

4 of Cups:

Phrase: "Trying to grasp or actualize the 'missing piece' (in relationships); discontentment owing to lack of structure, definition, or relational form; (reversed) unformed boundaries, or emotional intelligence."

Image: A dreamer sitting before a tree. On the ground near him are three cups. From heaven a hand offers a fourth cup.

Traditional: Discontent with present conditions, weariness and disgust, blended pleasures, new acquaintance.

Spectrum: (Expectation) comfort/discomfort, apathy/lethargy, promise/probability.

5 of Cups:

Phrase: "Mourning the loss of some important emotional process; crying over spilled milk; a new love experience awaits completion of necessary grieving; (reversed) denial, shock, complicated bereavement, or separation-individuation."

Image: A man in black standing disconsolate beside a river. On the ground are three cups before him, overturned, and two behind him upright.

Traditional: Disappointment, separation, lack of harmony, loss of friendship or pleasure.

Spectrum: (Separation) loss/grief, devastation/shock, clinging/letting go.

6 of Cups:

Phrase: "Reawakening the sweet scents of bygone dreams; nostalgia tied to childhood or adolescence; remembering; the tenderness of youth; (reversed) maudlin or fixated in past; deep yearning."

Image: Six cups with white, five-pointed flowers. A small boy offers a girl one of them. Six cups filled with assorted flowers.

Traditional: Working through the past, the faded past, memories, nostalgia.

Spectrum: (Memory) sentiment/nostalgia, regret/fixation, tenderness/yearning.

7 of Cups:

Phrase: "Overspeculation leads to indecision (Hamlet); many roads; overwhelmed by too many choices, best to pick one (or risk the pitfall of paralysis); (reversed) lack of options, failure of imagination, or active awareness of sub-personalities.

Image: Seven cups seen in the heavens by a silhouetted figure. From one cup arises the head of an angel. From another arises a serpent. From another, a castle. In a fourth, jewels. In the fifth, a monster. In the sixth is a shrouded figure with a halo. And in the seventh is a wreath. The seventh cup is doubly interesting in that the skull design on its side comments upon the contents. It is the only one of the cups to do so.

Traditional: Illusory success, imagination and vision, debauchery, external splendor/internal corruption.

Spectrum: (Multiplicity) fantasy/possibility, fragment/projection, choice/profusion.

8 of Cups:

Phrase: "Inner journey, dark night of the soul, instinctive pulls inward; outer world on automatic; follow your feelings; inner directed; (reversed) loss of control, loss of soul, loss of self.

Image: A desolate night scene. A man turns his back on eight cups and walks away under a waning crescent moon.

Traditional: Abandoned success, impractical in money matters, going inward.

Spectrum: (Retreat) journey/withdrawal, decompensate/stagnate, descend/divest.

9 of Cups:

Phrase: "Pleasure and happiness; satiety and abundance, emotional satisfaction; (reversed) overindulgence, consumption, and addiction, or self-satisfaction."

Image: A portly merchant sitting in satisfaction before a row of cups.

Traditional: Material success, happiness, truth, loyalty, liberty.

Spectrums of Possibility: (Fulfillment) pleasure/enjoyment, indulgence/addiction, sustenance/satisfaction.


10 of Cups:

Phrase: "Falling in love; intoxication, bliss, larger than life (inflation); 'rainbows in the sky' (impermanence); (reversed) emotionally empty, overflow, or the numinosum."

Image: A man and woman beholding a rainbow of cups in the heavens. Near them two children are dancing (W/R). A pair of lovers. She wears a rose in her hair. Above are nine small cups and a tenth larger one into which a rainbow is pouring.

Traditional: Perpetual success, happiness to come, contentment, friendship.

Spectrum: (Inspiration) affirmation/gratitude, inflation/deflation, excitement/infatuation.

Posted by caimbhriain myrddin at [12:30 PM](#) [0 comments](#) 

Labels: [Archetypes](#), [Tarot](#)

Friday, February 12, 2010

[Rosengarten's Lexicon of Tarot 1-3](#)

WANDS/RODS (Fire, Spirit, Energy)

Ace of Wands:

Phrase: "New beginnings, birth of creative spirit, creative essence, empowerment; (reversed) primal chaos, or spiritual enlightenment."

Image: A hand holding forth a wand in leaf from the clouds. Other leaves, in the shape of 'Yods' are also seen.

Traditional: Creation, invention, enterprise, energy, strength, powers of fire, birth, activity, initiative, male libido.

Spectrum: (Aspiration) initiation/creation, darkness/frenzy, individuation/adventure.

2 of Wands:

Phrase: "World/spirit split; new creative possibilities; imagination; power over others; creative partnership; (reversed) lack of imagination; or telepathy."

Image: A man standing on a battlement looking out over the sea. In his right hand he holds a globe, in his left, a wand. To his right, resting against the wall, is another wand. To his left, and upon the wall is a St. Andrew Cross, one transverse arm of which is white lilies, the other being formed from red roses.

Traditional: Dominion; influence over another; occult knowledge; love of battle and challenge; worldly riches.

Spectrum: (Choice) synthesis/convergence, confusion/anxiety, possibility/resonance.

3 of Wands:

Phrase: "Potential expansion; choice between 'path of the one' or 'path of the two' (self or other), seeking direction; (reversed) loss of direction, loss of intention; or envisioning."

Image: A man looking out over what could be the sea or a desert. The background color in this card is sometimes yellow, yielding a yellow sea.) His right hand holds one wand, to his left stands another. Slightly behind him to his right stands a third.

Traditional: Established strength, effort, discovery.

Spectrum: (Intention) effort/action, ambivalence/impotence, visualization/direction.

4 of Wands:

Phrase: "Creative single lifestyle, structuring energy; (reversed) writer's block, scattered resources, or inner discipline."

Image: Wands in leaf garlanded with flowers. Behind are people apparently celebrating.

Traditional: Domestic tranquility, prosperity, peace.

Spectrum: (Creation) freedom/passage, status-quo/inactivity, appreciation/integration.

5 of Wands:

Phrase: "Conflict or strife; competition; upsetting words without meaning; surface arguments without touching real feelings; (reversed) inner battle, inner critics, or inner judo.

Image: Five youths playing with wands as staves.

Traditional: Quarreling, fighting, opposition, competition, lawsuits, strife.

Spectrum: (Conflict) competition/struggle, passive-aggression/combat, division/multiplicity.

6 of Wands:

Phrase: "Marching into battle anticipating supreme success; mobilizing one's resources and supports; martialing confidence and optimism in the face of difficulty; (reversed) loss of confidence, fear of failure, or activating sub-personalities."

Image: Young person on horseback, riding in triumph. His wand has a victor's wreath. He is accompanied by other men on foot who bear wands.

Traditional: Victory after strife; attempt, hope, desire, expectation.

Spectrum: (Optimism) achievement/victory, arrogance/defeatism, confidence/anticipation.

7 of Wands:

Phrase: "Valor in the face of difficulty; digging in and taking a stand; (reversed) entrenched, stalemate, persistence."

Image: An embattled man using his wand as a staff to fight off six attacking staves.

Traditional: Valor, negotiations, competition, caution, challenge.

Spectrum: (Persistence) tests/obstructions, stubbornness/inflexibility, loyalty/positionality.

8 of Wands:

Phrase: "Highly potent channeled energy; intentionality, assertiveness, goal-directed; intense psychic connections; potent love affair; (reversed) one-sidedness, jealousy, failure to focus, or clairvoyance.

Image: Eight wands flying through the air parallel to each other. Their flight is apparently terminating.

Traditional: Activity, swiftness, high energy, arrows of jealousy.

Spectrum: (Goal) assertion/movement, aimless/dispersed, focus/direction. .

9 of Wands:

Phrase: "Power and victory; strength in opposition; creative power; psychic alignment; (reversed) misuse of power, black magic, or channeling.

Image: A man leaning upon a staff. His head is bandaged. Behind him stand eight other stave.

Traditional: Preparedness, strength, power, health energy, realization of success.

Spectrum: (Force) power/dominion, domination/bullying, potency/alertness.

10 of Wands:

Phrase: "Overburdened; heavy load; burnout and exhaustion; too much on your pallet; (reversed) work-aholism, overwhelmed, over-stimulation or recharging, refueling.

Image: A man carrying a bundle of ten heavy wands.

Traditional: Oppression, cruelty, karma, exhaustion.

Spectrum: (Oppression) burden/overextention, entrapment/abuse, depletion/exhaustion.

Posted by caimbhriain myrddin at [2:36 PM](#) [0 comments](#) 

Labels: [Archetypes](#), [Tarot](#)

Rosengarten's Lexicon of Tarot 1-4

PENTACLES/Disks (Earth, Wealth, Solidity)

Ace of Pentacles:

Phrase: "Bringing to fruition; solidification; seeding, planting, grounding; wealth and material comfort; (reversed) density, inertia, matter or anchoring and establishing roots."

Image: A hand from the heavens holding a yellow coin which is inscribed on a pentagram. Below it is a garden, hedged with red roses, filled with white lilies.

Traditional: Favorable conditions, material wealth, abundance and prosperity, profit.

Spectrum: (Manifestation) conception/seed, inertia/chaos, ground/core.

2 of Pentacles:

Phrase: "The juggler; staying in balance; harmonious change; juggling two distinct parts; balancing opposites; (reversed) clumsiness, splitting, or tai chi, inner balance, attunement.

Image: A young man dancing near the sea. In his hands he is juggling two pentacles which are surrounded by the lemniscate.

Traditional: Harmony in the midst of change, change in all forms, the juggler, obstacles and difficulty.

Spectrum: (Polarity) balance/change, splitting/onesidedness, grace/health.

3 of Pentacles:

Phrase: "Building your own temple; constructing your world from the ground up; craft and self-creation; individuation process (reversed) sloppiness, indolence, dependence, or taking responsibility."

Image: A monk and a hooded man observing a stonemason at his work.

Traditional: Construction, material gain, business, skilled labor, trade, craftsmanship.

Spectrum: (Construction) working/crafting, impeding/defiling, concretizing/building.

4 of Pentacles:

Phrase: "In need of solidity and earthly power; structuring your material and practical concerns, financial planning; (reversed) greed, hoarding, attachment to form, or ritualizing connection to earth, the four directions, grounding."

Image: A king sits brooding. On his crown rests one pentacle. He hugs another in his lap. The third and fourth are beneath his feet.

Traditional: Skill in physical forces, material benefits, acquisitiveness, security.

Spectrum: (Form) power/gain, attachment/avarice, structure/shape.

5 of Pentacles:

Phrase: " Reversal of fortune; survival; on the outside looking in; paying your dues, feeling humility or humiliation, homelessness; begging; (reversed) depravity, shame, servility, or renunciation, non-attachment, initiation."

Image: Two beggars pass a brightly lighted church window. They hurry through the snow. The pentacles are incorporated into the stained glass windows.

Traditional: Material trouble, loss or reversal of fortune, disorder, chaos, ruin.

Spectrums: (Loss) want/need, covet/envy, humility/adjustment.

6 of Pentacles:

Phrase: "Giving out and taking in; counting and accounting; measuring what you get in return; (reversed) score-keeping, over-scrutiny, compulsivity, miserliness, or equilibrium, accountability; Tonglen."

Image: A wealthy merchant giving alms to beggars. He holds a golden scales in his left hand.

Traditional: Prosperity, gifts, gratification, measurement.

Spectrum: (Compromise) give/take, obsess/compulse, measure/compare.

7 of Pentacles:

Phrase: "Delay before harvest; patience while waiting; time for consideration, assessment, appraisal, non-action; (reversed) impatience, failure, or incubation, action-in-inaction ."

Image: A farmworker contemplates gloomily six pentacles on a vine, apparently nearly ripe, and a seventh at his feet.

Traditional: Success unfulfilled, delay but with growth, failure, blight.

Spectrum: (Patience) delay/ripen, failure/frustration, incubate/vegetate.

8 of Pentacles:

Phrase: "Apprenticeship, 'turns things out like hotcakes'; disciplined spontaneity, developing mastery; (reversed) rebelliousness, lethargy, mechanically or inner study, spiritual practice, meditation."

Image: A woodworker chiseling out a pentagram within a circle. Five of them hang beside him, a seventh rests against his bench and the eighth on the ground beside him.

Traditional: Skill, artfulness, prudence, craftsmanship, ambition, preparation.

Spectrum: (Discipline) study/practice, expediate/rebel, differentiate/repeat.

9 of Pentacles:

Phrase: "Refinement and cultivation; happy leisurely accomplishment; fine things; quality and natural aesthetics, the beautiful garden; (reversed) instinctual gratification, perfectionism, imitation, or aesthetic appreciation, psychological differentiation."

Image: A woman seen in her vineyard of ripe grapes. On her upraised left hand she holds a bird. Her gown is patterned with flowers in the form of the planetary sign for Venus.

Traditional: Discretion, prudence, accomplishment, worldly achievement.

Spectrum: (Cultivation) abundance/simplicity, nature/instinct, nurture/refine.

10 of Pentacles:

Phrase: "Marriage and Family; security in the community/stability in the home; accumulated wealth, investment in the future; (reversed) family crisis, divorce, fear of commitment, or inner stability, self-esteem, self-nurturance."

Image: A patriarch seated before his gate. Near him are his dogs, his children and his grandchild. Ripe grapes and crescent moons also figure in this card.

Traditional: Family matters, riches, stable home, prosperity, satisfaction, success.

Spectrum: (Embodiment) prosperity/security, conformity/dissipation, commitment/investment.

Posted by caimbhriain myrddin at [2:28 PM](#) [0 comments](#) 

Labels: [Archetypes](#), [Tarot](#)

Thursday, February 11, 2010

Rosengarten's Lexicon of Tarot 2

Part II The Minor Arcana

The 16 Court Cards

SWORDS (Air, Clarity, Thinking)

Page of Swords:

Phrase: "A student of the mind; detective or spy, making private notes based on subtle observations; checking things out, reality-testing; (reversed) hyper-vigilance or else; keen self-observation."

Image: A young man standing on a windy hill, brandishing a sword.

Traditional: Vigilant, acute, subtle, deceit, spy or rival, secret service.

Spectrum: (Observation) detachment/cunning, suspicion/paranoia, calculation/caution.

Knight of Swords:

Phrase: "Moves fast, cuts through all nonsense, great skill in penetration; on the quest for clarity; seeker of knowledge; (reversed) obsession, over-intellection.

Image: A knight riding furiously, brandishing his sword, through the wind. His clothing is decorated with butterflies and red birds.

Traditional: Romantic chivalry, skillfulness, martial bravery, cleverness, capacity.

Spectrum: (Insight) focus/discrimination, rationalization/obsession, evaluation/reduction.

Queen of Swords:

Phrase: "Independent, self-sacrificing woman of character; suffers in the service of honesty and clarity; sorrow in response to seeing things as they are; (reversed) animus ridden, manipulative, plotting, or deep penetrating insight."

Image: A stern queen, sitting on a throne decorated with butterflies and winged cherubs. Her crown is also decorated with butterflies. She holds firmly a sword in her right hand.

Traditional: Familiarity with sorrow, widowhood, dour, mourning, intensely perceptive and intelligent.

Spectrum: (Accuracy) penetration/honest, vindictive/self-righteous, congruence/consistency.

King of Swords:

Phrase: "Impartial and objective knowledge; the judge at court--makes unbiased judgments based on objective facts and presented information; command and authority; (reversed) judgmental, prejudiced, or crystallized awareness.

Image: A stern king seated on a stone throne carved with a waxing crescent, a waning crescent, butterflies and women. His crown incorporates the design of a winged cherub. In his right hand he brandishes a sword.

Traditional: Full of ideas, man in authority, judge or critic, intelligence, captain, lawyer, power.

Spectrum: (Clarity) precision/judgment, intellectualize/judgmental, crystallize/awareness.

CUPS (Water, Heart, Feeling & Healing)

Page of Cups:

Phrase: "Dreamy youth, all sounds good but nothing manifest; romance, poetry, jealousy, passion, moodiness often led by unconscious factors; (reversed) immaturity, lability, ambivalence, wearing one's heart on their sleeve, the puer aeternus."

Image: A page standing beside the sea. He holds a cup from which a fish is jumping.

Traditional: A bachelor dreaming of his pleasure; seduction, deception, artifice.

Spectrum: (Vulnerability) innocence/openness, moodiness/lability, affection/dependency.

Knight of Cups:

Phrase: "Seeker of the heart; quest for the holy grail; romantic hero; Braveheart; bodhisattva; seductive troubadour; (reversed) narcissism, effeminism, Don Juanism, quixotic, or bhakti devotion.

Image: A knight, wearing a winged helmet, rides over a desert toward a river and the mountains. He carries a cup. His clothing is decorated with red fish.

Traditional: Dreamer haunted in his vision; lover, rival, seducer; stranger, sailor, drug dealer; occultism, strong sexual tendencies.

Spectrum: (Heart Quest) romance/quest, narcissism/infidelity, passion/idealization.

Queen of Cups:

Phrase: "Healing nurturing Queen, works with psyche, heart, and emotion; Queen of Hearts; (reversed) helper syndrome, codependency, emotional reasoning, or goddess worship."

Image: A queen sitting on a throne by the sea. She holds an ornate cup decorated with angels. Her throne is decorated with cherub-mermen and incorporates a scallop motif in the heading.

Traditional: Reception, reflection, illusion, a good fair woman honest and devoted, the watery part of water (Crowley).

Spectrum: (Nurturance) care/healing, smothering/punishing, giving/sending.

King of Cups:

Phrase: "The healing, feeling King; today's therapist, doctor, diplomat or social leader primarily involved with compassion and human service; (reversed) con artist, philanderer, or guru, inspirational poet."

Image: A king seated on a throne which stands on a stone block in the middle of the sea. A fish emblem is pendant from a chain round his neck, repeated as a jumping fish in the background. In his right hand he holds a cup, in his left a lotus scepter.

Traditional: Honest man, philosophical or idealistic; kindness, liberality, generosity.

Spectrum: (Compassion), wisdom/support, manipulate/betray, empathy/sympathy.

WANDS/RODS (Fire, Spirit, Energy)

Page of Wands:

Phrase: "The wanderer or messenger, anonymously bringing forth some secret information or inheritance of great consequence, the faceless envoy; Pied Piper, the stranger, (reversed) fear of commitment, inadequate personality, or Magician's apprentice."

Image: A young man, his clothing decorated with salamanders, standing in a desert with a wand.

Traditional: Dark young man, messenger, an envoy, communication.

Spectrum: (Communication) message/information, disguise/obfuscate, sharing/showing.

Knight of Wands:

Phrase: "Impetuous knight, hasty lover, charismatic fire starter; spiritual warrior; gets what he needs and splits; mania, hit and run; (reversed) frustration, rage, spinning his wheels, or alchemist, yogin, magician, or artist.

Image: A knight riding through a desert. His clothing is decorated with salamanders. A fiery plume streams from his helmet.

Traditional: Impulsiveness, pride, traveler, abandonment and flight.

Spectrum: (Determination), pursuit/tenacity, impetuous/explosive, charisma/warrior.

Queen of Wands:

Phrase: "Female executive; the energizer; she runs the king's castle; directed psychic energy; creative projects; the catalyst; (reversed) explosive, catty, impulsive, dampening, or channeler, psychic, transformer."

Image: A queen on a lion throne. She holds a sunflower in her left hand, a wand in her right. A black cat is before the throne. The designs of lions and sunflowers appear behind her on the canopy.

Traditional: Dark woman, attractive power; passionate anger, fertility, persistent energy.

Spectrum: (Energy) conduit/catalyst, repellent/retardant, pacing/channeling.

King of Wands:

Phrase: "Self-possessed fiery ruler; mastery and effortlessness; at the center of his self-created universe; purification; (reversed) self-destruction, the tyrant, megalomaniac, or visionary; mystic."

Image: A king on a salamander and lion throne in the desert. His robe is decorated with salamanders. He holds a wand in his right hand. There is a salamander beside him.

Traditional: Married man, honest and conscientious, knowledge, spiritual force, courage, strength.

Spectrum: (Vision) empowerment/control, dictatorial/megalomaniacal, manifesting/envisioning.

PENTACLES/Disks (Earth, Wealth, Solidity)

Page of Pentacles:

Phrase: "Student of science, objectivity, observes what's out there, seeks unbiased factual information; (reversed) materialistic, superficial, mechanistic, or self-reflection, sensory awareness."

Image: A young man stands in a field of flowers holding a pentacle.

Traditional: Application, study, reflection, diligence, business management.

Spectrum: (Objectivity) dissect/analyze, reify/compartmentalize, separate/reduce.

Knight of Pentacles:

Phrase: "Conservative, very trustworthy, somewhat 'square' knight. Laborious, patient, grounded, dull; seeks practical feet; (reversed) dense, expedient, over-identified with appearance, money grabber; or naturalist, physician, master of the body."

Image: A knight on a black horse bears a pentacle before him. His helmet is crowned with oak. A partially visored knight, his armor has pentacles upon it.

Traditional: Utility, responsibility, trustworthy, man, upholder of the establishment.

Spectrum: (Practicality) economy/utility, density/compulsivity, account/contain.

Queen of Pentacles:

Phrase: "Goddess of the home, mature sensuous nurturer of ordinary magic, self-trust and earthly splendors; lover of children, animals, plants and trees; physical consciousness; (reversed) agoraphobic, lethargic, over-parental, insecure; or self healing, communion with nature."

Image: A queen, seated upon a ram's head throne. She sits in a flowery field beneath roses. Near the throne is a rabbit.

Traditional: Opulence, generosity, intelligence, greatness of soul.

Spectrum: (Ordinary Magic) home/happiness, phobic/carelessness, sensuous/wholesome.

King of Pentacles

Phrase: "Business magnate, ground-breaker, wheeler/dealer, worldly leader, wealth-maker, earthly power, natural integrity; (reversed) corruption and avarice; over-ambition, arrogance, hubris, or great inner strength, confidence, rootedness.

Image: A king on a bull's head throne. In his right hand he holds the scepter with orb at its end. His left rests upon a pentacle. In the background is a stone castle. His robe is decorated with a pattern of grape vines and ripe grapes.

Traditional: Solidification, business strength, practicality, perseverance.

Spectrum: (Responsibility) achievement/enterprise, corruption/failure, integrity/increase.

Posted by caimbhriain myrddin at [1:49 PM](#) [0 comments](#) 

Labels: [Archetypes](#), [Tarot](#)

Wednesday, February 10, 2010

Rosengarten's Lexicon of Tarot 3

Part III

The Major Arcana

Overview

In the Major Arcana, I have emphasized the principle of “archetypal invariants” as I believe each “trump” card represents a universal archetype of transformation. Jungian analysts Polly Young-Eisendrath and James A. Hall (1991) have isolated four “invariant principles” which they believe are present in all psychic contents, whether (in Jungian terms) ‘complex or archetype’, or whether in the service of ego or the archetypal self. Drawing from the philosophical works of Jung, R. Harre, Piaget, and many developmental, psychoanalytic, and constructivist theorists, the authors list the following four necessary and sufficient conditions which structure every archetype (that is, trump or Major card):

Invariants of Archetypal Reality*

1. Agency: the experience of personal causation, authorship of action, intentionality. [If they could speak to us, they might say: “I am an agent of _____. My intention is _____.”]
2. Coherence: the experience of unity or “core being”; the collusion of body/psyche; the location of oneself as a point of view with an immediate knowledge of psychical boundaries and discrete bodily organization. [“I am organized around_____”]
3. Continuity: the experience of “going on being” over time that provides the functional connections that eventually result in foresight and nonverbal and verbal memory as the bases of self narratives that permit us to connect to the present with past and future. [“I am in the process of _____. I am becoming_____.”]
4. Emotional arousal: the instinctual patterns of arousal, expression, and motivational readiness that are relatively fixed systems of subjective relating between persons, and with organisms and things, throughout the lifespan. [“I am aroused and motivated by_____.”]

*(See Chapter VII, Universality, Tarot And Psychology , for detailed explanation)

MAJOR ARCANA PHRASES

0-21

[Note: Images describe the standard Rider Waite Tarot and descriptions are taken from Butler's Dictionary of Tarot (1975). Meanings however are applicable to all decks. Spectrums are taken from the lexicons in TAROT AND PSYCHOLOGY: SPECTRUMS OF POSSIBILITY, Arthur Rosengarten, Ph.D., 2000, (Paragon)] All Rights Reserved.

O The FOOL

Phrase: "The Trickster; spirit in search of experience; total potentiality; open space; undifferentiated spirit; freedom to make mistakes, without situational karma; beginner's mind; crazy wisdom; divine child archetype; freedom; inventiveness and eccentricity; (reversed) foolishness, menace.”

Image: A young man poses on the edge of a precipice. In his left hand he carries a white rose. His dog barks with joy.

Traditional Meaning: Folly, mania, extravagance, anarchy, thoughtlessness, chaos, ether, alpha and omega, beginning and end.

Spectrum: Possibility, Openness, Discovery, Play.

I The MAGICIAN

Phrase: "The magician in the lab of life, he transforms darkness into light, difficulty into ease, chaos into form, the ideal into the material; inspired communication; right speech, skillful means; associated with Hermes or Mercury; quickness of mind; (reversed) magical (infantile) thinking, powerlessness."

Image: A magician stands behind a table. In his upraised right hand is a wand. His left hand is extended downward pointing towards earth. Above his head is the lemniscate. On the table before him are the symbols of the four suits: pentacle, wand, cup, sword. Red roses bloom over him, red roses and lilies bloom before him.

Traditional: Communication skills, willpower or the exercise of will, self-confidence, beginning of consciousness; weakness of will, cunning and guile.

Spectrum: Will, Power, Transformation, Mastery.

II The HIGH PRIESTESS

Phrase: "Inner goddess of the psyche; keeper of the subtlest knowledge and impressions of past experience (the Akashic records of ancient Egypt); deep intuitive knowing; she equalizes opposites; (reversed) blocked psychic channels."

Image: A priestess of Isis, the solar cross upon her breast. The waxing crescent beneath her left foot. She sits between the pillars Boaz and Jachin and before a screen decorated with pomegranates. In her lap is a rolled scroll of the Tora. On her head is a crown signifying waxing, waning and full Moon and probably The Triple Goddess as well.

Traditional: Spiritual bride and mother, destiny, path of secrecy, psychic abilities, memory, and the subconscious.

Spectrum: Insight, Penetration, Intuition, Mystery.

III The EMPRESS

Phrase: "The anima or feminine principle; the divine mother principle of nature, nurture, the womb, fertility, mother earth; universal love; associated with Venus, Demeter, Ishtar, Tara; self-acceptance/healing; (reversed) smothering, infertility."

Image: An empress, seated and wearing a gown decorated with pomegranates. On her head a crown of stars. She holds a rod raised in her right hand. A device on the symbol for Venus with a heart. Ripe wheat in the foreground.

Traditional: Fruitfulness, fertility, action, universal love, beauty, happiness, warm mother goddess.

Spectrum: Nurturance, Love, Healing, Creation.

IV The EMPEROR

Phrase: "The leader, captain, explorer, father; animus figure or 'golden man within'; the masculine principle: logos, structure, order, organization; maintainer of the status quo; four-square reality; thought control; associated with Aries, ruled by Mars; (reversed) imperious, controlling, or inner law, the dharma."

Image: Seated on a throne embellished with rams' heads. He holds the orb, without the cross, in his left hand. In his right hand the scepter which terminates in the Crux Ansata.

Traditional: Virility, stability, power, protection, patriarchy, vigilance, temporal power and strength.

Spectrum: Order, Structure, Construction, Authority

V The HIEROPHANT

Phrase: "The spiritual teacher and teachings; particularly concerned with the worldly realms of human ethics, values, spiritual needs; guru, psychologist, spiritual authority; the capacity 'to walk the mystical path with practical feet'; a bit cloistered and dependent upon family, flock, or following; (reversed) pontifical, overbearing, self-righteous, or inner guidance and inner authority."

Image: A seated pope, bearing the keys of Saint Peter. The pope is seen wearing a stylized version of the triple crown. In the left foreground are the crossed Keys of St. Peter. In the right foreground is the Papal Cross.

Traditional: External religion, orthodox doctrine, mercy, kindness, goodness, occult knowledge, bridegroom (Pontifex), one who links the outer world of the flesh and substance with the inner one of spirit and transubstantiality.

Spectrum: Guidance, Ethics, Learning, Understanding.

VI The LOVERS

Phrase: "The art of relationship; integration of opposites; true context for wholeness and intimacy; union of masculine and feminine; passion and compassion; (reversed) self love or hate, apathy."

Image: An angel blessing Adam and Eve. Eve stands before the Tree of Knowledge of Good and Evil, on which is wrapped the smiling snake. Adam stands before a tree of flames.

Traditional: Human love, wisdom versus pleasure, attraction, love, beauty, choice, sacred vs. profane love.

Spectrum: Relationship, Harmony, Accommodation, Union.

VII The CHARIOT

Phrase: "Taking action, challenge; change and variety; victory over obstacles; master of language and communication; political power; speaks to the masses, great expanse; triumphal nature; (reversed) inner journey, or ruthlessness and aggression."

Image: A king borne in a triumphal chariot. The chariot is drawn by sphinxes, the canopy is embellished with stars, a lingam and yoni appears on the front of the chariot. On the king's breast is a radiant square. An eight-pointed star on the crown.

Traditional: Influence, conquest, victory, overcoming obstacles, triumph over nature, speech.

Spectrum: Attainment, Action, Pursuit, Challenge.

VIII STRENGTH

Phrase: "Spiritual strength; the feminine taming the instinctive; beauty and the beast myth; gentle mastery; courage to take risks; vitality and wholesomeness; yogin or bodhisattva; overcoming obstacles and patience, (reversed) psychic weakness, machismo, or inner strength."

Image: A woman with the lemniscate above her head opening the jaws of a lion. A stern knight with his dog.

Traditional: Inner strength, friendship, consolidation of energy, force, firmness, spiritual strength, vitality.

Spectrum: Confidence, Endurance, Acceptance, Self-esteem.

IX The HERMIT

Phrase: "Wisdom seeker/spiritual journey; fiercely independent and determined; archetype of The Wise Old Man; cares little for outside approval; values aloneness; 'seeks his own salvation with diligence (Buddha)'; life purpose; path of individuation; introspection and self-containment, strong sense of self; (reversed) isolation, paranoia, or antisocial."

Image: A monk carrying a lantern.

Traditional: Attainment, pilgrimage, loneliness, inner wisdom, hidden cosmic mind, the inner life.

Spectrum: Wisdom, Retreat, Introspection, Soul.

X The WHEEL OF FORTUNE

Phrase: "The secret of right timing; The Wheel of Life, knowing when to make your move, when to stay put; knowledge of the laws of change, cycles, seasons, and all circular patterns; the wheel of dharma; unexpected opportunities; destiny; occult powers (siddhis); (reversed) stagnation, grasping, hesitation or inner certainty."

Image: A wheel surmounted by a smiling sphinx (holding a drawn sword over her left shoulder. On the wheel are the letters T-A-R-O; interspersed between these letters are the Hebrew letters Yod-Heh-Vau-Heh, or Jahweh, Jehovah (the tetragrammaton or unmentionable name of God). Additionally the symbols for mercury, sulfur, salt and water. At the four corners of the card are the four Apocalyptic Beasts, the Cherubs of the Four Elements. On the right, Anubis rising. On the left Typhon descending the form of a snake.

Traditional: Fluidity of human life, fortune (good or bad), evolution, change, benefits, money, destiny.

Spectrum: Change, Timing, Flow, Opportunity.

XI JUSTICE

Phrase: "Balance, alignment, adjustment, equality, discriminating mind; poetic justice; taking control of karma; simplifying; sword of discrimination (Prajna); scales of balance; divine retribution; (reversed) inner balance or one-sidedness."

Image: Justice seated, scales in left hand, upraised sword in her right; a square device ornaments her crown and further square, enclosing a circle is used to fasten her cloak.

Traditional: Equity, rightness, karma, law, balance, equilibrium, fairness, cosmic law, dharma.

Spectrum: Equanimity, Balance, Adjustment, Equality.

XII The HANGED MAN

Phrase: "Suspended mind; breaking patterns, 'turning it over'; detachment; turning the world upside down, and temporarily stepping off; stopping the world; witness consciousness, visualization, meditation; other ways of knowing; seeking options; (reversed) aloofness or dissociation."

Image: The hanged man dangles from a Tau Cross of living trees, his head surrounded by a beatific penumbra. In either case it is important to note that the man is not suffering but seems to be having some beatific vision; also that his legs form the number four when the card is reversed.

Traditional: Wisdom, circumspection, intuition, voluntary sacrifice, punishment, occult wisdom, prophetic power.

Spectrum: Awareness, Suspension, Surrender, Transcendence.

XIII DEATH

Phrase: “ Universal principle of detachment and release; Thanatos, transformation; death/rebirth; completion; reincarnation; extinction, the end of the line; (reversed) ego death; lethargy, petrification, sleep.”

Image: Death in black armor riding a white horse. He carries in his left hand a flag on which is a white rose on a black field. In the field through which he rides are a dead king, a curious child, a despairing woman and a praying bishop. The sun is rising.

Traditional: Change, transformation, passage from lower to higher, ending, destruction, literal death, disaster, death and resurrection, rebirth, dark night of the soul.

Spectrum: Metamorphosis, Dissolution, Dying, Life.

XIV TEMPERANCE

Phrase: "The Middle Path; tempering the fires; patience; artistic pursuit; alchemy; blending and matching energy; synthesis and synergy; one foot on land, one foot on water; working with paradox; preparing, pacing, (reversed) incubation or intemperance.”

Image: An angel stands beside a pool, one foot in the water. From the pool a path leads to the mountains and the sunrise. Beside the pool are yellow irises. On her breast a triangle within a square. On her head is a solar symbol.

Traditional: Economy, moderation, accommodation, combination, reconciliation, modification, mixing of opposite ingredients in proper proportions.

Spectrum: Transmutation, Integration, Blending, Refinement.

XV The DEVIL

Phrase: "Bondage and duality, deception and delusion; humor and mirth; the shadow side: chaos and demons; not the Christian devil but associated with Pan (Greek God of Merriment and Sensuality); "living it up"; sensuality; intoxication; consciously courting the senses (Tantra); (reversed) shadow projections, the power shadow, evil.”

Image: A claw-footed devil perched on a black pedestal. His right hand raised, the first and second fingers together as are the third and fourth. The sign of Saturn is his palm. Goat's horn, between which is an inverted pentagram. His left hand holds a torch, inverted, which has fired the tail of his male captive. On the right of the Devil is the woman, whose tail incorporates the pomegranate as part of its design. Both captives are loosely chained and horned. Waite has intended an obvious connection between this card and VI, the Lovers.

Traditional: Evil, fear, fate, misery, adultery, Pan, instinctive behavior, Siva, limitation, bondage to material things.

Spectrum's of Possibility: Separation, Opposition, Deception, Domination.

XVI The TOWER

Phrase: "Need for radical and immediate change; sudden awakening (satori); attack from outside, crumbling within; time to abandon ship; ‘ivory tower’; restructuring as former position no longer tenable; laser intensity; (reversed) shake-up of core values or self-imprisonment.”

Image: A tower struck by lightning. It is aflame from the upper windows and standing beside the sea.

Traditional: Unpleasant transitional condition, ruin, disruption, punishment of pride, downfall, mental obstruction, fall due to misuse of the intellect.

Spectrum: Destruction, Resistance, Evacuation, Liberation.

XVII The STAR

Phrase: "Emergence, coming out, self-esteem, becoming a star; phoenix rising out of the ash; the guiding light; alchemy between the light above reflected off the pool of emotions (below) producing beautiful winged creature; purification, healing; (reversed) stagefright, or ceremonial magick."

Image: A naked woman kneeling on the shore. She pours one vase into water, one on to land. Behind her are eight stars, each having eight points. Seven are white and the eighth and central is yellow.

Traditional: Hope, immortality, inner light, possibilities.

Spectrum: Luminosity, Inspiration, Emergence, Hope.

XVIII The MOON

Phrase: "The unconscious, the non-rational, magic; the universal feminine principle (the yin); nighttime and moonlight, the dream world; fantasy, romance, emotion and intuition; pulls inward, irritability; (reversed) 'lunacy', the muse, or emotional flooding."

Image: An equatorial crescent. Below it are two dogs, one of them howling. A lobster emerging from a pool at the bottom.

Traditional: Darkness, deception, error, illusion, intuition, feelings and sentiments, mystery, romance, water and the female element in general, soul.

Spectrum: Psyche, Imagination, Fluctuation, Emotion.

XIX The SUN

Phrase: "Consciousness; the light of day, the rational and visible; vitality and life force; the yang; teamwork and partnership; daytime activity, vibrancy, creativity, play; radiant light, healing, energy; masculinity, heroism, the ego; (reversed) egotism, burnout, or agni yoga."

Image: A naked child smiling from the back of a white horse. He carries in his left hand a long banner on a pole. Behind him is a walled garden with sunflowers visible above it. Above, the sun in glory.

Traditional: Consciousness, super-rational, willpower, joy, universal radiance, splendor of the material world, enlightenment, happiness.

Spectrum: Consciousness, Energy, Activity, Awareness.

XX JUDGMENT

Phrase: "Finality; proclamation, coming to completion; the actualization of deep discrimination; ability to give birth to new forms; sounding your horn, taking a stand; choice and responsibility; outcome and resolution; (reversed) judgmentalness, self criticism, inner certainty."

Image: Angel seen blowing the last trumpet. The dead rise from the grave. The Angel only, blowing a trumpet.

Traditional: Judgment, choice, resurrection, outcome, completion, the last judgment, accomplishment.

Spectrum: Resolution, Completion, Awakening, Accountability.

XXI The WORLD

Phrase: The Universe, integration of the whole, the great mandala; the dance of life, bringing spirit into the material world; the principle of wholeness and individuation; the final trump, completion; perfection and the absolute; (reversed) the inner world, self-realization, sufi dancing.”

Image: A woman holding a piece of cloth strategically. She is surrounded by a wreath of leaves and berries. At the top of the wreath is an eagle, below left is a bull, below right is a lion.

Traditional: Completion, perfection of man, travel, cosmic consciousness, the reward, uroborus, Brahma, assured success.

Spectrum: Wholeness, Universality, Participation, Celebration.

Dr. Art Rosengarten

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Labels: [Archetypes](#), [Tarot](#)

Monday, February 8, 2010

Sepharial: The Science of Numerology 1

Sepharial: (The Numbers Book, The Science of Numerology, 1957 UK; The Book of Charms and Talismans, UK) (KABALISTIC SYSTEM) (Walter Richard Old (Gornold apr.1895), b 20 Mar 1864 - Theosophy (Theosophical Society) influence - resigned, expose printed vs. leadership claims (the WQ Judge affair) 1894 - 1888-1896 Astrologer Sepharial established - 1896 Astrological Society - by 1905 contributing author to British Journal of Astrology - associate of AE Waite 1913 Alchemy Society (short lived) - British Astrological Society 1921-22 Sepharial President - much effort spent on speculation theories - wrote extensively on the Kabbala and its connection with Astrology - d 23 Dec 1929)

The Tarot Trump descriptions were published in the books, A Manual of Occultism, 1911 and The Kabala of Numbers, Part 1, 1914 - note that while Sepharial uses AE Waite's imagery (see cards 6, 13 and 19) he does not follow the Golden Dawn order of cards (Justice = 11, Fool = 0). His order is that of the Hermetic Brotherhood of Luxor (Justice = 8, Fool = 22), examplars of which are the Tarots of Saint-Germain, C.C. Zain and Jesus Iglesias Janeiro (the Major Arcana having 22 cards).

Zero

Zero stands for Eternity, immensity, the infinite, infinitude, the universe in concept, Divine conception, ideation universality, circumambulation, navigation, circulation. Also, for circumference, limitation, privation, restriction and imperfection. Thus it is the universal paradox, the infinitely great and the infinitely small, Boundless Being and the Atom. Its symbol is the planet Pluto.

The cipher "0" is associated with the repetitive principle for, when it is added to 1, it becomes ten and when doubly added becomes 100, and so on. Thus it shows transformation and the long term plan of action. It can also signify negation. It has rule over atomic power or force and, from the standpoint of human character or destiny, it will rule the unknown or unseen factor which is often referred to as the "X" factor. In the 20th century the planetary scale was stepped up to 10 by the

discovery of the planet Pluto. It is interesting to note that both the planetary scale and the century involved have the cipher "0" amplified. This planet has definite rule over the Atom and the "H" bomb, which have both been developed since the discovery of Pluto, and whose function of annihilation is one of the attributes of this planet.

ONE

One is the symbol of the manifest Deity, who came forth from the Abyss of Nothingness, or Infinitude. It is the symbol of the Sun, the light that shone in the darkness of the world's great night and became the source of all revelation, of heat and light, of wisdom and love, the vortex center of the universe of worlds, the archetype. Hence it is symbolised as a circle with a point in the center.

It is the beginning; that by which all the rest of the nine numbers are created. The basis of all numbers is ONE; the basis of all life is ONE. This number represents all that is creative, individual and positive. It stands for, boldness and activity, as well as for powers of organizing and executive ability.

The Kabalistic Letter: A

The Divine Principle: Over-all Dominion

The Intellectual Attribute: Austerity

The Emotional Attribute: Selfishness

The Material Factor: Bureaucracy

The Planetary Association: Mercury

The Appropriate Metal: Quicksilver

The Vibratory Colour: Grey

The Divinatory or Tarot Signification: Arcanum I The Magician - denotes Will, Dexterity

Tarot Arcanum I The Magician:

Symbol of the Creator, who produces the universe apparently by the magical power of thought. The Adept.

Symbol of the creative will, volition, desire, mastery of physical forces.

The Magician - represented by the figure of a man holding a baton or wand over the three symbolical forms: the Cup, the Sword and the Denier. Around him are springing up roses and lilies. Over his head is a double nimbus in the form of the figure 8. This is the Magician, he who is master of the four worlds, the four elements and the four principles, who is capable of exercising the creative will - an Adept.

In the Spiritual world he stands for the Creative Will.

In the Intellectual world - the pure volition. Transformation; resolution; the ability to propound and to resolve a problem; to control the mind.

In the Psychic world - desire, which is the lower expression of the will; the ability to generate and to destroy; the control of the psychic forces and the mastery of the passions.

In the Physical world - the control of the elements; the mastery of physical forces; the power to acquire and to dispose of the material benefits of life. A great inventor.

The Number 1 is the number of Unity. It represents the source of all creation, is indicative of the Divine Being and is the symbol of Supreme Will in action.

Character:

The number One (planetary influence, Mercury) rules the brain and the mind and hence will give good intellectual capacity. It will attract to pursuits and work of a mental rather than of a physical character and is associated with learning, education and the teaching or training of others, and gives capacity for the holding of executive and administrative positions. There is a combination of independence and yet of adaptability, a capacity to acquire a myriad of facts and yet be able to coagulate these into one fixed line of action should the latter be desired. Knowledge will be gained through observation and travel and considerable travel is denoted although much of this will be of a short or medium long distance nature rather than of a

long distance or overseas character. There will be a capacity for writing and certain forms of literary work, for journalism and contact with newspapers and associated publications.

TWO

Two is the symbol of relativity, antithesis, witness and confirmation. It denotes the binomial and "pairs of opposites", as positive and negative, active and passive, male and female, light and dark, etc., in relation to Unity, which stands for the first named of these, two standing for the second of them. It represents the dualism of manifested life, as God and Nature, Spirit and Matter, Osiris and Isis, and their interrelations. It denotes the Law of Alteration in natural operations. It embodies the idea of procreation, fruition, combination, relationship of opposites, the two conditions: manifest and unmanifest; the explicit and implicit; buying and selling. It is symbolised by the Moon.

The Moon is related to two numbers, of which the number "2" gives the negative vibration. This can be understood as being the position when the Moon is in conjunction with the Sun, ie., New Moon, and the Moon throwing no reflected light upon the Earth. This number denotes relativity, vacillation and change. The Moon also stands for form and the growth of form and is the female counterpart of Number One, the two together creating the third number.

The Kabbalistic Letter: B

The Divine Principle: Manifestations in Material Form of Spiritual Conceptions

The Intellectual Attribute: The Analysing of Thought Processes

The Emotional Attribute: Calmness

The Material Factor: Ambition

The Zodiacal Association: Virgo (Sapphire)(Aug 23-Sep 22)

The Appropriate Stones: Pink Jasper, Hyacinth

The Vibratory Colour: Dark Blue striped with White

The Divinatory or Tarot Signification: Arcanum II Veiled Isis - denotes Science

Tarot Arcanum II The High Priestess:

Symbol of the Divine Sophia, creative imagination (allied to the creative will), Isis or Maya.

Symbolises the Gnosis, the creative power, attraction and repulsion, the law of the sexes, chemical affinity, imagination.

The High Priestess - represented by the figure of a woman seated, her head surmounted by a solar disc between horns. On her breast is a cross, and on her lap the Tora or Book of the Law, while at her feet is the lunar crescent. She is seated between the pillars of the Temple called Jachin and Boaz - Security and Strength. It represents Isis, Maya and the Virgin Mother of the world. This Arcanum is also called "The Door of the Hidden Sanctuary".

In the Spiritual world it denotes the Divine Sophia, the creative imagination, the universal matrix, in and through which the supreme will is manifested.

In the Intellectual world - the Binary or reflection of Unity, the law of alternation, the pairs of opposites, positive and negative, etc.; the reason, which weighs and balances, discerning by comparison of known things.

In the Psychic world - attraction and repulsion, the relations of the sexes; love and hatred.

In the Physical world - chemical affinity (as acids and alkalis); trade, commerce, interchange, barter. The woman related to the man for the furtherance of the ends of destiny.

The Number 2 is the number of Duality. It represents the blending of the masculine and feminine principles and is associated with the dual functions of Spirit and Matter, of the visible and invisible worlds.

Character:

The number Two (Zodiacal influence, the sign Virgo) give you a natural power of discrimination and perception which will express itself in a natural manner through business and associated channels. You will be able to carry out the details of affairs without losing sight of the ultimate goal towards which you are working. You can carry out any routine set you by others and, when necessary, can evolve a routine of your own proving satisfactory to all concerned. It does not take you

long to weigh up the pros and cons of affairs and your power of perception enables you to see beneath the surface to the truth that others may try to hide. You are appreciative of neatness and tidiness and prefer proper discipline to lackadaisical methods. The sign will cause you to be critical and you will need to use discretion in the expressing of criticism, for anything of a hurtful nature, even though it may be true, could be taken exception to by the ones concerned, and misunderstandings could arise.

Three

Three is the trilogy of Life, Substance and Intelligence, applicable to the Divine Being; of Force, Matter, and Consciousness, applicable to natural EXISTENCE. Creation, Preservation and Resolution. Father, Mother and Child - Osiris, Isis and Horus - God, Nature and Man. The three dimensions of space. The three postulates - thought, the thinker and the thing. The three parts of Time - past, present, and future. Thus it denotes in itself the idea of extension in both time and space, and stands for penetration, procedure and pervasion. It is symbolised by the planet Jupiter, a planet which plays a most important role both in astrology and in all systems of numerology. It is the beginning of what may be termed one of the main lines of force that runs right through all the numbers from one to nine. It has a special relation to every third number in the series such as three, six, nine. These numbers added together in any direction produce a nine as their final digit.

The number also stands for inclusion, comprehension, understanding, judgment; for increase, fecundity and propagation; thus and for self-expansion, the harvesting of the fruits of action, reward, equity, justice. Reproduction in the material world. Fatherhood, familism. By extension of self it becomes a symbol of sympathy, benevolence, charity, philanthropy, etc., and, by reflection, of joy, good fortune, and plenty. It is denoted by the planet Jupiter.

The Kabalistic Letter: G

The Divine Principle: Forgiveness

The Intellectual Attribute: Understanding

The Emotional Attribute: Tenderness

The Material Factor: Enjoyment or Luxury

The Zodiacal Association: Libra (Opal)(Sep 23-Oct 22)

The Appropriate Stones: Diamond, Opal

The Vibratory Colour: Dark Blue or Ultramarine

The Divinatory or Tarot Signification: Arcanum III Isis Unveiled - denotes Marriage or Action

Tarot Arcanum III The Empress:

The first product of the Divine Will and Imagination, Urania.

Symbolises ideation, production, growth, riches, plenty.

The Empress, otherwise Isis-Urania - represented by a female figure reclining. She holds the symbol of Power in her hand, and at her feet is the Ankh or symbol of life - Venus. At her feet the corn springs full-eared and plentiful. She is surrounded by the beauties of nature. She represents Nature in association with the superior world, or Super-nature. She is the first product of the Supreme Will and Imagination, the progeny of Divine Wisdom and Love, and unites in herself intelligence and power in their highest manifestation.

In the Spiritual world - this Arcanum denotes the Knowledge of two worlds, the manifest and unmanifest, the past and future united in the eternal Now.

In the Intellectual world - ideation, the productive power of the mind, discrimination.

In the Psychic world - the art of generation, fecundity, parentage.

In the Physical world - the power of expansion, of multiplication; growth, development, wealth, plenty.

The Number 3 is the number of the Trinity. It represents Spirit, Soul and Body. It is a very powerful number, associated at times with marriage and sex, and with the offspring. Wisdom, Love and Truth are three of its tenets.

Character:

The number Three (Zodiacal influence, the sign Libra) gives you a strong desire for peace and harmony and causes you to be sensitive to anything of a deliberately discordant nature. You are naturally courteous and desirous of being on good terms with other people, but you will always need to maintain a proper spirit of independence so as to prevent certain people from imposing upon you who are aware of your natural disinclination to enter into arguments or disputes. A tendency towards giving way to the line of least resistance will need to be faced up to and overcome. You will be attracted towards the social and public sides of life and should do all you can to further these interests. Do not let domestic matters or the attempted domination of those in your surroundings have a restrictive influence over you. You can be very adaptable but you can also be very easily upset by adverse criticism or temporary rebuffs, and inclined to take things more to heart than you should do.

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Sepharial: The Science of Numerology 2

Four

Four is the number of reality and concretion. Solids, the cube or square, the cross. Physical laws, logic, reason. Appearance, physiognomy, science, cognition. Segmentation, partition, order, classification. The Wheel of Fortune, the Wheel of Ixion, the Wheel of the Law, sequence, enumeration. The intellect which discerns between the noumenal and phenomenal, thought and perception. Discernment, discretion, relativity. It is symbolised by the Sun, of which it is the negative number. Being a negative number it is, therefore, formative instead of creative as with the number One. It shows a sequence of organic changes. It is a number which is associated with alchemical processes involving sublimation and transmutation and all mutation of atomic structure, ancient or modern. This is also the number of opposition, rebellion and explosion and, in the latter, may be likened to the principle of chain re-action, and thus links with the modern scientific trend of nuclear fission.

The Kabalistic Letter: D

The Divine Principle: Wisdom

The Intellectual Attribute: Absorption of Knowledge

The Emotional Attribute: Pride

The Material Factor: Continuity of Effort

The Zodiacal Association: Scorpio (Topaz)(Oct 23-Nov 21)

The Appropriate Stones: Carbuncle, Turquoise

The Vibratory Colour: Yellow tinged with Red

The Divinatory or Tarot Signification: Arcanum IV The Sovereign - denotes Realisation

Tarot Arcanum IV The Stone Cube:

Realisation of the virtues, affirmation and negation, discussion and solution. Happiness by attainment. Material effects. The concrete. Establishment, foundation.

The Stone Cube, or the Emperor - represented by a man of mature age seated upon the Chair of Initiation, the Masonic Cube. In his right hand is the sceptre of deific power, the ansated cross; and in his left the globe, the symbol of possession.

In the Spiritual world - this figure represents the realisation, successively and continuously, of the Divine Virtues in oneself. In the Intellectual world - the realization of the idea of related and dependent existence; affirmation; negation; discussion and solution.

In the Psychic world - attainment of happiness by the satisfaction of desires; the realisation of the dual nature in male and female successions.

In the Physical world - the realization of material effects. The reward of effort and correct judgment. The concrete. Foundation, establishment.

The Number 4 denotes solidity and solidarity and is often associated with the Cross, with the four seasons of the year, with the four suits in cards. Intellectually it denotes the realising of desires and wishes as a result of affirmation, plus emotional intensity and ardour.

Character:

The number Four (Zodiacal influence, the sign Scorpio) gives you a degree of reserve and in certain respects will cause you to be secretive, although this will not necessarily interfere with your everyday associations. It shows that you will display considerable resourcefulness in the handling of people and affairs and as a result will work through difficulties somewhat more easily than may be anticipated, either by yourself or others. You will express more resistance and fighting capacity than those around you may recognise, and should anyone attempt to take an unfair advantage of you they will be extremely surprised at the resistance you will put forth in the protecting of your interests. You will have the courage of your own convictions to say and do the things you consider to be correct, will always try to push ahead with affairs in your own way and will not let others impose upon you or force you to do things against your will.

Five

Five is the number of variety, adaptability and mental change. It has rule over the outer consciousness which deals with the material factors of life and the process of discrimination, analysis, sometimes the tearing of things to pieces as in criticism. All forms of literary expression and the exercise of local government come under its vibration. It is symbolised by the planet Mercury.

In its constructive aspect it gives a wonderful elasticity of thought and inspiration which can be expressed in speech and writing thus making oratory and the written word key-notes of the numbers influence. From the less favourable angle the vibration brings a danger of active plagiarism. Vacillation and indecision are concomitant factors and if given way to, will weaken the character and cause ultimate loss of prestige and reputation. The number is associated with quicksilver, the volatile qualities of which are well known, as it can split into a myriad particles in a moment of time and yet coalesce again just as quickly. The number often expresses itself in a dual capacity, drawing out the potential for both good and evil, ranging from the highest intellectual attainment to the lowest degree of mental debasement.

The Kabalistic Letter: E

The Divine Principle: Reflection

The Intellectual Attribute: Reverie

The Emotional Attribute: Repose

The Material Factor: Idleness

The Planetary Association: Jupiter

The Appropriate Metal: Tin, (quicksilver)

The Vibratory Colour: Purple

The Divinatory or Tarot Signification: Arcanum V The Hierophant - denotes Religion or Law

Tarot Arcanum V The Hierophant:

Denotes the universal law, religion, discipline, precept and teaching. Liberty, regulation.

The Hierophant, or Master (of the Secrets) - on his head is the Mitre, in his left hand the triple Cross. His right hand is uplifted with the sign of the Benediction. At his feet are the keys of the Kingdom, which unlock the Gates of Life and Death, of Heaven and Hell. He is the symbol of the Grand Master.

In the Spiritual world - it denotes the Universal Law, by which the infinite manifestations of the Divine Being are regulated.

In the Intellectual world - Religion, the connection between the Infinite and the Finite, the One and the many.

In the Psychic world - the regulation of the passions; self-control; discipline.

In the Physical world - Liberty within the limits of the law; direction and control of natural forces.

The Number 5 is the number of Man. It is connected with the Pentagram or five-pointed star which in itself is the symbol of man with his arms outstretched and his feet firmly placed upon the earth, with his head and eyes looking upward to heaven.

Character:

The number Five (planetary influence, Jupiter) will give you a broad and tolerant view upon life and will strengthen your spirit of comradeship. You will always be willing to help others in trouble but will need to maintain commonsense as there will be times when certain persons will seek to take an unfair advantage of your goodness of spirit. Religious and philosophical matters will appeal to you, there will be a strong desire for travel and it is possible for the missionary spirit to be strong. The spirit of optimism will invariably be marked but on occasions can cause you to experience loss when you permit yourself to take certain possibilities too much for granted or rely too much upon the element of luck or chance. The main essential to bear in mind is that whilst keeping optimistic you should also be practical.

Six

Six is the number of co-operation, of marriage, interlacing, link or connection. it represents the two triads in their interaction, the Seal of Solomon or interlaced triangles. The interplay of spirit and matter, the human soul; psychology, divination, communion, phychism, telepathy, spychometry, and alchemy. The Great Work. Co-ordination, concord, harmony, peace, satisfaction, happiness and material well-being. Intercourse and reciprocity. Connubiality, the relations of the sexes. It is indicated by the planet Venus.

In certain instances the number Six is considered a rather weak number, and its weakness is intensified in terms of human character and destiny if more than one Six appears in the computation of the name-number or the number horoscope. Readers will recall references which have been made in biblical and other writings to the beastiality of the number 666 which is really three sixes and is termed "the number of the Beast". When two or more sixes occur the principle of temptation becomes emphasised and exercises a malign influence over life and destiny.

The Kabalistic Letters: U, V, W

The Divine Principle: Intuition

The Intellectual Attribute: Aspiration

The Emotional Attribute: Self-indulgence

The Material Factor: Independence

The Planetary Association: Venus

The Appropriate Metal: Copper

The Vibratory Colour: Blue

The Divinatory or Tarot Signification: Arcanum VI The Two Paths - denotes Temptation

Tarot Arcanum VI The Two Ways:

Denotes discrimination, knowledge of good and evil, conscience; Privilege and duty, instinct, sex relations.

The Two Ways, or The Lovers - Beneath the outspread hands of a flaming Cherub stand a man and woman, with the Tree of Life and the Tree of Knowledge upon either hand. Around the Tree of Knowledge the Serpent is coiled.

In the Spiritual world - this Arcanum symbolises the knowledge of good and evil; the conscience.

In the Intellectual world - the laws of Necessity and Liberty, of Duty and Privilege.

In the Psychic world - the choice between denial or consent to the promptings of the lower nature. The determination of conduct. The experience of indulgence and abstention. Instinct.

In the Physical world - the antagonism of natural forces; dissociation; disintegration; fractures, divorce, parting.

The Number 6 is the number that shows the dividing path of Virtue and Vice. It signifies the strife between conscience and passion, the choice between the two paths of good and evil. It denotes the antagonism of natural forces.

Character:

The number Six (planetary influence, Venus) being ruled by the planet of affection, of love and of beauty, will cause your desire for companionship to be exceedingly strong and, therefore, all matters to do with affections, with marriage and with friendships will prove to be very important and a great deal of your happiness or unhappiness in life will depend upon the nature of the ties and associations which your form. If these are of a constructive and helpful nature they will bring happiness and enable you to make considerable progress in life, but should they be of an impulsive and unwise character, then they will bring unhappiness, depression and an interference with your progress. There will be an appreciation of the artistic side of affairs even if circumstances prevent you from developing any form of art yourself. Sometimes the artistic faculty will find scope in painting, decoration, etc., even in the preparing of foods in a manner both appetising and appealing to the sight as well as to the taste.

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Labels: [Archetypes](#), [Numerology](#), [Tarot](#)

Mammon or Messiah meta

Metaphysics (Ontology, Society): Being and Knowing

Monday, February 8, 2010

Sepharial: The Science of Numerology 3

Seven

Seven governs the cyclic law of time. The breaking back of the natural to the spiritual; liberation; revolution; reaction, separation. It is emblematic of the seven ages of man, the seven days of the week, the seven seals, the seven notes of the musical scale, and the seven prismatic colours - Violet, Indigo, Blue, Green, Yellow, Orange and Red. It is symbolised by the Moon, of which it is the positive number. In this positive expression it is associated with the Full Moon when the Moon is in exact opposition to the Sun and thus reflecting the full light of the Sun onto the Earth.

Seven is the mystical number, the number which governs all rites and ceremonies of a magical nature which can only be performed correctly at the time of the Full Moon. The invoking of elemental forces and spirits, the performing of exorcism for banishment of evil spirits, the overcoming of obsessions and the forcing of a discontinuance of poltergeist phenomena are all the more easily performed by using the number seven in the ritualistic preparation, particularly at the time of the Full Moon.

This number is greatly associated with the domestic and family conditions of life and has much to do with the function of childbirth, which is the actual delivery of the infant and the commencement of a separate existence.

The Kabalistic Letter: Z

The Divine Principle: The Triumph of Good over Evil

The Intellectual Attribute: Applied Knowledge

The Emotional Attribute: Righteous Anger

The Material Factor: Conquest

The Zodiacal Association: Sagittarius (Turquoise)(Nov 22-Dec 22)

The Appropriate Stones: Jasper, Malachite

The Vibratory Colour: Crimson or Blood Red

The Divinatory or Tarot Signification: Arcanum VII The Conqueror - denotes Victory

Tarot Arcanum VII The Chariot of Osiris:

The knowledge of the seven principles, magnetic power, intellection, sensation, fulfillment of ambitions.

The Chariot of Osiris - The figure of the Sun-Gog stands in a car drawn by two sphinxes, the one black and the other white. It represents the illumination of the lower nature by the Higher Self, of the earth by the solar orb, of the soul by the Spirit.

In the Spiritual world - the sacred Septenary; the ascendancy of Spirit over Matter; the penetration of the mysteries by the light of Divine Intelligence.

In the Intellectual world - the dispersal of doubt and error by the light of the intellect. Mental acumen.

In the Psychic world - the dissemination of vital energy by magnetic vigour; geniality and warmth of nature; vitality.

In the Physical world - the gamut of the seven senses. Radiation, energy, force. The fulfillment of ambitions.

The Number 7 is often termed the "Mystic Number" and is greatly used in certain magical ceremonies and ritual. It shows the domination of both the seen and the unseen by the power of the will and in the magical world the controlling of the four elements of Fire, Earth, Air and Water by the soul or astral counterpart of man.

Character:

The number Seven (Zodiacal influence, the sign Sagittarius) causes you to be frank and outspoken with a strong desire for liberty and freedom of thought and action, as well as for the maintaining of personal independence. Under normal circumstances you will usually adhere to the ordinary customs and conventions of life, but should affairs become too monotonous, or should there be any degree of what appears to you an unfair restriction or limitation, a spirit of rebellion will occur and you will then say and do things and bring about changes without letting the immediate results affect you too strongly. You are naturally active, energetic and optimistic but you will need to control impulsive and hasty inclinations whilst you should not give way unduly to restlessness. You are naturally self-reliant and you can inspire others by the example you set. An interest in sport is denoted.

Eight

Eight is the number of completion. Time and space, duration and distance, old age, decadence and death. There are many curious things in history as regards this number. The Greeks called it the number of Justice on account of its equal divisions of equally even numbers. The Jews practised circumcision on the eighth day after birth. At their Feast of Dedication they kept eight candles burning and their Feast lasted eight days. Eight prophets were descended from Rehab. There were eight sects of Pharisees. Noah was the eighth in direct descent from Adam. The strange number of three eights (888) is considered by certain students of occultism to be the number of Jesus Christ in His aspect as the Redeemer of the World. This number 888 given to Christ is in direct opposition to 666 which the Book of Revelation states is "the number of the Beast" or "the number of Man". It is symbolised by the planet Saturn.

From the earliest ages it has been associated with the symbol of an irrevocable Fate both in the lives of individuals and with Nations. It may be pointed out that the planet Saturn is the ruling planet of the Jewish race, a race which has felt the hand of Fate through the centuries. On the other hand, the number eight and the planet Saturn are both associated with destiny which is, in essence, the higher attribute of Fate, as it gives the individual the freedom of action which can be creative of either Destiny or Fate.

The Kabalistic Letter: H

The Divine Principle: Justice

The Intellectual Attribute: Calculation

The Emotional Attribute: Equilibrium

The Material Factor: The Balance between Greed and Improvidence

The Zodiacal Association: Capricorn (Garnet)(Dec 23-Jan 20)

The Appropriate Stones: White Onyx, Moon Stone

The Vibratory Colour: Dark Brown streaked with White

The Divinatory or Tarot Signification: Arcanum VIII The Balance - denotes Justice and Equilibrium

Tarot Arcanum VIII Justice:

The sword and balance. Denotes retribution, judgment, reason, moderation, temperance, impartiality.

Justice, or the Sword and Balance - Justice is seated and vested in the robes of the Judge. In the left hand she holds the scales evenly balanced, and in her right the sword uplifted. She represents the impartiality of Heaven, and proclaims that God is no respecter of persons, that Heaven has no favourites, but always rewards virtue and punishes vice.

In the Spiritual world - Divine Justice.

In the Intellectual world - Pure reason, correct judgement, compassion, equity.

In the Psychic world - the attainment of peace and happiness by moderation, temperance and impartiality.

In the Physical world - the balance of forces. The law of equilibrium. Attraction and repulsion. Compensation. Sense of value. Rewards and punishments.

The Number 8 is the number of Justice or Equilibrium. It is associated with both the destruction and reconstruction of natural things. It shows life in its fullness and is connected with the moment of death.

Character:

The number Eight (Zodiacal influence, the sign Capricorn) causes you to be ambitious, practical and in some ways acquisitive. There will be more or less natural gravitation towards the holding of positions of authority and trust, but you should not permit others to shift unfair burdens of responsibility onto your shoulders and then take the credit and benefits for themselves. It is a sign showing that you can work hard and long and will invariably set an example to others that they will find it exceptionally difficult to emulate. For this reason you will also experience difficulties when you want others to carry out work for you, as they will never do things in quite the same way as yourself or take quite the same pains you do, nor will they exhibit a like degree of thoroughness. Sometimes you will know what it is to feel depressed and unhappy, and will temporarily lose heart and wonder if there is anything in life worth working for. During these periods do not shun the company of others but take part in social affairs.

Nine

Nine is the number of activity, energy, the fighter, the battle, the element of strife, and the expressing of courage. It shows a danger of foolhardiness, of impulsiveness of word and action, of quarrels and strife, and of accidents [INCIDENTS], particularly from fire [WORD] and explosion [EMOTION]. Resourcefulness and capacity for organization whether it be applied to the exigencies of the battlefield or the vocational interests of life, are common assets of this number. It is symbolised by the planet Mars.

The number nine has some curious properties. In mathematics it is the only number that multiplied by any other number, always reproduces itself. For example, 9 times seven is 63, and 6 plus 3 once again becomes 9. This is the case with every number it is multiplied with. It is also of interest to note that in ancient burials the dead were always buried on the ninth day. The saviour died at the ninth hour. Both the first and second Temples of the Jews were destroyed on the ninth day of the Jewish month called Ab. In comparatively recent times the planetary scale was advanced from seven to nine by the discovery of the planets Uranus and Neptune, the former being discovered in the 18th century and the latter in the next century, ie., 1845.

There is again a mysterious association of the number 9 with the number 666 for, if these three sixes are added together, 18 is obtained and 1 plus 8 gives the figure 9. This is really the spiritual number of 666.

The Kabalistic Letter: Th

The Divine Principle: Prudence

The Intellectual Attribute: Analysis

The Emotional Attribute: Fear

The Material Factor: Caution

The Zodiacal Association: Aquarius (Amethyst)(Jan 21-Feb 19)

The Appropriate Stone: Sapphire

The Vibratory Colour: Blue with White

The Divinatory or Tarot Signification: Arcanum IX The Sage - denotes Wisdom or Prudence

Tarot Arcanum IX The Hermit:

Denotes incarnation, prudence, circumspection, classification, selection, science, discovery, carefulness.

The Hermit, or The Veiled Lamp - represented by the figure of a Sage or Philosopher carrying a lamp in one hand and a staff in the other. He represents the pilgrim soul, the seeker after truth.

In the Spiritual world - it denotes the realisation of the Divine selfhood by manifestation or embodiment.

In the Intellectual world - Prudence and circumspection, discrimination of true and false, of right and wrong; classification.


In the Psychic world - Selection, choice, likes and dislikes; morality.

In the Physical world - Molecular construction; science; discovery; distinction of caste; order and arrangement; carefulness, caution.

The Number 9 is the number of experience. It portrays knowledge of the past, present and future and is often called the number of "The Hidden Light". It symbolises both science and the magical art in combination.

Character:

The number Nine (Zodiacal influence, the sign Aquarius) shows that you are thoughtful, reflective and studious. Many of your thoughts and ideas will be in advance of those of your companions and yet will not interfere with your friendships and associations, in fact you will find that those with whom you associate will often look to you for advice regarding their problems and you may need to use a degree of firmness to prevent imposition. Discretion will be required regarding the taking on of obligations and liabilities, especially of a financial character, where friends and relatives are concerned. From a general standpoint the sign causes you to be cheerful, sincere and optimistic, but in a quiet, rather than an ostentatious manner. You will have some very strong likes and dislikes, and will be very firm where your principles, convictions and lines of action are concerned, and will put up a deal of resistance when others try to force you to do things or to agree to conditions that are against your own inclinations.

Posted by caimbhriain myrddin at [1:23 PM](#) [0 comments](#) 

Labels: [Archetypes](#), [Numerology](#), [Tarot](#)

Sepharial: The Science of Numerology 4

Ten

The number Ten in itself shows a transition from the units to the double numbers and therefore denotes a change and a manifesting of vibrations and conditions upon another and a different plane, of spirituality, of mentality or thought, and of physical action or material expression. Whereas the number One came under the influence of Mercury, the ruler of the brain and the mind, the number Ten comes under the influence of the planet Uranus which is the octave expression of Mercury and governs the twin factors of Inspiration and Genius. Mercury rules the literary processes of thought, Uranus rules the scientific and, in its influence over the life and destiny of the individual, will bring sudden and unexpected changes of thought and action and of Fortune, sometimes for good and sometimes for ill, sometimes as a result of the volitional thought and action of the individual, at other times as a direct result of Fate, or circumstance.

The Kabalistic Letters: I, J, Y

The Divine Principle: Faith

The Intellectual Attribute: Learning

The Emotional Attribute: Self-confidence

The Material Factor: Self-preservation

The Planetary Association: Uranus

The Appropriate Metal: Uranium

The Vibratory Colour: Black or Brown and White Check

The Divinatory or Tarot Signification: Arcanum X The Wheel - denotes Changes of Fortune

Tarot Arcanum X the Sphinx:

Cause and effect, the moral law, periodicity, revolution, circulation.

The Sphinx, or Wheel of Fortune - The Rota or Wheel on which is seated the Sphinx upholding the sword. Around the wheel are the letters of the law as defined in the Tarot, and the four fixed signs of the Zodiac, the Man, Lion, Bull and Eagle. It represents the law of correlated succession.

In the Spiritual world - the Law of Karma; spiritual cause and effect; spiritual selection.

In the intellectual world - the rational faculty; induction and deduction; connectedness; perception of relativity and time intervals, progression.

In the Psychic world - the regulation of the emotions and passions and the application of the psychic forces by the moral law. Regime, training, orderliness.

In the Physical world - the law of action and reaction; good and bad fortune; the cyclic law of events; periodicity; rise and fall; revolution; circulation.

NOTE: This symbol is that of the aspirant to Occult Initiation. The symbols of the Man, Bull, Lion and Eagle or Serpent denotes the four maxims: Know, Will, Dare, Keep Silent, which are imposed on all neophytes. These are the keys to the attainment of power.

The Number 10 is the number of Destiny. It shows changes which can be either good or bad; a sudden raising to a high position or equally as suddenly a loss of position and a personal downfall, dependent in many ways upon the previous action of the person concerned.

Character:

The number Ten (planetary influence, Uranus) shows that somewhat erratic tendencies are denoted. Whilst there will be an undoubted brilliance of thought and inspiration, a capacity for making quick and constructive decisions in an emergency, and for carrying these decisions into action without loss of time, under ordinary circumstances when nothing of very great importance is manifesting, there will be a difficulty in exercising adaptability to such conditions and hence there will be a making of impulsive and unwise decisions regarding changes and in connection with prevailing associations. As a result sudden upsets and disputes will occur, there will be a disturbing of working or business interests and a danger of the loss of job or position, whilst personal ties and associations can be strained, sometimes to actual breaking point. In many respects you will be a "law unto yourself" and will go your own way irrespective of the desires or commands of others; in fact any attempt on the part of people to force you to follow their way will only make you go in the opposite direction.

Eleven

The number Eleven operates through the higher emotional side of nature, showing the expression of universal compassion and love as distinct from the personal and selfish form of love which is often based upon passion. It is a feminine and a magnetic number and has a great deal to do with psychic force as well as spiritual power and fortitude. It comes under the domination of the planet Neptune and gives the capacity to use the power of suggestion so as to influence other people and help them in the overcoming of physical, moral and spiritual weakness.

The Kabalistic Letters: C, K

The Divine Principle: Fortitude

The Intellectual Attribute: Continuity

The Emotional Attribute: Sympathy

The Material Factor: Persistence

The Planetary Association: Neptune

The Appropriate Metal: Helium

The Vibratory Colour: Mauve

The Divinatory or Tarot Signification: Arcanum XI The Enchantress - denotes Spiritual Power or Fortitude

Tarot Arcanum XI the Muzzled Lion:

Denotes power, force, determination, conquest, direction of force, determination, mastery, vitality.

The Muzzled Lion, or Strength - represented by a woman closing the mouth of a lion by a strength which demands no effort.

In the Spiritual world - the Omnipotent.

In the Intellectual world - Moral and intellectual force; the determination of energy to the accomplishment of things by knowledge of the law.

In the Psychic world - the use of psychic forces in the process of development; the conquest of the animal nature.

In the Physical world - the conservation of energy; control and direction of force; mastery of the elements; vitality; rejuvenation.

The Number 11 is the number of transformation which can again be from bad to good or from good to bad according to the personal inclinations and actions.

Character:

The number Eleven (planetary influence, Neptune) will intensify your insight into affairs and enable you to gauge the outcome of a given line of action in an almost uncanny manner. It shows that you will be able, sometimes without hardly being aware of it, to influence other people by your mental and oral suggestions and in so doing will get them to react and do things that are in accord with your own desires. Discretion will, however, be required in the using of this power of suggestion, for otherwise, should you be tempted to influence other people to do things to suit a selfish end you could bring a tantalising and unpleasant future reaction. You will have much latent psychic ability, which you can express as a result of proper development, for the planet gives a capacity for clairvoyance, sometimes for trance mediumship, and also for psychometry.

Twelve

The number Twelve is also an emotional number giving a superb understanding of the depths of human emotion and suffering. As a result of this understanding it gives the capacity to make sacrifices for others and to "turn the other cheek" when abused or ill-treated. Despite all the vicissitudes of life there will be a warmth of expression towards other people and a maintaining of a sense of humour. Responding to the vibration of the Zodiacal sign of Pisces it arouses the desire to heal the sick. It is the number of Nursing and Administration.

The Kabalistic Letter: L

The Divine Principle: Compassion

The Intellectual Attribute: Investigation

The Emotional Attribute: Patience

The Material Factor: Indifference to the Vicissitudes of Fate

The Zodiacal Association: Pisces (Bloodstone)(Feb 20-Mar 20)

The Appropriate Stones: White Chrysolite, Moonstone

The Vibratory Colour: Dazzling White

The Divinatory or Tarot Signification: Arcanum XII The Martyr - denotes Sacrifice or Expiation

Tarot Arcanum XII The Sacrifice:

Spiritual debasement, reversal, overthrow, inversion, madness, depolarisation, loss, undoing.

The Sacrifice, or The Hanged Man - A man with a golden halo is suspended by one foot from a tree; the free limb being placed so as to form an inverted figure 4. It represents the Divine Giving-forth, the revealed law.

In the Spiritual world - the sacrifice of the spirit to matter for the ends of evolution.

In the Intellectual world - the law of repression; antagonism; inversion and self-sacrifice.

In the Psychic world - madness, offensiveness, misanthropy.

In the Physical world - depolarisation, reversal; penalty; reaction; loss and undoing.

The Number 12 is the number of the Philosopher's Stone, the number of Transmutation. It is associated with the process of turning baser metals into gold or transmuting selfish principles of character into those of an unselfish nature.

Character:

The number Twelve (Zodiacal influence, the sign Pisces) shows that you are idealistic and peaceably inclined. You can, however, be rather sensitive and there will be extremes of temperament and ability. Sometimes you will be extremely cheerful and optimistic and when you express this side of your nature, together with a degree of sympathy and understanding for others who are in trouble or difficulty, you will create considerable popularity and will make a great deal of progress. On the other hand you can give way to extreme sensitiveness and allow yourself to feel hurt at the careless or thoughtless speech or actions of others and will try to cover this up by expressing an apparent air of indifference which will be rather puzzling to those around you, who will not be aware of having done anything to warrant being ignored. When you permit anything of this nature you will lose some of your popularity and certain of your friends, and misunderstandings will occur in a way you do not at all desire.

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Labels: [Archetypes](#), [Numerology](#), [Tarot](#)

Sepharial: The Science of Numerology 5

Thirteen

The number Thirteen is another number of transformation, this time having rule over matters to do with both life and death and the transition from the earthly to the astral sphere of activity. It signifies the beginning of a new cycle where there is more freedom and where the thralldom of the material and financial cares of earthly life are absent. From another angle it is the number of bravery and of the pioneer, for it responds to the influence of the Zodiacal sign Aries. It draws out a natural degree of the kind of courage needed to handle the varying fluctuations in ordinary life and to face up to danger and even to death when they occur.

The Kabalistic Letter: M

The Divine Principle: Hope

The Intellectual Attribute: Inspiration

The Emotional Attribute: Devotion

The Material Factor: Reconstruction

The Zodiacal Association: Aries (Diamond)(Mar 21-Apr 20)

The Appropriate Stones: Amethyst, Diamond

The Vibratory Colour: Red and White

The Divinatory or Tarot Signification: Arcanum XIII The Reaper - denotes Death or Transformation

Tarot Arcanum XIII The Reaping Skeleton:

Change, reaction, disappointment, denial, catalepsy, collapse, ruin and death.

The Reaping Skeleton, or Death (the Reaper) - represented by the figure of a skeleton riding upon a horse, to whom even the great ones of earth do homage. It represents the Divine Law of reversion, the going back of things to their source; inbreathing.

In the Spiritual world - it denotes manifestation of the Divine activity and life. Creation and transformation.

In the Intellectual world - the law of action and reaction; introspection; inductive reasoning; ecstasy.

In the Psychic world - disappointment; denial of affections; reclusiveness; deprivation of psychic force; catalepsy.

In the Physical world - death; ruin; paralysis; collapse; nullity.

The Number 13 is the number of Resurrection. Whilst associated to some extent with the condition of death it really shows the trend and development of affairs after death rather than of death itself which is ruled by the number 8.

Character:

The number Thirteen (Zodiacal influence, the sign Aries) causes you to be independent, self-willed, active and desirous of being in command of affairs. You are courageous by nature and not likely to be afraid of facing danger when it arises, but you should not create conditions that bring it, or that would lead to disturbing and unpleasant consequences. The combining of intellectual with physical activity will enable you to effect progress and to bring altered conditions in accord with your own desires. You can set an example to others that they will be pleased to follow when you combine tact with enthusiasm. If, however, you let aggressive inclinations, undue independence, or impulse, decide your line of action you can create unfriendliness, can lose support and hence interfere with your normal progress. You will always want to fight against conditions of an unfair and restrictive nature.

Fourteen

The number Fourteen is a more material and physical number. It has to do with Nature itself and with what may be termed the Forces of Nature. It is a conserving number and yet has extremely great potentiality of power when it is unleashed. To some extent it is associated with the factor of growth - the growth of living organisms - and with beauty, art, music and singing, whilst from a more material standpoint it will have influence over money and over precious stones in their entirety. The Zodiacal sign of Taurus exercises its sway over this number, giving firmness, inertia or obstinacy and yet dynamic force that will not be frustrated.

The Kabalistic Letter: N

The Divine Principle: Toleration

The Intellectual Attribute: Moderation

The Emotional Attribute: Temperance

The Material Factor: Vacillation

The Zodiacal Association: Taurus (Emerald)(Apr 21-May 22)

The Appropriate Stones: Moss Agate, Emerald

The Vibratory Colour: Greenish Yellow or Russet

The Divinatory or Tarot Signification: Arcanum XIV The Alchemist - denotes Regeneration or Temperance

Tarot Arcanum XIV The Two Urns:

The vital forces, friendship, social obligations, reciprocal affection, chemistry.

The Two Urns, or Temperance - An Angelic figure pours water from one vessel to another. On his forehead is the symbol of life, and on his breast the ineffable name, Adonai, and the triangle within the square. It represents the Divine life in activity.

In the Spiritual world - the eternal movement of life.

In the Intellectual world - the combination of ideas; friendship; sociology.

In the Psychic world - the interplay of the emotions; reciprocal affection; intercourse; social life.

In the Physical world - the relations of the sexes; chemical combination; amalgamation; public intercourse.

The Number 14 is the number of the Union of Forces and Ideas and as it is composed of two sevens it helps in the understanding of natural science and of alchemy. The Elixir of Life is often associated with this number.

Character:

The number Fourteen (Zodiacal influence, the sign Taurus) causes you to be practical, industrious, and in many ways capable of exercising considerable patience where the more important interests of life are concerned. You have ability to plan out affairs ahead and to allow proper time for the maturing of your plans. You can also bring about a perfecting of the

details relating to material and financial matters. Quite a number of your desires and wishes will be associated with money. You possess the courage of your own convictions and opposition from others will only tend to fix them more firmly in your mind. At the same time it would be wrong to term your disposition an unreasonable one, as you are prepared to consider the suggestions of others on their own merits, and if they appeal to you, adopt them. You will do so however, as and when you see fit.

Fifteen

The number Fifteen is the number of Fate and of Destiny. It gives Power and yet can take it away. In some respects it is a number of mystery and of matters to do with the Underworld, of Purgatory or Hell, where the soul of the individual may languish as a result of evil things done whilst on earth. It warns that the exercise of authority should never be abused, for it is also a number associated with the principle of Justice. As one sows so must one reap. It is dominated by the planet Saturn. It shows that, if power is used wrongly, a fall from position must occur and a Karma is created for future earthly incarnation (re-experience after the Resurrection, at the Judgement Seat of God); but if power is used justly and wisely, then the principle of Predestination becomes operative.

The Kabalistic Letter: X

The Divine Principle: Predestination

The Intellectual Attribute: Eloquence

The Emotional Attribute: Sadness

The Material Factor: Fatality

The Planetary Association: Saturn

The Appropriate Metal: Lead

The Vibratory Colour: Black

The Divinatory or Tarot Signification: Arcanum XV The Black Magician - denotes Fatality or Black Magic

Tarot Arcanum XV Typhon:

Evil, willfulness, mystery, controversy, fatality, passion, malice, riot and lawlessness.

Typhon, or The Devil - The Evil One seated upon a throne in the inferno, his footstool an iron cube to which male and female devils are chained. It represents the spirit of Discord.

In the Spiritual world - the principle of evil, the refractory will opposed to the predestined order of things.

In the Intellectual world - magic, mystery; the unknown; controversy; freethought; fatalism.

In the Psychic world - anger, passion, hatred, malice and fear.

In the Physical world - antipathy; discord; strife; repulsion; riot and lawlessness.

The Number 15 is the number of fatality and is connected with all forms of mystery, of the unknown and unforeseen, and of Black Magic. It is a number of great power and very seldom fully understood.

4 9 2

3 5 7

8 1 6 -- Magic Box Sum = [15] (horizontal, vertical, diagonally)

Character:

The number Fifteen (planetary influence, Saturn) in its influence over your character shows that you are serious, reflective, somewhat introspective and yet have the inner capacity to hold positions of responsibility and authority and to carry out duties efficiently. Life will not always be easy for you. You will have to fight against restrictions, limitations and delays, but by the exercising of patience you will find yourself overcoming the varying difficulties that confront you, and as a result of persistence will bring about progress. Saturn rules the latter part of life and distinctly shows that this part of life will bring the rewards or disappointments of the efforts, or lack of effort, during the first half of life. It is a planet that attracts towards political and kindred affairs and gives very great organising ability. It invariably denotes that a very advanced age will be

reached and that time will be on your side in the making of plans and in the putting forth of effort, therefore you can afford to be painstaking and will always be able to take the long rather than the short view of affairs.

Posted by caimbhriain myrddin at [1:16 PM](#) [0 comments](#) 

Labels: [Archetypes](#), [Numerology](#), [Tarot](#)

Sepharial: The Science of Numerology 6

Sixteen

The number Sixteen is another very powerful number, both for good and for ill. It governs the physical forces and passions, blind anger, rash impulse, temper, and yet, from the constructive standpoint, shows the capacity to be aggressive when there is the necessity to put up a fight against wrong-doing and the evil actions and brutality of others. It can bring a spirit of rivalry and, when this is permitted unduly, it can cause destruction; but when used to promote healthy competition for constructive ends, it will give tremendous force and energy. It is ruled by the planet Mars, the planet of war and pestilence but also the planet of exploration and discovery.

The Kabalistic Letter: O

The Divine Principle: Godly Fear

The Intellectual Attribute: Study

The Emotional Attribute: Belief

The Material Factor: Hard Work

The Planetary Association: Mars

The Appropriate Metal: Iron

The Vibratory Colour: Red

The Divinatory or Tarot Signification: Arcanum XVI The Lightning Flash - denotes Accident or Catastrophe

Tarot Arcanum XVI The Stricken Tower:

Sudden calamity, pride of intellect, ostentation, cataclysms, earthquakes, storms, overthrow, accidents.

The Blasted Tower, or The Lightning Flash - represented by a Tower struck by lightning. A crown is seen falling from the pinnacle, and also two men. It denotes the Divine visitation.

In the Spiritual world - the overthrow of spiritual pride; the descent of Typhon; the fall of the Angels.

In the Intellectual world - the pride of intellect and its consequence; the law of retribution; insanity.

In the psychic world - psychic repercussion; ostentation; the humbling of the autocrat.

In the Physical world - cataclysms; earthquakes, storms; overthrow; reversal; ruin; fatality; sudden death; catastrophe; accidents.

The Number 16 is the number of accident or catastrophe, in many instances brought on by personal recklessness or a refusal to look facts in the face. Yet it can bestow courage and enable progress to be made once there is a proper controlling of inner rebellion and resentment.

Character:

The number Sixteen (planetary influence, Mars) mainly signifies so far as your character is concerned, that you have courage. This will be of both a physical and a mental nature and no matter what the odds may be you will always face them and do your best to overcome your adversary, whether it be circumstances or a person. Nevertheless, it will not be easy to restrain impulse or to tone down quickness of temper and as a result of giving way to these you will experience many upsets and changes, and your emotional and home life will not always be happy. You are suited for adventure, for exploration, for taking part in anything that is active and that keeps you on the move. When circumstances temporarily thrust you into a kind of quiet backwater you will rebel, sometimes violently and, figuratively speaking, will either do the disappearing trick yourself or be thrown out by others who resent their peace and quietness being disturbed.

Seventeen

The number Seventeen is another spiritual number and expresses the principle of Immortality, and continuity of life in its various forms and phases, the continuity of ideas and of principles themselves. Some of these principles can be summarised as Truth, Hope, Faith, Charity, principles that persist through all ages and are to be found in all races and in all parts of the world. It is a number of illumination and aids in the understanding of life, of science and of destiny. It is influenced by the Zodiacal sign of Gemini, representative of intellectual force, of intuition and of reason.

The Kabalistic Letters: F, P

The Divine Principle: Immortality

The Intellectual Attribute: Expression of Ideas

The Emotional Attribute: Expression of Beauty in Form

The Material Factor: Artistic Creation

The Zodiacal Association: Gemini (Ageton)(May 23-Jun 21)

The Appropriate Stones: Beryl, Aquamarine

The Vibratory Colour: Pink

The Divinatory or Tarot Signification: Arcanum XVII The Star - denotes Truth, Hope, Faith

Tarot Arcanum XVII The Star of the Magi:

Faith, assurance, hope, illumination, intuition, birth, success, expectations.

The Star of the Magi, or The Star - represented by a female figure pouring water from one vessel into a lake and from another upon the dry ground. Above her are the seven stars, among which there shines the great Pole Star of the Magi. It represents the Divine Expectancy.

In the Spiritual world - faith, the realization of Hope. The manifestation of the unrevealed. The beatific Vision.

In the Intellectual world - absolute knowledge; the evidence of experience; illumination; astrology.

In the Psychic world - expectancy; geniality; sympathy; charity; optimism; confidence.

In the Physical world - birth; success; relief; sustenance.

The Number 17 is a fortunate number. It gives inner illumination and is often associated with divination and prophecy. It brings a blending of reason with intuition and strengthens the principles of Truth, Hope and Faith.

Character:

The number Seventeen (Zodiacal influence, the sign Gemini) indicates that you are active both physically and mentally. You will have a strong desire for variety and change but it will be unwise to allow this desire to get out of hand. An effort should always be made to maintain continuity of thought and action, and you should not alter objectives unless there is some very real and weighty reason for so doing. Otherwise you will find that you can interfere with the progress of affairs, can put forth a lot of effort and get very little in return. You should regulate the number of subjects you take up, for if you have too many things on hand at one time certain of them must perforce be neglected, particularly when circumstances compel attention upon those of greater importance. Hence valuable time, thought and effort will be sacrificed which has been devoted to those interests being given up.

Eighteen

The number Eighteen is what may be termed a "difficult" number. It shows an attack by the materialistic side of nature on the spiritual attributes. There is a danger of giving way to intrigue and deception on the one hand and of encountering false friends and secret foes on the other hand. It gives a warning of both treachery and danger, causes bitter quarrels which can involve friends and family and implies periods of danger through water, fires and even explosions. Astrologically it is influenced by the sign Cancer which, although giving a tenacity of purpose, can also bring a fear of the unknown.

The Kabalistic Letter: Ts (or) Tz
The Divine Principle: Universal Understanding
The Intellectual Attribute: Mental Reflection
The Emotional Attribute: Reaction
The Material Factor: A Danger of Wrong Action
The Zodiacal Association: Cancer (Ruby)(Jun 22-Jul 22)
The Appropriate Stones: Emerald, Black Onyx
The Vibratory Colour: Bright Green
The Divinatory or Tarot Signification: Arcanum XVIII The Moon - denotes Deception, False Friends, Secret Foes

Tarot Arcanum XVIII The Twilight:
Darkness, doubt, hesitation, negation, imbecility, lunacy, an adverse change.

The Twilight, or The Moon - represented by a night scene, the luminary distilling dew upon the earth, while a dog and a wolf are baying the moon and a crab is crawling from the water. it denotes the Great Infinitude.

In the Spiritual world - the abyss of the Infinite; the womb of Time; the Divine amplitude; infinity; spiritual darkness.
In the Intellectual world - the darkness of negation; imbecility; lunacy; vacuity; time and space as distinguished from duration and distance.

In the Psychic world - doubt; despair; hesitancy; vacillation and inconstancy.
In the Physical world - darkness; emptiness; denial; enemies; snares and ambushes.

The Number 18 is the number of deception and sometimes of diabolical inspiration. It will bring personal temptations which will be very hard to resist and shows unhappiness through the unfaithfulness of others.

Character:

The number Eighteen (Zodiacal influence, the sign Cancer) signifies that there is a strong degree of emotion in your nature. You have a very vivid imagination and will be able to recall clearly and easily many of the events and conditions which have occurred in the past but should not allow yourself to dwell too much upon the past. You should utilize the knowledge gained from past experiences, to deal with and to regulate present affairs, and to plan out future activities. Matters to do with the home and family side of life will always be of great importance and will influence many of your decisions and actions, whilst there will be a great appreciation of domestic comfort and harmony. You can also do many things yourself towards creating domestic comfort and making others feel at home when they are in your surroundings. The sign gives you a very good memory, much tenacity of thought and purpose and enables you to use your imagination so as to create publicity either for yourself or for others.

Posted by caimbhriain myrddin at [1:11 PM](#) [0 comments](#) 

Labels: [Archetypes](#), [Numerology](#), [Tarot](#)

Sepharial: The Science of Numerology 7

Nineteen

The number Nineteen is one of the fortunate numbers. It brings conditions of happiness and joy, and is especially helpful and favourable for all interests to do with children and young people. It is one of the creative numbers, physically, mentally and emotionally, and is a signifier of such love as springs unselfishly into manifestation as a result of natural harmony and of joy of life. It will bring much progress, advancement and attainment, and as it is under the vibration of the Zodiacal sign of Leo with the pictorial symbol of the Sun, it is a number promising success, honour and esteem.

The Kabalistic Letter: Q
The Divine Principle: Universal Religion
The Intellectual Attribute: Reason

The Emotional Attribute: Vanity
The Material Factor: Progress through Effort
The Zodiacal Association: Leo (Sardonyx)(Jul 23-Aug 22)
The Appropriate Stones: Ruby, Diamond
The Vibratory Colour: Fiery Red or Vermillion
The Divinatory or Tarot Signification: Arcanum XIX The Sun - denotes Happiness or Joy

Tarot Arcanum XIX The Resplendent Light:
Vital energy, magnetism, joy, happiness, strength, success, honours, elevation, attainment.

The Great Light, or The Sun - represented by a child with the banner of Life seated upon a white horse. The Child's head is adorned by a chaplet of flowers, while above him shines a brilliant sun. it represents the Divine Effulgence.

In the Spiritual world - it is the supreme Heaven, the Presence of the Divine Being; the Kingdom of Heaven; the Angelic Life.

In the Intellectual world - the first principle; the origin and source of things; the laws of being.

In the Psychic world - vital energy; magnetic power; radiated joy; happiness; benevolence.

In the Physical world - life energy, force; success, honours; elevation, attainment.

The Number 19 is a number associated with personal happiness. It has much to do with the affections and with friendships and associations and shows that correct companionship will aid the general progress in life.

Character:

The number Nineteen (Zodiacal influence, the sign Leo) gives you a great deal of natural ambition causing you to be desirous of making good headway and progress in life. There will always be a more or less automatic gravitation towards the occupying of a central position according to your sphere of life, whilst you will always do the best that you can, no matter what circumstances of life arise, and will invariably try to appear at your best when you are with others. You have a natural degree of pride and dignity and can express the principle of loyalty towards others and towards any cause you may espouse. There will, however, be times when you will need to control hasty and passionate impulses and inclinations, for should these be given way to, setbacks and downfalls can occur. Nevertheless once you realise you have made a mistake or error of judgment you can take quick steps to bring about a retrieving of the situation. Your power of organisation is good and will help you in the handling of business and private affairs.

Twenty

The number Twenty is again a mainly favourable number, although its fortune depends to a great extent upon the Faith, and Effort, of the individual. It symbolises Awakening or Resurrection, and from a spiritual standpoint shows that there must be a firm faith that there is an afterlife and a continuation of activity after the death of the physical body, if spiritual progress is to be made and inner understanding and illumination obtained. Similarly there must be faith in the individual ability to do things as well as a putting forth of personal effort in order to demonstrate that ability and thus bring about progress along that particular sphere of life which is of greatest interest. The Moon is the planetary ruler of this number and it governs the principle of gestation.

The Kabalistic Letter: R
The Divine Principle: Eternal Life
The Intellectual Attribute: Study of Philosophy
The Emotional Attribute: Impulse
The Material Factor: Responsibility
The Planetary Association: The Moon
The Appropriate Metal: Silver
The Vibratory Colour: Sea Green
The Divinatory or Tarot Signification: Arcanum XX The Sarcophagus - denotes Awakening or Resurrection

Tarot Arcanum XX The Resurrection:

Spiritual awakening, genius, aspiration, activity, new regime, utility, work, occupation.

The Resurrection, or The Judgment - represented by the Angel of Life sounding the Trumpet, while the dead rise from their tombs. It represents the Great Vocation.

In the Spiritual world - spiritual awakening; the call to the Divine Life and Presence; the Divine Consciousness.

In the Intellectual world - revelation of genius; aspiration.

In the Psychic world - responsiveness; activity; conversion; moral regeneration; new regime.

In the Physical world - response to stimulus; reflex action; elective affinity; elevation; mission; office; utility; work.

The Number 20 is connected with the home and the domestic and family side of life. It indicates that a conscientious carrying out of duties and responsibilities in these directions will do much towards creating security during the latter part of life.

Character:

The number Twenty (planetary influence, the Moon) in its rule over your character shows that there will be alternate periods of activity, enthusiasm and expression with others when you will feel you want to do nothing, when you will lack incentive and when there will seem to be no inspiration. This ebb and flow of feeling and action is quite in sympathy with the phases of the Moon, which show an upsurge of power and strength as it goes from the New to the Full and then a decrease of energy until apparent stagnation occurs as the Moon goes through the waning period from Full to New. Home, family and domestic interests will take a great deal of your thought and attention, whilst this lunar influence is favourable for matters to do with the land, agriculture, dairy farming, etc. You will have a natural sympathy for others, and also for animals, especially when they are suffering, for what may be called the "mothering spirit" will always be strong.

Twenty-One

The number Twenty-One is a number of advancement and of elevation. It shows the crowning factor of achievement as a result of effort - the obtaining of power, of authority, or recognition. It will bring victory after a long fight. It symbolises the one who is at the head of affairs irrespective of whether they are spiritual or material. It is the number of the Adept, the King, the President, the Head of the Clan, Cause or Home. It comes under the vibration of the Sun as the planetary ruler and shows a working out of Destiny in a positive manner.

The Kabalistic Letters: S, Sh

The Divine Principle: Continuity of Life

The Intellectual Attribute: Dramatic Expression

The Emotional Attribute: Sensation

The Material Factor: Being in Command

The Planetary Association: The Sun

The Appropriate Metal: Gold

The Vibratory Colour: Orange

The Divinatory or Tarot Signification: Arcanum XXI The Adept - denotes Success or Attainment

Tarot Arcanum XXI The Crown of the Magi:

Long life, power, adeptship, steadfastness, endurance, position, honours, distinction, wealth, inheritance.

The Crown of the Magi, or The World - In the center of a circle is seen the figure of a woman, representing Nature. The circle is variously a serpent with its tail in its mouth, representing eternity, and a wreath of laurels denoting conquest or attainment. At the four corners are seen the four fixed signs, denoting stability and endurance, the four quarters of the world and the four "elements". It denotes Immortality.

In the Spiritual world - divine continuity. Immortality.

In the Intellectual world - the Mystery of the Ages. Adeptship. The law of continuity. Supreme knowledge.

In the Psychic world - patience; endurance; steadfastness; fidelity; morality; integrity; perfect satisfaction; the virtuous enjoyment of all delights.

In the Physical world - position; power; honour; distinction; wealth; long life; happiness; inheritance.

The Number 21 is another very powerful number as it comprises three sevens. It helps to bring success and attainment providing the requisite effort is put forth and there is a retaining of a proper sense of proportion and perspective.

Character:

The number Twenty-One (planetary influence, the Sun) in its influence over the character draws out the sense of power and hence you will always have the desire to exercise authority and a degree of domination over others, and during the course of your life's development you will do so. Nevertheless, when you are in a position of authority you will need to see that you use this in a constructive and proper manner, resisting any inclination to be autocratic or domineering. If the latter is given way to, not only will you make enemies, but you will interfere with the finer rewards which life can give you. You will be attracted to and have an interest in children and in education, art, theatrical and associated interests and be able to do quite a deal of good if you live up to the higher dictates of your nature. The principle of leadership will be marked and if used constructively will bring recognition and possibly fame.

Twenty-Two

The number Twenty-Two is an unfortunate number. It is the number that inspires doubt and unbelief and shows an individual who is in danger of letting his own conceit and vanity blind him to the spiritual, emotional and physical dangers that beset his path. It is a number warning against illusion and delusion, a number of false judgment and degeneration unless the individual awakens to the realisation of its weakness. If so, then the liability to failure, folly or mistake can be overcome. It is under the rulership of the Earth and as such does intensify the dogma of materialism, sometimes of atheism and of the negation of spiritual virtues; but it shows that the lessons of life can bring about a breaking of the bonds which limit and restrict the consciousness and, once this occurs, the materialist vibration is overcome.

The Kabalistic Letter: T

The Divine Principle: Infinity

The Intellectual Attribute: Doubt

The Emotional Attribute: Uncertainty

The Material Factor: Lack of Progress

The Planetary Association: The Earth

The Appropriate Metal: None (the earth contains all Metals)

The Vibratory Colour: Green

The Divinatory or Tarot Signification: Arcanum XXII The Materialist - denotes Failure, Folly, Mistake

Tarot Arcanum XXII the Blind Fool:

Necessity, privation, egotism, credulity, error, vanity, blindness, ruin, insanity.

The Blind Fool, or Folly - A vain and bedizened youth, carrying a staff and bundle upon his shoulder, holds in his hand the flower of dalliance. With haughty mien he walks blindly to the verge of a precipice. It is the symbol of Divine Inscrutability.

In the Spiritual world - the law of Divine Necessity.

In the Intellectual world - fatalism; egotism; blind credulity; ignorance; error.

In the Psychic world - unrestrained passions; selfishness; vanity; speculation.

In the Physical world - inconsequence; blindness; danger; ruin; detachment; isolation; conspicuous folly.

The Number 22 is one of the worst numbers. It shows a danger of failure usually through a blindness to face up to the facts of any given situation and a taking of things too much for granted.

Character:

The number Twenty-Two (planetary influence, the Earth) shows that the season of the year when you were born will have a determining influence over your character. If born in the Spring you will have initiative, and the spirit of enterprise will be marked throughout the course of your life, but you will find yourself having to learn many lessons in your handling of affairs and in your association with other people before you acquire perception and discrimination. If born in the Summer you will have organising ability and the capacity to hold positions of authority. You will have a degree of pride and dignity and it will be relatively easy to obtain recognition of your abilities and the years from 40 to 60 will bring you to the zenith of your power. If born in the Autumn you will have quite a deal of natural knowledge and understanding, the factors of comparison, discrimination and arbitration will be the key-notes of your life, but you will need to set determinative aims if you are to make real progress and you will want a degree of companionship. If born in the Winter you will have the wisdom of the ages. Many times you will be lonely because others will not reach up to your standard of thought and comprehension. The first half of life will be hard, but the second half can bring a realising of earlier ambitions and desires.

Posted by caimbhriain myrddin at [1:04 PM](#) [0 comments](#) 

Labels: [Archetypes](#), [Numerology](#), [Tarot](#)

Sunday, February 7, 2010

[Eliphas Levi: The Seven Magical Planets](#)

The Seven Magical Planets

Transcendental Magic (Eliphas Levi, pp 236-237, 1896):

The seven magical planets correspond to the seven colours of the prism and the seven notes of the musical octave; they represent also the seven virtues, and, by opposition, the seven vices of Christian ethics. The seven sacraments correspond equally to this great universal septenary.

Baptism, which consecrates the elements of water, corresponds to the moon;
ascetic penance is under the auspices of Samael, the angel of Mars;
confirmation, which imparts the spirit of understanding and communicates to the true believer the gift of tongues, is under the auspices of Raphael, the angel of Mercury;
the Eucharist substitutes the sacramental realisation of God made man for the empire of Jupiter;
marriage is consecrated by the angel Anael, the purifying genius of Venus;
extreme unction is the safeguard of the sick about to fall under the scythe of Saturn, and
orders, consecrating the priesthood of light, is marked, more especially by the characteristics of the sun.

Magical works are also seven in number:

1. works of light and riches, under the auspices of the sun;
2. works of divination and mystery, under the invocation of the moon;
3. works of skill, science, and eloquence, under the protection of Mercury;
4. works of wrath and chastisement consecrated to Mars;
5. works of love, favoured by Venus;
6. works of ambition and intrigue, under the auspices of Jupiter;
7. works of malediction and death, under the patronage of Saturn.

In Theological symbolism:

the sun represents the word of truth;
the moon, religion, itself;
Mercury, the interpretation and science of mysteries;
Mars, justice;
Venus, mercy and love;
Jupiter, the risen and glorious Saviour;
Saturn, God the Father, or the Jehovah of Moses.

In the Human Body:

the sun is analogous to the heart;
the moon to the brain;
Jupiter, to the right hand,
Saturn to the left;
Mars to the left foot,
Venus to the right;
Mercury to the generative organs, whence an androgyne figure is sometimes attributed to this planet.

In the Human Face:


the sun governs the forehead;
Jupiter, the right eye,
Saturn, the left;
the moon rules between both at the root of the nose,
the two phalanges of which are governed by mars and Venus;
finally,, the influence of Mercury is exercised on mouth and chin.
Among the ancients these notions constituted the occult science of physiognomy.

Jerome Cardan: (Girolamo Cardano b 24 Sep 1501 d 21 Sep 1578)

To ascertain the fortune of a given year, sum up the events of those which have preceded it by 4, 8, 12, 19, and 30 years:

- * the number 4 is that of realization (the order of life and progress);
- * 8 is the number of Venus or natural things (the natural felicity or misfortune);
- * 12 belongs to the cycle of Jupiter and corresponds to successes (the successes or failures);
- * 19 has reference to the cycles of the Moon and of Mars (the vicissitudes and miseries or disease);
- * the number 30 is that of Saturn or Fatality (the tragic or fatal experiences).

-Eliphas Levi, Transcendental Magic, pp. 141, 1896

Posted by caimbhriain myrddin at [2:04 PM](#) [0 comments](#) 

Labels: [Archetypes](#), [Astrology](#), [Numerology](#)

Eliphas Levi: The Tarot

The Tarot - the memorable words of the great 18th century occult scholar Eliphas Levi:

It is a book which is the sum of all the sciences and whose infinite permutations are capable of solving all problems: a book which informs by making one think.

The twenty-two figures of the alphabet represent, in the first place, the thirteen dogmas, and secondly, the nine beliefs authorised by that Jewish religion which is so strong and so firmly established in the highest reason. Here, follows the religious and kabbalistic key of the Tarot, formulated in technical verses after the mode of the ancient lawgivers:

01 A conscious, active cause in all we see.
02 And number proves the living unity.
03 No bound hath He who doth the whole mountain.
04 But, all preceding, fills life's vast domain.
05 Sole worthy worship, He, the only Lord,
06 Doth his true doctrine to clean hearts accord.
07 But since faith's works a single pontiff need,
08 One law have we, and at one altar plead;
09 Eternal God for aye their base upholds.
10 Heaven and man's days alike his rule enfolds.
11 In mercy rich, in retribution strong,
12 His people's King he will upraise ere long.
13 The tomb gives entrance to the promised land,
Death only ends; life's vistas still expand.

These doctrines sacred, pure, and steadfast shine;
And thus we close our number's scale divine.

14 Good angels all things temper and assuage,
15 While evil spirits burst with wrath and rage.
16 God doth the lightning rule, the flame subdue.
17 His word controls both Vesper and her dew.
18 He makes the moon our watchman through the night.
19 And by his sun renews the world in light.
20 When dust to dust returns, his breath can call
21/0 Life from the tomb which is the fate of all.
21/22 His crown illuminates the mercy seat,
Ang glorifies the cherubs at his feet.

-Eliphas Levi, Transcendental Magic, pp. 94, 1896

The twenty-two keys of the Tarot are the twenty-two letters of the primitive Kabbalistic alphabet:

01 The Juggler:

Being, mind, man, or God; the comprehensible object; unity, mother of numbers, the first substance.

02 The Female Pope:

The house of God and man, the sanctuary, the law, the Gnosis, kabbalah, the occult church, the duad, the wife, mother.

03 The Empress:

The word, the triad (spirituality, immortality, the queen of heaven), plenitude, fecundity, nature, generation in the three worlds.

04 The Emperor:

The ports or government of the easterns, initiation, power, the tetragram, the quaternary, the cubic stone, or its base.

05 The Pope:

Indication, demonstration, instruction, law, symbolism, philosophy, religion.

06 Man between Vice and Virtue:

Sequence, interlacement, lingam, entanglement, union, embrace, strife, antagonism, combination, equilibrium. The number six represents the antagonisms of the two triads, that is, absolute negation and absolute affirmation. It is therefore the number of toil and liberty, and for this reason it connects also with moral beauty and glory.

07 A cubic chariot with four pillars and an azure and starry drapery:
Weapon, sword, cherub's sword of fire, the sacred septenary, triumph, royalty, priesthood.

08 Justice:
Balance, attraction and repulsion, life, terror, promise and threat.

09 The Hermit or Capchin:
Good, horror of evil, morality, wisdom.

10 The Wheel of Fortune:
Principle, manifestation, praise, manly honour, phallus, virile fecundity, paternal sceptre.

11 Strength:
The hand in the act of grasping and holding.

12 Hanged Man:
Example, instruction, public touching (hands-on teaching (MM)); symbol of sacrifice and the finished work.

13 Death:
The heaven of Jupiter and Mars, domination and force, new birth, creation and destruction.

14 Temperance:
The heaven of the Sun, climates, seasons, motion, changes of life, which is ever new yet ever the same.

15 The Devil:
The heaven of Mercury, occult science, magic, commerce, eloquence, mystery, moral force.

16 Tower (of Babel) struck by Lightning:
The heaven of the Moon, alterations, subversions, changes, failings.

17 The Burning Star and Eternal Youth:
The heaven of the soul, outpourings of thought, moral influence of the idea on forms, immortality.

18 The Moon:
The elements, the visible world, the reflected light, material forms, symbolism.


19 A Radiant Sun:
Composites, the head, apex, prince of heaven.

20 The Judgement:
Vegetative principle, generative virtue of the earth, eternal life.

21 The Fool:
The sensitive principle, the flesh, eternal life.

22 Kether, or the kabbalistic Crown:
The microcosm, the sum of all in all.

-Eliphas Levi, Transcendental Magic, pp. 363-369, 1896

Posted by caimbhriain myrddin at [1:57 PM](#) [0 comments](#) 

Labels: [Archetypes](#), [Tarot](#)

Saturday, February 6, 2010

PD Ouspensky: The Symbolism of the Tarot

The Symbolism of the Tarot

1 - 0
2 - 21
3 - 20
4 - 19
5 - 18
6 - 17
7 - 16
8 - 15
9 - 14
10 - 13
11 - 12

The 1st card, "The Juggler", depicts the Superman, or mankind as a whole, connecting earth and heaven. Its opposite is The Fool, card 0. This is the individual man, a weak man. The two cards together represent the two poles, the beginning and the end.

The 2nd card, "The High Priestess", is Isis, or Hidden Knowledge. Its opposite is card 21, "The World" in the circle of Time, in the midst of the four principles, that is, the object of knowledge.

The 3rd card, "The Empress", is Nature. Its opposite is card 20, "The Day of Judgement" or "The Resurrection of the Dead". This is Nature, its eternally regenerating and revivifying activity.

The 4th card, "The Emperor", is the Law of Four, the life-bearing principle, and its opposite is card 19, "The Sun", as the real expression of this law and the visible source of life.

The 5th card, "The Hierophant", is Religion, and its opposite is card 18, "The Moon", which as "Astrology", that is as the basis of religion. In some old Tarot cards, instead of the wolf and the dog, on the 18th card there is a picture of two men making astronomical observations.

The 6th card, "Temptation" or Love, is the emotional side of life, and card 17, "The Star" (The Astral World), is the emotional side of nature.

The 7th card, "The Chariot", is Magic in the sense of incomplete knowledge, in the sense of "the house built upon sand," and its opposite, card 16, "The Tower", is the fall which inevitably follows an artificial rise.

The 8th card, "Justice," is Truth, and card 15, "The Devil," is Lie.

The 9th Card, "The Hermit," is wisdom, or knowledge and the search for knowledge, and card 14, "Time", is the subject of knowledge, or what is conquered by knowledge, or what serves as the measure of knowledge. As long as a man does not understand time, or as long as a man's knowledge does not change his relation to time, his knowledge is worth nothing. Moreover, the first meaning of card 14, "temperance", points to self-command or the control of the emotions as the necessary condition of "wisdom".

The 10th card is "The Wheel of Fortune", and its opposite is card 13, "Death". Life and death are one. Death only indicates the turning of the wheel of life.

The 11th card is "Strength", and its opposite is card 12, "The Hanged Man," Sacrifice, that is, what gives strength. The greater a man's sacrifice, the greater will his strength be. Strength is proportionate to sacrifice. He who can sacrifice all, can do all.

The 22 cards fall into three sets of sevens.

The major Arcana, as is the whole Tarot, are divided into God, Man and the Universe.

One set of seven refers to Man. Another set refers to Nature. And the third set refers to the world of ideas (ie., to God or the Spirit).

The first seven: Man.

- 1 The Juggler or Magician (Adman Kadmon), humanity or Superman;
- 0 The Fool (individual man);
- 6 Temptation (love), mankind;
- 15 The Devil (the fall);
- 7 The Chariot (the illusory quest);
- 9 The Hermit (the real quest);
- 12 The Hanged Man (attainment).

The first seven represents the seven steps on the path of man if taken in time, or the seven faces of man which co-exist in him, the seven faces which are expressed in the changes of the personality of man - the latter if they are taken in the mystical sense of the secret doctrine of the Tarot.

The second seven: the Universe.

- 19 The Sun;
- 18 The Moon;
- 17 The Star;
- 16 The Lightning (The Tower);
- 20 The Resurrection of the Dead;
- 10 Life;
- 13 Death.

The third seven: God.

- 2 The High Priestess (knowledge);
- 3 The Empress (creative power);
- 4 The Emperor (the four elements);
- 5 The Hierophant (religion);
- 14 Time (eternity)
- 11 Strength (love, union and infinity)
- 8 Truth.

The second and third sevens - the Universe and the world of ideas or God - each represent separately, and also in combination with the first, a wide field of study. Each of the seven symbolical pictures which refer to the Universe connects man in a certain way with the world of ideas. And each of the seven ideas connects man in a certain way with the Universe. None of the three sevens includes the 21st card, "The World", which in this case contains in itself all the 21 cards of the three sets.

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Labels: [Archetypes](#), [Tarot](#)

Friday, February 5, 2010

Chaos and the Psychological Symbolism of the Tarot 1

Chaos and the Psychological Symbolism of the Tarot

by Gerald Schueler, Ph.D. © 1997

Abstract.

The Tarot deck contains archetypal symbols that can be related to the analytical psychology of the Swiss psychologist, Carl Jung. The Tarot deck, especially the major arcana or trump cards, can be used effectively in therapy. The client, with the assistance of the therapist, conducts a reading or uses several cards to tell a story and then discusses possible meanings of the symbols in his or her own words. The therapist then relates the symbolic meanings given by the client to the client's problem in much the same manner as in Jungian dream analysis. This therapeutic process can be explained by using a chaos model. Using a chaos model of therapy, a period of psychic instability is deliberately induced by the therapist through stimulation of the imagination via the Tarot symbols. Concentration on the Tarot symbols induces bifurcation points that the therapist then uses to direct change toward desired attractors. This is similar to the well-known techniques of paradoxical communication, paradoxical intervention, and prescribing the symptom, all of which induce a temporary condition of psychic instability that is required for a bifurcation.

Introduction

Loye and Eisler (1987) see the roots of modern chaos theory, as it pertains to social science, extending all the way back to the ancient Chinese Book of Changes or I Ching. The I Ching, the oldest oracle still in use today, (Bannister, 1988) was used to make predictions by casting stalks, straws, or sticks. Today, this is usually done by throwing coins (Cleary, 1986). In the West, the oldest oracle still in use today is the Tarot card deck.


The Tarot is a deck of cards which can be used for meditation, psychic stimulation, or divination. It also can be used as a psychological tool to look inside the unconscious (Bannister, 1988; Nichols, 1984). The Tarot is medieval man's equivalent of today's highly respected Rorschach and Thematic Apperception tests (Schueler & Schueler, 1994). Wang (1978) describes the Tarot as "a system accepted by many respectable sources such as the school of Carl Jung, which views the Tarot images as agreeing perfectly with the archetypes of the collective unconsciousness" (p. 8).

The Swiss psychologist, Carl Jung, saw all of the Tarot images as "descended from the archetypes of transformation" (Jung, 1959/1990, p. 38). These archetypes include several of the primary archetypes that are encountered during Jung's individuation process, a process of psychological maturation similar in nature to the aging of the physical body (Jacobi, 1942/1973). These include the shadow, the anima and animus, and the wise old man. The Tarot also contains symbols representing other important archetypes of transformative processes such as the hero, the sacrifice, rebirth, the mother, and the Self. In Jung's analytical psychology, these archetypes comprise the major dynamical components of the unconscious which affect the human psyche in many different ways.

Modern chaos theory addresses complex systems, which are systems with a large number of interrelated parts. It also addresses dynamic systems. Every complex system, and especially every living system (living systems are usually referred to as self-organizing systems), is also a dissipative structure. Ilya Prigogine won the Nobel Prize for chemistry in 1977 for his work on dissipative structures, which he defined as any structure that takes on and dissipates energy as it interacts with its environment. A dissipative system, unlike one that conserves energy, gives rise to irreversible processes such as the growth of organisms (Nicolis & Prigogine, 1989). All systems that exhibit disequilibrium and self-organization are dissipative and have a dissipative structure (Briggs & Peat, 1989, p. 138). Dissipative systems are those which are able to maintain identity only because they are open to flows of energy, matter, or information from their environments (Prigogine & Stengers, 1984).

Not only is our body a dissipative system, but our psyche as well. Jung designated the ego as an ego-complex, because of the numerous components and processes with which it is comprised, and taught that the ego was one of many complexes that exist in the psyche. "The psyche is a self-regulating system that maintains its equilibrium just as the body does" (Jung, 1954/1985, p. 152). Designating the psyche to be a self-regulating system, Jung (1968) states that "Dreams are the natural reaction of the self-regulating psychic system" (p. 124). By assuming the psyche to be a complex dynamic system, as well as a dissipative system, we can look at it through the lens of modern chaos theory.

Chaos, as an archetype, is well known in the Tarot where it is depicted fully in card 16, a trump card titled the Lightning Struck Tower. According to Wanless (1986), this card represents transformation. Jung taught that we can become conscious of the unconscious contents in our psyche by examining the symbols that come to us in our dreams. He details many of these archetypal symbols in his Symbols of Transformation (1956).

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Chaos and the Psychological Symbolism of the Tarot 2

The Tarot

The traditional Tarot is a deck of 78 cards which are divided into two main sections: a major arcana and a minor arcana. The major arcana is a set of 22 picture cards which are also called the greater arcana, trumps, atouts (from the Egyptian *atenenu* (Wallis Budge, 1920) meaning a book or part of a book), or triumphs. These cards are pictorial representations of various cosmic forces such as Death, Justice, Strength, and so on, and contain archetypal symbolism. Fifty-six cards of the minor arcana are divided into court and suit cards. The sixteen court cards are comprised of a King, a Queen, a Knight, and a Knave (or Page) for each of the four suits of the deck. The remaining forty cards are divided into the four suits called: Pentacles (also known as deniers, coins, or disks), Cups (coupes), Swords (epees), and Wands (batons or scepters). The French terminology stems from the famous Marseilles deck which originated in the late fifteenth century (Giles, 1992). The suit cards are numbered from 1 (ace) to 10 for each of the four suits. The suit cards represent specific opportunities and lessons (Wanless, 1986). The minor arcana cards are used to represent people, relationships, finances, action, energies, and forces (Schueler & Schueler, 1987).

The Tarot has been called the oldest book known to man (Papus, 1970). According to legend, (Schueler & Schueler, 1994) the original cards comprised "chapters" in a book known as The Book of Thoth. Thoth was the ibis-headed god of wisdom and knowledge of the ancient Egyptians. At the founding of Egypt, unknown centuries ago, he is said to have given man the knowledge of medicine, astrology, language, art, and various sciences such as mathematics and engineering. The original chapters of The Book of the Dead are said to have been written by Thoth.

After several thousands of years, the Egyptian empire began to crumble. As things began to fall apart, the god Thoth again intervened. He desired to keep alive the knowledge and wisdom that he had provided his people. To save his contribution to mankind, he summarized all of the accumulated wisdom of the Egyptian empire onto a series of 22 tablets. He did this by using symbols and pictures instead of words. These tablets became known as The Book of Thoth. As the empire decayed into ignorance, the tablets found their way into a band of roving people later known as gypsies. The gypsies copied the symbols of the tablets onto cards which became the major arcana of the Tarot deck (Crowley, 1944; Papus, 1970; Schueler & Schueler, 1989).

Although several colorful theories exist today, there is no historical evidence to support any of them, and the true history of the Tarot is largely unknown. Whatever the actual origin of the Tarot deck may be, it is known that a deck of fortune telling cards were mentioned by a Swiss monk in 1377 AD (Giles, 1992). It is also known that Girilamo Gargagli wrote in 1572 about tarochhi cards being used to designate psychological types (Giles, 1992).

The Tarot later found its way into the Hebrew Kabbalah, probably because the 22 cards of the major arcana could be shown to correspond with the 22 letters of the Hebrew alphabet. During the nineteenth century, many occultists tried to demonstrate a higher use for the cards than divination (Papus, 1970; Levi, 1896). Eliphas Levi (1896) tried to show that the

cards of the major arcana were connected to the Qabalistic Tree of Life. This idea was further carried out by a secret occult group in England known as the Hermetic Order of the Golden Dawn (Wang, 1978; Crowley, 1944; Regardie, 1937).

Aleister Crowley was initiated as a member of the Golden Dawn in 1898. He left it in 1907 to form his own magical organization. In 1944 his Tarot deck, illustrated by Frieda Harris, together with his explanatory book titled The Book of Thoth were published.

According to Wanless, (1986) a well-known expert on the Tarot deck, "The Thoth Deck by Aleister Crowley is a classic tarot symbology ... Its symbolism is Egyptian, Greek, Christian, and Eastern. It is more useful than many contemporary decks which represent a particular cultural or philosophical point of view" (p. 1). He also points out the multi-dimensionality of the deck's symbolism, which has associations with the Hebrew Kabbalah as well as astrology, and credits the 22 major arcana or trump cards as representing "universal principles of life and 'archetypal' personality types" (p. 2). Giles (1994) says that the Thoth deck has "swirling backgrounds and haunting images" which "create a unique impression; those drawn to the deck find it a very powerful reading instrument" (p. 191). She points out that while many decks exist, with a myriad of minor variations, the Tarot has "core images" that are part of a "mental structure" that is fairly consistent across the different deck designs. Wanless (1986) notes that "The strength of tarot is that its symbolism is subject to constant redefinition and evolution" (p. 1). In short, the Tarot images can change or evolve over time, but otherwise they are quite consistent. This is in agreement with Jung's (1959/1990) concept of the archetypes of the collective unconscious which are consistent across humanity while slowly evolving with the body over time. ...

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Gerald Schueler: Tarot Symbolism 1

Chaos and the Psychological Symbolism of the Tarot

by Gerald Schueler, Ph.D. © 1997

Tarot Symbolism

The primary symbolism within the major arcana is as follows:

1. The Fool. The Marseilles deck shows the fool as a court jester holding a baton and standing near a cliff. This symbolism suggests silliness, but perhaps a deliberate silliness. The popular Waite deck is more complex. It shows a young wanderer holding a rose and a walking stick, to which a bag is tied, walking off a cliff. A dog romps at his side. This suggests a happy and carefree attitude that could be dangerous. The Golden Dawn deck shows a naked child holding the reins of a wolf while plucking fruit from a tree. This symbolism suggests that the fool is innocence, and that pure innocence can check animal passions while surviving quite nicely on what nature provides. In the Deck of Thoth, the fool is shown in a green suit and gold shoes. A crystal is between his horns, and he is falling. He holds A Wand in his right hand (power) and a flaming pine cone in his left hand (purity). The card shows a tiger, a dove, a vulture, a butterfly, a rainbow, children, flowers, grapes, a crocodile, and ivy. This card portrays Jung's archetype of the divine child such as the infant Christ. The imagery also suggests the archetypal eternal youth or Peter Pan. Nichols (1984) calls the symbolism of the fool, the archetypal wanderer.

2. The Juggler or Magus. This is the Magician, the divine Messenger, Mercury, Hermes, and Thoth. The Marseilles deck shows a parlor magician going through a magic act of some kind with various 'tools of the trade' on a table. This is the popular view of the magician -- one who does sleight of hand, and who employs gimmickery. The Waite and Golden Dawn decks are more sophisticated. They both show a magician in robes, with his four traditional weapons: a sword, a wand, a cup, and a pentacle. The Thoth deck shows him with a naked golden body, smiling, with winged feet standing in front of a large caduceus. In his right hand he holds a style and in his left hand, a papyrus. The card shows a monkey, swords, cup, wand, and pentacle. This card represents the will. The imagery portrays the archetype of the magician as described by Moore and Gillette (1993). It also suggests the archetype of the trickster.

3. The High Priestess. This is usually the goddess Isis or Artemis, the huntress. The Marseilles deck shows the goddess Junon (Juno), wife of the god Jupiter and a peacock. The symbols here are lunar and suggest a lunar vision (for example, the intuition as opposed to common sense). In the Thoth deck, she is shown naked, clothed only in a white Veil of Light, and seated on a throne. Her bow rests in her lap. Also shown are arrows, four crystals, a net (symbolic of the Egyptian goddess, Neith), a camel, flowers, and fruit. This card represents the intuition and the imagery suggests the archetypes of the unconscious in a general sense and the anima in a specific sense. Nichols (1984) calls the symbolism in this card, the archetype of the virgin.

4. The Empress. Most all decks agree that this card is symbolized by a mature woman wearing a crown and seated on a throne. This suggests the feminine side of the psyche or any strong feminine authority. She is the ultimate feminine creator and provider. In the Thoth deck she is shown clothed in a pink blouse, a long green skirt, a Zodiac belt, and a gold crown. She sits on a lunar throne holding a lotus in her right hand. Beneath her is a tapestry with fleurs-de-lys and fishes. Also shown are birds, bees, a shield, showing a white eagle, a mother pelican with her young, and revolving moons. Behind her is a door. This card represents nature. The imagery suggests Jung's archetype of the mother.

5. The Emperor. Most all decks agree that this card is symbolized by a mature man wearing a crown and seated on a throne. This suggests the masculine side of the psyche or any strong masculine authority. He is the ultimate masculine creator and provider. In the Thoth deck, he sits on a throne with right leg crossed over left. His arms and head form an upright triangle, while his legs form a cross. He holds a scepter (power) in his left hand and an orb, with a Maltese cross, in his right hand. The main color is red. The card shows a ram, a shield with a two-headed eagle, a flag, a lamb, coins, and bees on his blouse. The imagery of this card suggests Jung's archetype of the father as well as the hero.

6. The Hierophant. Like the Emperor, this card is usually shown as a mature man wearing a crown and seated on a throne. The Marseilles deck shows the god Jupiter. Some decks show this as the Pope or some other religious leader which clearly distinguishes the difference between the Hierophant and the Emperor; the former is religious while the latter is civil or social. In the Thoth deck, he is shown fully clothed sitting on a throne holding a wand with three circles. A priestess is shown standing before him together with a child dancing within a pentagram within a hexagram. Also shown is a five-petalled rose encircled by a snake, elephants, a bird, and the four fixed signs of the Zodiac. Nine nails are shown at the top. This card represents the conscience. The imagery suggests the archetype of the religious teacher or Christ. It also suggests the archetype of the king as described by Moore and Gillette (1990/1991). Nichols (1984) says that this card, as well as that of the Hermit, represent Jung's archetype of the wise old man.

7. The Lovers, or Twins, or Brothers. The Marseilles deck shows Cupid about to shoot one of his famous arrows into a young couple. All decks show a man and woman together, and the general theme is love. This card suggests the union of opposites, especially masculinity and femininity, anima and animus. Cupid is the symbol of romance, but one that is usually governed more by emotions than by rational thought. The Thoth deck shows the union of male/Leo/fire with female/Scorpio/water represented by a king and queen as well as a white child and a black child. The Hermit is shown blessing the couples. Cupid is shown symbolizing blind love. Also shown is a cup, a sword, an Orphic egg with snake, an eagle, a lion, Eve, and Lilith. Bars are shown in the background. This card represents what Jung called the soul. The imagery suggests the archetype of the lover (Moore & Gillette, 1990/1991).


8. The Chariot. Most decks agree that the main symbol of this card is a chariot. Usually a charioteer is also shown. The theme is powerful deliberate motion toward a fixed goal and thus a victory over space. The card symbolism suggests the spiritual impulse which sooner or later will drive man to seek his true nature. In the Thoth deck the canopy of the Chariot is the blue of the feminine Sephirah, Binah. The pillars are the four pillars of the universe. The scarlet wheels are fiery creative energy. The Chariot is pulled by four sphinxes (the four Cherubs). The charioteer wears amber-colored armor and he holds a Holy Grail of amethyst. On his head is a crab, and on his armor are ten stars. This card represents Jung's persona. The imagery suggests the archetype of the warrior (Moore & Gillette, 1990/1991).

9. Justice or Adjustment. The main symbol for this card is a balance or scale used for measuring weight. The scale is held by a goddess who holds an upright sword. The symbolism represents the law of cause and effect; those natural forces which seek a balance or moderation in all things. The figure shown in the Thoth deck is the feminine complement of the Fool, a young and slender woman. She is poised on her toes and crowned with the feathers of Maat, the goddess of justice. On her

forehead is the Uraeus serpent. She is masked (Harlequin) and holds a magic Swords in both hands between her thighs. She is wrapped in a Cloak of Mystery. Before her is a large two-pan balance. This card represents the conscience. The imagery suggests the archetypes of justice, fairness, and balance.

10. The Hermit. Almost all decks agree that the symbolism of the Hermit is an older man in a robe holding a staff in one hand and a lamp in the other. The lamp is a symbol of the inner light of truth. The theme here is the wise old sage, the inner guiding light of conscience illumined by the intuition. In the Thoth deck he is shown in the shape of the Hebrew letter Yod. He wears a cloak the color of Binah. He holds a lamp whose center is the sun. Before him is an Orphic egg with coiled snake. The background is a field of wheat. Also shown is a spermatozoon in the form of a serpent wand, and Cerberus the three-headed dog. This card represents withdraw and meditation. The imagery of this card suggests Jung's archetype of the wise old man (Nichols, 1984).

11. The Wheel of Fortune. The main symbol of this card is a wheel. The wheel is a symbol for cycles, and the card represents the law of cyclic manifestation. The original symbols of this card were probably meant to portray the doctrine of reincarnation, as well as other cyclic processes. In the Thoth deck stars line the top of the card through which lightning strikes into a mass of blue and violet plumes. In the center is a wheel with 10 spokes. On the wheel are a sworded sphinx (sulphur), Hermanubis (mercury), and Typhon (salt). The wheel is the Eye of Shiva. This card represents evolution and the imagery suggests the archetypes of fate and destiny.

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Gerald Schueler: Tarot Symbolism 2

12. Strength or Lust. Most decks use the symbol of the lion in this card. The lion, as the "king of beasts," is a traditional symbol for strength. Some cards also show a man, while others show a woman, who is controlling the lion in some way. The theme here is controlled strength, or inner resolve that is directed toward a goal. The Thoth deck shows a naked young woman riding on the back of a seven-headed lion. She is overcome with ecstasy. She holds the reins in her left hand and the Holy Grail in her right hand. In the background are the bloodless images of all of the saints. Along the top are shown ten serpents. This card represents courage and inner strength. The imagery suggests the archetypes of goodness and endurance.

13. The Hanged Man. The Hanged Man is just that, a man hanging upside down from a wooden scaffold of some kind, usually in the form of a cross. Most cards show the man with his left leg bent to form a cross with his legs. The cross is the traditional symbol for sacrifice. The theme here is the deliberate undergoing of a selfless sacrifice, usually for the purpose of helping others. The Thoth deck shows a naked man hanging upside down with his right leg crossed over his left to form a cross. His arms are outstretched to form an equilateral triangle. A green Disk is at each of his five extremities. He is suspended from an Egyptian ankh (symbol of life) and a serpent is wrapped around his left foot. The background is green air over green water shot with white rays from Kether. Beneath the man sleeps a coiled snake. The imagery of this card portrays the archetypes of sacrifice and initiation. It also suggests the archetype of the dying gods such as Christ.

14. Death. This card symbolizes death by a human skeleton. Sometimes the skeleton is shown holding a sickle to suggest that death levels all living beings. The theme is the process of death, which is an ending or completion of something that we have known. Death also implies change of some kind, a transformation. The Thoth deck shows death as a dancing skeleton bearing a scythe. He wears the Crown of Osiris, the Egyptian god of the dead and is shown in the waters of Amenti, an Egyptian after-death state. The sweep of his scythe creates bubbles which contain the seeds of new life. Shown is a snake, a fish, a scorpion, a lily, and an onion. This card represents death and sudden change. The imagery suggests Jung's archetype of rebirth.

15. Temperance or Art. This card is usually depicted by an angel who is pouring water from one vase into another. The water is the "water of life" and its being poured suggests that a necessary change of some kind is taking place. The imagery of this card not only imply the skill or ability that is required to 'get through' unwanted experiences, but those needed to turn such experiences to your advantage in some way. The Thoth deck shows Diana the Huntress, the Great Mother of Fertility, and the Many-Breasted. She wears a golden crown with a silver band and is shown split into two halves. Her left

hand pours white gluten from a cup while her right hand holds a lance/torch dripping blood. The alchemical symbols of blood and gluten mix in a cauldron. At her feet are a white lion and a red eagle. This card portrays the archetype of the union of opposites as defined in Jung's *Mysterium Coniunctionis* (1963/1989).

16. The Devil. The main symbol here is a devil. The Marseilles deck shows a stereotyped, middle-age Christian concept of Satan complete with horns and a forked tail. The Waite deck is much more refined, showing the stereotyped version of a devilish black magician. Most cards also show a naked man and woman chained to a block. The theme is Black Magic and the card represents slavery or confinement. The imagery of this card suggests the wrongness of an overinflated ego. The Thoth deck shows a goat with large spiral horns and a third eye in his forehead who is the god Pan Pangenetor, the All-Begetter. Behind him is the trunk of a tree. Before him is a staff topped with a winged Horus. Below him are two globes each containing dancing human figures. The globes and tree together form a large phallus. This imagery here also represents bondage, and suggests the archetype of the libido or psychic energy, including sexual energy in the Freudian sense.

17. The Lightning Struck Tower. Almost all decks agree on the basic theme of this card. A stone tower is shown being struck by a bolt of lightning with two people falling from the destruction. The card suggests bad luck of all kinds, but especially destruction and ruination. In at least one sense, the card represents the Fall of Man, because the lightning bolt is a symbol of an "act of God" that forces man to fall from his protective tower, itself a symbol of a spiritual environment, into mortality. The Thoth deck shows the destruction of a tower by fire. Broken figures fall from the tower. At the bottom of the card is the destruction of the old by lightning and fire. In the bottom right corner are the jaws of a fire-breathing dragon. At the top is the Eye of Horus/Shiva. Also shown are a dove with olive branch, and the lion-headed Gnostic god, Abrasax. This card represents catastrophe. The imagery of this card suggests the archetype of chaos.

18. The Star. The main symbol here is a star. One or more stars is shown over the head of a goddess who is pouring water from two vases into a pool. The goddess is usually shown naked, although the Marseilles deck shows her partially clothed. She is Isis, the goddess of nature, and the waters are the Waters of Life. She is shown returning individual water into a collective pool, thus indicating that nothing in life is ever lost. The theme here is one of hope. The Thoth deck shows the naked Egyptian goddess Nut. Her right hand is held high, and she pours water from a gold cup onto her head. Her left hand is held low, and she pours the immortal liquor of life from a silver cup onto the junction of land and water. Behind her is a celestial globe on which is a seven-pointed Star of Venus. In the left-hand corner is a seven-pointed Star of Babalon. This card represents hope and promise. The imagery suggests Jung's archetype of the star. According to von Franz (Boa, 1992) Jung taught that the star symbolizes that part of the personality that survives death; the spiritual part of the psyche.


19. The Moon. The main symbol here is the moon, and the cards of all decks amplify the lunar theme with various symbols usually associated with the moon. Most cards show two towers with a stream running between them to illustrate the idea of relationships. A scorpion, lobster, crayfish, or scarab, is often included to represent the forces of regeneration. One or two dogs or jackals are often shown to suggest the idea of the subconscious and the underworld. The theme here is the astral world of the Kabbalists, the realm of illusions and dreams. The Thoth deck shows a Gateway of Resurrection. The bottom of the card shows the beetle-headed Khepera pushing the sun upward through the waters. Above stands dual Anubis-gods who guard the path that is a stream of serum tinged with blood. They stand before black towers at the threshold of life and death. At the path's end are nine drops of impure blood each in the shape of the Hebrew letter Yod. This card represents the instincts. The imagery suggests the archetypes of dreams and the irrational as well as Jung's archetype of the moon. According to von Franz, the moon is an archetypal symbol for the anima (Boa, 1992).

20. The Sun. The main symbol of this card is the sun which is almost always shown with extending rays, and sometimes with a face to suggest solar intelligence. The Marseilles deck shows a young couple together under a sun. The Waite deck shows a naked child riding a horse under a sun. The Golden Dawn deck shows two naked children holding hands under a sun. The sun, as the generator of light and heat, is the symbol for life and the forces of conscious creativity. The Thoth deck shows a green mound beneath a flaming 12-rayed yellow sun. Two winged children dance together on the mound, but a wall prevents them from the summit. At the feet of each child is a rose and cross. Around the card are the signs of the Zodiac. The imagery of this card suggests the archetypes of growth, success, and abundance as well as Jung's archetype of the sun.

21. Judgement. Most decks represent Judgement with an angel blowing a horn above a group of people. The heralding of a trumpet call, as an act of divine judgement, is suggested here. The Waite deck shows people standing in coffin-like boxes which suggest that an after-death judgement is implied. The Golden Dawn card shows people chest-deep in water implying a renewal or regeneration. In the Thoth deck, around the top of the card is the body of the goddess Nut, the star goddess. The child-god Harpocrates stands beneath her in outline, and Horus is shown sitting on a throne. A winged globe is shown below him. At the bottom of the card is the Hebrew letter Shin containing three human figures. The imagery of this card suggests the archetypes of evaluation, reward, and completion.

22. The Universe. The last card of the major arcana includes the symbolism of the four animals of the Apocalypse and of the vision of Ezekiel. These are the bull, the lion, the eagle, and man. A naked woman stands within a circular wreath. In the Marseilles deck, this woman is the fourth animal, but in most decks she stands apart as a central figure. Her symbolism as the mother of the universe is clearly suggested in the Golden Dawn deck where the wreath is a ring of twelve globes which are obviously the twelve constellations of the Zodiac. In the Thoth deck, the universe is symbolized by a naked dancing maiden at the center of the card. Her hands manipulate a spiral active/passive force. In each corner is one of the four Kerubim. About the maiden is an ellipse of 72 circles. In the lower center is the House of Matter. Her right foot stands on the head of a snake. The card suggests a wheel of light within a yoni (a Hindu feminine symbol). The imagery of this card suggests the archetypes of wholeness, synthesis, and perfection.

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Mammon or Messiah meta

Metaphysics (Ontology, Society): Being and Knowing

Thursday, February 4, 2010

Hans Decoz 1: Master Numbers

Master Numbers:

There are 3 double-digit numbers that, while they are rooted in the single-digit numbers, require special emphasis and attention. These are 11, 22, and 33. They are called Master numbers because they possess more potential than other numbers. They are highly charged, difficult to handle, and require time, maturity, and great effort to integrate into one's personality.

The 11 is the most intuitive of all numbers. It represents illumination; a channel to the subconscious; insight without rational thought; and sensitivity, nervous energy, shyness, and impracticality. It is a dreamer. The 11 has all the aspects of the 2, enhanced and charged with charisma, leadership, and inspiration. It is a number with inborn duality, which creates dynamism, inner conflict, and other catalyses with its mere presence. It is a number that, when not focused on some goal beyond itself, can be turned inward to create fears and phobias. The 11 walks the edge between greatness and self-

destruction. Its potential for growth, stability, and personal power lies in its acceptance of intuitive understanding, and of spiritual truths. For the 11, such peace is not found so much in logic, but in faith. It is the psychic's number.

The 22 is the most powerful of all numbers. It is often called the Master Builder. The 22 can turn the most ambitious of dreams into reality. It is potentially the most successful of all numbers. It has many of the inspirational insights of the 11, combined with the practicality and methodical nature of the 4. It is unlimited, yet disciplined. It sees the archetype, and brings it down to earth in some material form. It has big ideas, great plans, idealism, leadership, and enormous self-confidence. If not practical, the 22s waste their potential. Like the 11, the 22 can easily shrink from its own ambition, causing difficult interior pressures. Both the 11 and the 22 experience the pressure-cooker effect very strongly, particularly at an early age. It must work toward the realization of goals that are larger than personal ambition. The 22 serves the world in a practical way.

The 33 is the most influential of all numbers. It is the Master Teacher. The 33 combines the 11 and the 22 and brings their potential to another level. When expressed to the fullest, the 33 lacks all personal ambition, and instead focuses its considerable abilities toward the spiritual uplifting of mankind. What makes the 33 especially impressive, is the high level of sincere devotion. This is shown in its determination to seek understanding and wisdom before preaching to others. The 33 in full force is extremely rare. The number 33 only matters when found among the core numbers: The Life Path, Heart's Desire, Expression, Personality, Maturity number, or as an Essence cycle or Pinnacle cycle. In all other cases the 33 should be reduced to a 6. The fact that the 33 is extra-ordinary demanding and rare can be seen symbolically in the methods of calculation. For example, a 33 Life Path can happen only when each of the 3 units of the birth date (month/year/day) add to 11. Or when the year adds to 22 (in the 20th century there are only 7 years that add to 22: 1939, 48, 57, 66, 75, 84, and 93) and the month and day of birth combined total is 11. And finally, when the birth day is 22 and the month and year of birth total 11.

Another way to look at the Master numbers:

The Master numbers 11, 22, and 33 represent a triangle. A triangle of Enlightenment.

The number 11 represents the vision.

The number 22 combines vision with action.

The number 33 offers guidance to the world.

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Posted by caimbhriain myrddin at [1:31 PM](#) [2 comments](#) 

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Hans Decoz 2: Meaning Double-Digit Numbers

The meaning of the double-digit numbers:

Every one of the cardinal numbers can be based on several different compound numbers. The 7, for instance, can be based on 16, 25, 34, 43, 52, 61, or 70. (It cannot be based on 79 or 88 except indirectly, because 79 and 88 are 16.) When a 7 is based on 25, it is slightly different from a 7 based on 34 or 61. For this reason, I have made it a habit to include the double-digit numbers in the chart. I write a 7 based on 25 in this manner: 25/7; and a 7 based on 34 like this: 34/7.

A double-digit number's characteristics are dominated by that of the single digit it represents. First and foremost, it is that cardinal number.

The double-digit number highlights certain aspects, and diminishes others, but it never eliminates any aspect completely. For example, a 7 based on 25 is not as withdrawn as a 7 based on a 16. A 7 based on 34 is more creative than the 7 based on a 25. The already considerable leadership ability of a 1 is enhanced in the 10. As a rule, numbers that are dividable by 10 strengthen the characteristics of the single-digit number across the board. A 10 is a high octave 1, a 40 is a high octave 4, and a 70 is a high octave 7.

- 10 It enhances all the qualities of the 1. It is a powerful leader, sharply focused, and streamlined for success. It can be ruthless in the pursuit of its goals. It can become a dominating tyrant.
- 11 See "The Master Numbers." Highly intuitive, even psychic, this Master number is a channel between the sub-conscious and the conscious mind. Highly charged. Can be neurotic.
- 12 It is highly creative, individualistic, and unconventional. It represents the interests of the self versus those of the group.
- 13 See "The Karmic Debt Numbers." Hard work and slow progress, this Karmic Debt number is difficult but rewarding when enough effort is applied. Grounded and down-to-earth. Reliable, trustworthy, but sometimes rigid and lacking a sense of humor.
- 14 See "The Karmic Debt Numbers." A wild streak. Need for change and adventure can destroy carefully planned progress. Lack of focus and commitment. This Karmic Debt number can get you in trouble. Guard against self-indulgence.
- 15 It is loving, forgiving, and extremely tolerant. It is responsible, successful, dynamic, and strong. It represents travel, adventure, and experimentation. This number can bring self-indulgence.
- 16 See "The Karmic Debt Numbers." Difficult, especially during the early part of life. Great potential for spiritual growth and self-knowledge. This Karmic Debt number reflects "The Fallen Tower" in Tarot. Can be self-destructive.
- 17 It is spiritual growth, faith, and balance. It is also wealth or bankruptcy. It is an inner struggle to remain true to spiritual and moral values.
- 18 It is involved with business on an international scale, and it is a discordance between idealism and selfishness. There is a lack of conscious spiritual effort.
- 19 See "The Karmic Debt Numbers." Strong and individualistic. Self-reliant and confident, this Karmic Debt number can bring loneliness and alienation. Leadership. Sometimes bullish.
- 20 It is overly sensitive, intuitive, and vulnerable to criticism. It has emotional problems. It can show weakness and cowardice in the face of challenges.
- 21 It is similar to 12, but much more intuitive. It tends to procrastinate.
- 22 See "The Master Numbers." The Master Builder; this Master number is demanding and obsessive, it can push you to the edge. Much progress is possible. A need to devote yourself to something larger than life.
- 23 It loves people and is a freedom fighter, a promoter of causes, a quitter, and unrealistic.
- 24 It counsels and comforts others. It likes music, particularly rhythm. It represents domestic struggles and divorce.
- 25 It is spiritual leadership. It likes group endeavors. It can be too serious. It has great difficulty sharing feelings.
- 26 It is excellent in business and management. It is a good strategist, a workaholic, and is often disorganized in personal affairs.
- 27 It is a counselor, a volunteer, and an artist, and is often successful. It represents inheritance. It is sometimes rigid and narrow-minded.
- 28 It is a 10, but with more compassion and tolerance.
- 29 It is the same as 11. See "The Master Numbers." More serious and less social.

- 30 It is communication and creativity. It is a high octave 3. It has a great sense of humor, and while jovial, can be superficial.
- 31 It is more extrovert and fun-loving than other 4s. It is also more creative. It can be unfaithful.
- 32 See 23. It is more sensitive, and has emotional ups and downs, and is moody.
- 33 See "The Master Numbers." Its ultimate potential is in teaching. It is called the Christ number. It comforts others. It represents self-sacrifice and beliefs in Utopia. It is often co-dependent, and is sometimes a compulsive liar.
- 34 It is very intelligent. It is spiritual purity through effort. It shares with others, and is a warrior.
- 35 It is creative in business. It is an inventor, gadget-designer, or business adviser. It is social, but does not work well with others. It should freelance.
- 36 It is very creative. It is sometimes a genius. It is also self-conscious, inhibited, and aloof.
- 37 It is very individualistic, a scholar, a voracious reader, has an excellent imagination, and is often disorganized.
- 38 See 11c It is more realistic. It is very intuitive, but will not easily admit that. It often earns in the sale of art or antiques. It has phobias.
- 39 It likes functional art. It is often in acting and dancing. It has difficulty with rejection and separation.
- 40 It is a high octave 4. It is extremely organized, systematic, and methodical. It is critical of others, intolerant, and sometimes prejudicial.
- 41 See 14. It is capable of directing energies to many different projects successfully. It is selfish, has a lack of humor, and is sometimes criminal.
- 42 See 24. It has political aspirations. It can be an administrator, often in government institutions. It can be insensitive.
- 43 See 34. It represents concentration, perfectionism, sometimes frustrations, and feelings of inferiority.
- 44 It is an excellent number for business, and it is also good for a military career. It is a visionary and a doer. It has great potential.
- 45 It is often involved in banking, or international institutions. It struggles to be comfortable with itself. It can be cynical.
- 46 It represents leadership (see 10), and is often tactless and rude. It is always well prepared and confident.
- 47 See 11, "The Master Numbers." There is an inner struggle between practical, down to earth 4, and spiritual 7. Once balance has been achieved, it is a prophet and counselor extraordinaire.
- 48 It is a visionary and a planner. It is sometimes lost in unrealistic dreams.
- 49 See 13. It is a caretaker that makes effort for others. It is a problem-solver. It wants to be a hero and a friend to everyone.
- 50 It is a high octave 5. It is extremely freedom-loving and versatile. It is open to new ideas, and is willing to take a chance. It sometimes has sexual hang-ups.
- 51 See 15. It is more independent and aggressive.

52 See 25. It is more sensitive, intuitive, and creative.

53 See 35. It is more verbal, creative, and business-oriented.

54 See 45. It is less organized and disciplined. It has a difficult time finishing projects. It tends to be a dreamer. It is very idealistic.

55 It is extremely freedom-loving, and likes to travel. It is social, but can also be selfish and lonely. It represents success for anyone in sales.

56 This is a difficult combination that represents extreme sensitivity and the need to balance a desire for freedom with an equally strong desire to be part of a family. Also see 11, "The Master Numbers."

57 It represents intelligence and inventiveness. It brings wisdom in the later part of life. It is very creative and unconventional.

58 This number shows a willingness to work hard and is usually successful. It recognizes opportunities and can make quick decisions. It is somewhat dogmatic and opinionated.

59 It is very persuasive and convincing. It is often found in the charts of successful lawyers and fundraisers. It brings an uncanny ability to be comfortable with people of all walks of life and diverse cultures.

60 It is loving, caring, and responsible. It sometimes brings subservience.

61 This is a number that represents difficulties in love relationships. However, the need for family and friends is strong. It is demanding and secretive; an excellent number for researchers, law officers, and people in the Secret Service.

62 See 26. This number is less sensitive. It is an excellent caretaker. A good number for people with careers in the medical field.

63 See 36. It is less outgoing. However, it can be sexually promiscuous.

64 See 46. It is less organized and more creative.

65 See 56. The need to balance freedom and domestic affairs (commitment) is even more important here. This number sometimes brings a criminal tendency.

66 Generous to a fault, this number brings financial ups and downs. It is extremely loyal and loving. Often successful in spite of itself.

67 This number merges analytical intelligence and creativity. Inventors and mathematicians often have this number prominent in their chart, often behind a core number.

68 It is good for business. It has a tendency to be insensitive, but it is also very loyal. It has a great sense of humor.

69 Few numbers are as responsible and self-sacrificing as the number 69. Political activists and environmentalists often have this number, as do doctors, nurses, and teachers. It is also extremely creative.

70 This is the hermit's number. It is a loner and a seeker of truth who can get caught up in the act of seeking knowledge to such an extent that it loses touch with the material world. It has high intelligence and originality. It is always eccentric.

71 See 17. It is less authoritative and is often a loner.

72 See 27. It tends to be an excellent conversationalist and it is usually a voracious reader.

73 See 37. It is independent and likes to work alone. It is demanding in relationships.

74 See 47 and 11, "The Master Numbers." It brings premonitions and intense dreams. This number can bring eating disorders.

75 See 57. It is more analytical and less creative.

76 See 67. This is an excellent number for anyone involved in management or organization. It can turn ideas into reality. Sometimes this number brings dogmatism and religious fanaticism.

77 This is perhaps the most intelligent and inventive of all numbers. It also represents spiritual wisdom.

78 This number brings struggle between the spiritual and the material. People with this number prominent in their chart make and lose fortunes.

79 Political and spiritual leaders often have this number. It brings concern for mankind, but it can also be ruthless and self-righteous.

80 This is a good number for business. However, it is found more often among people in top management and the military, than among entrepreneurs, due to a lack of independence. It is an extravert number.

81 See 18. It is more money-oriented. It often lacks spiritual understanding. Sometimes, this number brings violence.

82 See 28. This is a number that brings strong leadership and courage. It is the survivor. this number can bring a lack of stability in marriage. Many people with this number prominent in the chart either never get married or get married many times.

83 See 38. It is more business-oriented and less sensitive and vulnerable.

84 See 48. It is more the visionary and less the organizer.

85 See 58. It is more masculine, and it can be bullish.

86 See 68. This number is more self-oriented. It is also somewhat irresponsible and self-indulgent.

87 See 78. This number is somewhat more practical and handles money better, but the struggle between the spiritual and the material is just as intense.

88 This number is full of contradictions. It is excellent for business, but it is not good for relationships. It is insensitive.

89 This number represents the aristocrat and the man or the woman of the world. It brings much travel. This number can make it difficult for a person to be alone, even for a short period of time.

90 It is self-sacrificing and humble. This number often brings religious fervor, but almost always of a positive and inspiring nature. People with this number in the chart tend to be aloof, yet loved and respected by many.

91 This is a combination that brings success in career, particularly in the creative fields, but it is unable to handle money. It is eccentric and opinionated.

92 See 11, "The Master Numbers." This number brings great concern for mankind.

93 See 39. It is creative, particularly in architecture and landscaping. It has difficulty with commitment.

94 See 49. It is the practical humanitarian. It is not comfortable with travel, and dislikes changes.

95 See 59. It is the humanitarian, but is impractical, a dreamer. It loves travel and change.

96 See 69. Its self-sacrificing and loving nature is more focused on family, friends, and the community.

97 See 79. It is more sensitive. It is a quiet worker and loves to read.

98 See 89. It is an idealist, but comes across as indifferent. It has a hard time showing emotions. A person with this number prominent in his or her chart is not easily understood by others.

99 It represents artistic genius. A person with this number is often misunderstood, and is frequently the victim of gossip. It can bring jealousy and possessiveness to relationships.

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Posted by caimbhriain myrddin at [1:25 PM](#) [0 comments](#) 

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Numerology Key Words

Numerology Key Words

It is essential to understand that the root numbers used in numerology are, in their essence, all equal, one to the other. Each of the numbers has its positive traits and likewise each number has its negative potential. Here are brief listings of traits for each number:

1 Positive Traits: Initiator of action, a pioneering spirit, inventive ideas, strong leadership skills, independent, drives to attain, individualistic style, executive abilities, extraordinary will and determination, courageous.

1 Negative Traits: Overly assertive or aggressive, dominating, impulsiveness, egotistic, boastfulness, willfulness.

2 Positive Traits: Cooperation, adaptability, considerate of others, sensitive to the needs of others, partnering, an arbiter or mediator, modest, sincere, spiritually influenced, a diplomat.

2 Negative Traits: Shyness, timidity, fear, self-consciousness, drown in detail, depression.

3 Positive Traits: Self-expressive in many ways, verbalization, inspiration and keen imagination, artistic gifts, accurate impressions and insights, never-ending optimism, happy and fun-loving, enjoys life fully.

3 Negative Traits: Scattered energies, exaggeration, unfinished projects, lack of direction, moodiness, self-centeredness.

4 Positive Traits: Strong sense of order and values, struggle against limits, steady growth, highly practical, scientific mind, attention to detail, foundation for achievement, a genius for organization, fine management skills.

4 Negative Traits: Lack of imagination, caught up in detail, stubborn fixed opinions, argumentative, slow to act, too serious, confused.

5 Positive Traits: Expansiveness, new and visionary ideas, quick thinking, versatile and ever-changing, action oriented, curious and exploring, promoting, resourceful in using freedom constructively.

5 Negative Traits: Restless, discontent, edgy temperament and speech, dissatisfaction, too many hasty decisions, impatience, lacking in application.

6 Positive Traits: A strong sense of responsibility, artistic, a nurturing disposition, community oriented, balanced, sympathy for others, a humanitarian, unselfishness, love of home and domestic affairs, freely renders service to others.
6 Negative Traits: Self-righteousness, obstinacy, stubborn, dominates family and friends, meddling, egotistical and susceptible to flattery, outspoken.

7 Positive Traits: Skilled at analysis and research, an intelligent seeker of knowledge, scientific and inventive, studious, meditating, charming personality and demeanor, love of solitude and peace, a perfectionist.
7 Negative Traits: Hidden motives and suspicions, overly reserved, arguments enjoined with silence or sarcasm, isolated, inflexible positions, overly upset by distractions.

8 Positive Traits: Executive character and abilities, political skills, expert handling of power and authority, working for a cause, achieving recognition, exercising sound judgment, decisive and commanding.
8. Negative Traits: Workaholic, overly ambitious, lacking humanitarian instincts, mismanaging money, repressing subordinates, impatient with people, stressed, materialistic.

9 Positive Traits: Heartily friendly and congenial, a hail-fellow, humanitarian instincts, a giving nature, selflessness, obligations, creative expression, readily influenced to do good works, artistic and writing talents.
9 Negative Traits: Self-adulation, scattered interests, possessiveness, moodiness, careless with finances, wanting peer attention.

11 See number 2. Spirituality is emphasized more, but in essence, the 2 traits, positive and negative apply.
22 See number 4. Exceptional projects possible, but in essence, the 4 traits, positive and negative apply.

Number Brief Description:

1 Number one people can be very critical of themselves and others. They have issues surrounding time, creativity, independence, personal safety, and perfection.
2 Number two people have issues involving their sense of well being, communication, and balance. They enjoy doing things for others and may find themselves juggling responsibilities.
3 Number three people have issues involving your personal power, balance, money, abundance, and commitment. They may need to constantly evaluate whether they are working to satisfy their needs or to inflate their egos.
4 Number Four people have issues that involve love, forgiveness, and hope. Structure is very important and a good solid support system is often needed
5 Number Five people have issues involving expression, will power, truth, and education. They can be excellent problem solvers, as they tend to be analytical.
6 Number six people have issues involving support, compassion, dreams, inspiration and hope. They can be great achievers if they do not let their fears chain them down.
7 Number seven people have issues involving wisdom, leadership, control and freedom. These people love to be the center of attention and enjoy positions of authority/responsibility that allows them to interact with a wide range of people. Power can go to their heads.
8 Number eight people have issues involving stamina, courage and determination. These people can be great public speakers as they can be very motivational.
9 Number nine people have issues involving patience, self-determination, learning and planning. They can be very good personal caregivers, as they tend to have a great deal of empathy, and compassion.

Meaning of the numbers in a nutshell:

1. Initiating action, pioneering, leading, independent, attaining, individual -- self-motivated, strategy, compulsive/compulsion, driven, self-critique, bored easily, pride.
2. Cooperation, adaptability, consideration of others, partnering, mediating -- peace-maker, mediator -- need to be loved, validated, emotional.
3. Expression, verbalization, socialization, the arts, the joy of living -- communication, expression, comedian -- verbal, fashionable, opinionated.

4. A foundation, order, service, struggle against limits, steady growth -- seeks knowledge, inquisitive -- learns the hardway.
5. Expansiveness, visionary, adventure, the constructive use of freedom -- freedom, adventure -- creates unnecessary drama, provokes.
6. Responsibility, protection, nurturing, community, balance, sympathy -- magnetic, +/- King/Queen (egotistical).
7. Analysis, understanding, knowledge, awareness, studious, meditating -- spiritual, faith (in God or as a god), mystery -- loner quality/nature.
8. Practical endeavors, status oriented, power-seeking, high-material goals -- mastery, money/finances, greed -- learns the hardway -- difficult lessons.
9. Humanitarian, giving nature, selflessness, obligations, creative expression -- humanitarian, old soul, compassionate.
11. High spiritual plane, intuitive, illumination, idealist, a dreamer.
22. The Master Builder, large endeavors, powerful force, a leader.

Master Numbers:

11. Birthing and anchoring the new.
22. Building upon the new, building new lives and a new world.
33. Universal service through the quickening of our One Being.
44. The balance between spiritual and physical, the reconfiguring of our evolutionary labyrinth - as above, so below - the creation of the foundation of our new lives.
55. Attaining personal freedom through living our love.
66. Fulfilling our responsibilities in a joyful, creative manner.
77. Profound insights and revelations - honouring ourselves to our Core Beings.
88. Mastering abundance.
99. The completion of a major evolutionary cycle.

Michael McClain [home page](#)

Posted by caimbhriain myrddin at [1:16 PM](#) [0 comments](#) 

Labels: [Numerology](#)

Wednesday, February 3, 2010

[Meanings of Bible Numbers](#)

Meanings of Bible Numbers

by Eighth Day Assembly

Note: Please be aware that the meaning of biblical numbers can represent both the positive and the negative aspects of that particular number. Example: the number 2 can represent both the elect OR the mother of harlots, union OR division depending upon the focus of the text!

1 Unity, Independence, The Point, The Head (Male)

2 The Woman, the Church, the Elect, Union, Division, Separation, Jezebel, the mother of harlots (Female)

3 Union, Approval, Approbation, Coordination, Perfection, Resurrection, the Triangle or Tri-unity, the mystery of God, meaning the Union of the 1 + 2 (good or bad)

4 Earth, World, Creation, Foursquare, Place, Space, Reality, Dimension

5 God's Grace, Peace, Protection, Covering (enemy uses this number as Law - peace, protection & security through enforcement of Law), also refers to an Age or Season in Time

6 Number of Man, Weakness of Man, Inventions of Man

7 Fulness, Completeness, Innumerable (the "series is complete in 7")

8 Resurrection, New Beginnings, New Birth, Christ, The Word

9 Judgment, Finality, End, End of an Age or Era, The Physical Manifestation of the Fruit of the Understanding (good or bad), Tribulation (birthing of the fruit)

10 Testimony, Law, Responsibility Number used representing man under "the Law" accuser uses this number to accuse man

11 Positive Meaning of the Number 11:

The same as the number 2 ($11 = 1 + 1 = 2$), but only as in a WITNESS they are KEEPERS of something.....The Woman, The Torah (as the keeper, or body of the Word under Law), and The Elect (as the keepers of the Word or Body of Christ - the Bride) and as such, a Witness (see also the number 22 ($11 + 11$) as the DOUBLE WITNESS). Also, the 2 witnesses in:

Revelation 11:3

And I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and threescore days, clothed in sackcloth.

Note the above is revealed in Revelation " 11 " and refers to " 2 " witnesses as the keepers or body of a certain message! This is no coincidence! The world is looking for the manifestation of 2 literal MEN (possibly Moses & Elijah) as the 2 witnesses in Revelation 11. Nowhere does it say these 2 are men. In fact, biblical numerics reveals these 2 are not men at all, rather, females in the symbolic sense who bear in themselves the witness, or ORACLES of God! Scripture tells us there ARE, indeed, two women who bear in themselves as the witness of God they are Judaism (House of Judah - witness of the Torah - law), and Christianity (House of Israel - witness of the Messiah - grace)! Both are female. I am certain this is why we see the chapter on the unity of Judaism and Christianity in Romans chapter " 11 ".

As Eddie Chumney stated in his wonderful book, "[Restoring the Two Houses of Israel](#)," God's Power Twins: Torah (Judaism) and Grace (Christianity), which symbolically are the 2 candles lit by the woman of the house on the Jewish Sabbath!

11 Negative Meaning of the Number 11 ($1 + 1 = 2$) Jezebel, The Whore of Babylon (as the keeper, body, or witness of "strange doctrines"), also: Judgment and Disorder

Ed. F. Vallowe, from his book, "Biblical Mathematics, Keys to Scripture Numerics, How to Count the Bible,"
© 1992, pp. 94-97 ...

The number ELEVEN is associated usually with DISORDER AND JUDGMENT all through the Bible. ELEVEN is one more than TEN. Number TEN represents the law and RESPONSIBILITY. A broken Law and Responsibility always brings JUDGMENT and DISORDER. This number ELEVEN is used 24 times in the Word of God.

There were ELEVEN JUDGMENTS upon the Egyptians. Those are as follows:

1. The plague of Blood. (Ex. 7:19-21)
2. The plague of Frogs. (Ex. 8:1-7)
3. The plague of Lice. (Ex. 8:16-17)
4. The plague of Flies. (Ex. 21-24)
5. The plague of Murrain. (Ex. 9:1-7)
6. The plague of Boils. (Ex. 9:8-11)
7. The plague of Hail. (Ex. 9:22-25)

8. The plague of Locusts. (Ex. 10:12-25)
9. The plague of Darkness. (Ex. 10:21-23)
10. The plague of First-born. (Ex. 12:29-30)
11. The overthrow at the Red Sea. (Ex. 14:24-28)

Israel was delivered from the JUDGMENT that fell upon the first-born of the Egyptians by the blood of the Passover lamb. That was the TENTH JUDGMENT. TEN represents the LAW, the TESTIMONY. This pictures deliverance from the condemnation of the LAW when faith is exercised in the blood of Christ. This represents the salvation of the soul. But after the soul is saved there is still the question of security. This is pictured by the protection of the Israelites from the Egyptian army by the pillar of cloud and fire which stood between them.

"The angel of God which went before the camp of Israel removed and went behind them; and the pillar of cloud went before their face; and stood behind them: and it came between the camp of the Egyptians and the camp of Israel: and it was a cloud of darkness to them: but it gave light by night to these: so that the one came not near the other all the night." (Ex.14:19-20)

This shows a picture of the eternal security of God's children. Among the seventeen things that Paul said should not separate God's children from his love he mentions principalities and powers.

In addition to the salvation of the soul and its eternal security there is the salvation of the body, which will take place at the resurrection of the body. This was pictured by Israel's passage of the Red Sea. It was here that the ELEVENTH judgment upon Canaan, a son of Ham, because Ham saw his father's nakedness when he was uncovered in his tent. Noah said,

"Cursed be Canaan; a servant of servants he be unto his brethren." (Gen. 9:20-25)

In Genesis 10:15-18 it says that Canaan had ELEVEN sons.

"And Canaan begat (1) Sidon his first-born, and (2) Heth, and the (3) Jubusite, and the (4) Amorite, and the (5) Girgashite, and the (6) Hivite, and the (7) Arkite, and the (8) Sinite, and the (9) Arvadite, and the (10) Zemarite, and the (11) Hamathite; and afterward were the families of the Canaanites spread abroad."

This should answer those who claim that God had nothing to do with the curse pronounced upon Canaan.

In Jeremiah 52:1 it is said that Zedekiah reigned ELEVEN years in Jerusalem. He was a wicked king.

"And he did that which was evil in the sight of the Lord." (verse 2) In Verse 5 Jerusalem was besieged by the king of Babylon until the ELEVENTH year of Zedekiah's reign. Then Zedekiah was captured and taken to Babylon, and JUDGMENT.

At Kadesh, sometimes called Kadesh-Barnea, the children of Israel brought JUDGMENT upon themselves by refusing to go up and possess the promised land after the twelve spies had returned. They were condemned to wander in the wilderness until forty years were over, and until all who were 20 years old and upward when they had been numbered had died, with the exception of Joshua and Caleb. (Numbers 13:25 to 14:31). Now read Deuteronomy 1:2:

"There are ELEVEN days journey from Horeb by the way of Mount Seir unto Kadesh-Barnea."

Those ELEVEN day's journey brought them to the place where JUDGMENT was passed upon them. The country of Sinai is often called Horeb. (Deut. 5:2-27 and Exodus 19:1 to 20:19). At Horeb, or Sinai is where the LAW, represented by the number TEN, was given. ELEVEN is one more than TEN. How fitting it is that the number ELEVEN should be found right after Horeb, and that those ELEVEN days brought Israel to a place of JUDGMENT. Was this a mere coincidence? Surely not! It was so designed by the ONE who inspired the Scriptures to show us the connection between the Law and Judgment. A broken LAW always brings JUDGMENT.

There were ELEVEN things that John saw in connection with the JUDGMENT at the Great White Throne. He saw (1) a great white throne; (2) Him that sat upon the throne; (3) the dead, small and great, stand before God; and (4) the books were opened, and (5) another book, which was the book of life; and (6) the dead were judged out of the things written in the books; and (7) the sea gave up its dead; and (8) death and hell delivered up their dead; and (9) these were judged, every man, according to their works; (10) he saw death and hell cast into the lake of fire whose names were not found written in the book of life. (Revelation 20:11-15)

Let the reader read the passage referred to and see if these things are not listed correctly. Since John said, "They were JUDGED every man according to their works", in two places, the writer counted them and found ELEVEN things. (Read Revelation 20:12-13.) There was a reason for this repetition. It was perhaps to let us know that in this JUDGMENT the subjects will be those who are dead both spiritually and also physically, before being raised. This is the last JUDGMENT.

When the Bible talks about ELEVEN disciples, it means one has fallen away, JUDGMENT has fallen and one is under judgment.

It would be well for the reader to study the 24 times this number is used in the Bible."

12 Governmental Rule of "King AND Queen" ($1 + 2 = 3$), the Triangle - The Mystery, Governmental Perfection by Divine Authority, also the $11 + 1 = 12$ (two witnesses unified in one Christ - the "other two on one side of the bank of the river and on the other side of the bank of the river in Daniel 12:5" ?)

13 According to authors Bullinger & Vallowe, the number 13 represents Depravity & Rebellion ($1 + 3 = 4$). However, in Judaism the number 13 is the number for LOVE this may be true in that the "Love" chapter in the New Testament is 1 Corinthians chapter "13," and with Jesus and His disciples there would have been 13! Because of 1 Cor. 13, and the number of Jesus & His apostles, I am inclined to agree with Judaism that the number 13 is the number for Love. As stated above, a number has both a positive aspect and a negative aspect. In this case, the positive aspect of the number 13 is LOVE, and the negative aspect is LACK OF LOVE, or Depravity & Rebellion!

14 Deliverance or Salvation ($1 + 4 = 5$)

15 Rest ($1 + 5 = 6$)

16 Love ($1 + 6 = 7$)

17 Victory ($1 + 7 = 8$)

18 Bondage ($1 + 8 = 9$)

19 Faith ($1 + 9 = 10 = 1$) The Fruit (9) of Unity (1) = 10 note: this "10" is the opposite of the number 10, above

20 Redemption ($2 + 0 = 2$) of Mankind

21 Exceeding Sinfulness of Sin (the "turned" $1 + 2$), Counterfeit Triangle ($2 + 1 = 3$)

22 Manifestation of Light, (is a DOUBLE WITNESS 2 WITNESSES, connected to the "11" above, as a double 11)

Evangelist Ed. F. Vallowe, from his book, "Biblical Mathematics, Keys to Scripture Numerics, How to Count the Bible," © 1992, pp. 138 - 139

TWENTY TWO is the number that is connected with LIGHT. There were TWENTY-TWO bowls to hold oil in the candlestick in the Tabernacle. There were THREE branches on each side of the shaft of the candlestick. Each branch had three bowls. This makes six branches, with EIGHTEEN bowls. In the candlestick itself (the shaft) were FOUR bowls.

(Exodus 25:31-34) This is a total of TWENTY-TWO bowls serving the SEVEN lamps. The purpose of the candlestick with its lamps was to give light.

In Matthew 5:15-16 Jesus said,

"Neither do men light a candle and put it under a bushel, but on a candlestick and it giveth Light to all in the house. Let your LIGHT so shine before men that they may see your good works, and glorify your Father which is in heaven."

The saved are called the children of LIGHT. "Ye are all children of the LIGHT." (I Thess. 5:5) When FOURTEEN for salvation is added to EIGHT for the New Birth, the sum is TWENTY-TWO, Light.

In Acts 22:4-11, Paul was relating his experience on the Damascus road, He told about the great light that shone from heaven. He said he heard a voice saying unto him, "Saul, Saul, why persecutest thou me?" In this place the name of Saul occurs the TWENTY-SECOND time.

In Numbers 3:39 a total of 22,000 Levites were numbered to serve in the Priestly work of the Tabernacle. They were to give and minister LIGHT to the people. The number THOUSAND means the "Glory of our Lord" and TWENTY-TWO is the number of LIGHT. Thus, the number 22,000 Levites were to reveal to the people the LIGHT of the GLORY OF THE LORD. How can anyone deny the inspiration of the Scriptures?

The word LIGHT is found 264 times in the Bible which divided by TWELVE, the number of ADMINISTRATION, we have the number of LIGHT. In other words, we are to ADMINISTER the LIGHT of the World to the hearts of people. In the Gospel of John the word LIGHT is used TWENTY-TWO times. Amazing isn't it?

Note from Eighth Day Assembly: The Hebrew Aleph-Bet has 22 letters! The Jews believe the letters of the alphabet are the "building blocks" of creation, each letter a "spark" of LIGHT! Coincidence? I think not!

23 Death ($2 + 3 = 5$), the opposite or "turned" of the "32," below

24 The Priesthood ($2 + 4 = 6$)

25 Forgiveness of Sins ($2 + 5 = 7$)

26 Gospel of Christ, The Word, Yahweh - YHVH, Unity With Man ($2 + 6 = 8$)

27 Preaching of the Gospel of Christ - Witnessing - ($2 + 7 = 9$ - the fruit [child - understanding] of the Woman)

28 Eternal Life ($2 + 8 = 10 = 1$), a result of the Unity of the Woman (2) with Christ (8)

29 Departure ($2 + 9 = 11 = 2$)

30 Blood of Christ, Dedications

31 Offspring ($3 + 1 = 4$)

32 Covenant ($3 + 2 = 5$)

33 Promise ($3 + 3 = 6$)

34 Naming a Son (i.e., "meaning") ($3 + 4 = 7$)

35 Hope ($3 + 5 = 8$)

36 Enemy ($3 + 6 = 9$)

37 Oracles of God ($3 + 7 = 10 = 1$)

38 Slavery ($3 + 8 = 11 = 2$)

39 Disease ($3 + 9 = 12 = 3$)

40 Period of Probation, Testing, Trial

42 First Coming and Second Appearing of Christ. The First Coming - 42 generations from Abraham, Galatians 4:4 "When the fulness of time was come, God sent forth His Son, made of a woman, made under the Law" - the 4 is "creation", the 2 is "woman", $4 + 2 = 6$, 6 is the "Man" Jesus Christ.

43/430 * same as 430 Diving and separating, separation from sin, other side, a dividing. Jews were in Egypt 430 years. Genesis 11:17 Eber (probable source of the word "Hebrew" opposite or other side Jordan) lived 430 years after he begat Peleg (a division). To divide and separate from the sin nature.

45 Preservation ($4 + 5 = 9$)

46/460 * same as 460 Temple, Living Temple, Adam, human species (46 chromosomes).

50 Holy Spirit, Jubilee, Freedom

59/590 * same as 590 Truth, Menorah and its lamps (light/darkness), 7 branched candlestick, Jesus/disciples, Branch, Vine, Tree, things hidden that are now revealed by the light, manifest; Menorah is positioned opposite the table of shewbread in the Temple

60 Pride

66 Idol Worship ($6 + 6 = 12 = 3$)

70 Universality Restoration of Israel

100 Children of Promise, One of More than One

107 * Kingdom of God, World to Come!

119 Resurrection Day, The Lord's Day ($1 + 1 + 9 = 11 = 2$)

120 Divine Period of Probation ($1 + 2 + 0 = 3$)

129/1290 * Bread, Shewbread, Kohath, Voice, and anything related to bread, cakes, leaven, teaching; is also 1290, referring to the 1290 days in Daniel 12:11-12! 129/1290 is a number that "cooperates" with 1335! theabomination that maketh desolate is actually speaking of false doctrine, false bread being set up on the table of shewbread WITHIN OUR OWN TEMPLE ! We are the temple.....

Daniel 12:11-12

11 And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days.

12 Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days.

144 Walk of the Spirit Guided Life demonstrating the Fruit (9) of the Spirit ($1 + 4 + 4 = 9$)

153 Fruit Bearing ($1 + 5 + 3 = 9$), also represents fish as thoughts and ideas

200 Insufficiency

424 Generations or Human DNA code ACTG (ACTG from Hebrew Aleph-Bet are $4 + 2 + 4 = 10$), look at this: Galatians 4:4 "But when the fulness of the time was come ($4 =$ time, creation), God sent forth his Son (as human flesh = DNA), made of a woman ($2 =$ woman), made under the law (law = 10)," all the numbers of the human DNA are in this verse in Galatians 4:4. This number is also connected with the number 42.

430 * same as 43 Separation from sin, other side, a dividing. Jews were in Egypt 430 years. Genesis 11:17 Eber (probable source of the word "Hebrew" opposite or other side Jordan) lived 430 years after he begat Peleg (a division). To divide and separate from the sin nature.

590 * same as 59 Truth, Menorah and its lamps (light/darkness), 7 branched candlestick, Jesus/disciples, Branch, Vine, Tree, things hidden that are now revealed by the light, manifest Menorah is positioned opposite the table of shewbread in the Temple.

600 Warfare

666 Number of Antichrist "System" ($6 + 6 + 6 = 18 = 9$) the "Manmade fruit" Triangle, i.e., Trinity, whose "power" comes from the dragon

777 The "self" of mankind ($7 + 7 + 7 = 21 = 3$) see number 21, above - the "counterfeit Triangle"

888 Jesus Christ, Son of Man, first-fruits ($8 + 8 + 8 = 24 = 6$)

1,000 Glory of God in Divine Completeness Number 42: the First and Second Coming of Jesus Christ

1,260 Prophetic MARKERS revealing appointed times. Can occur over and over again as appointed times are revealed.

1290/129 * same as 129 Bread, Table of Shewbread, Kohath, Voice, and anything related to bread, cakes, leaven (influence), teaching; is also referring to the 1290 days spoken of in Daniel 12:11-12! 1290 is a number that "cooperates" with 1335! - the ... abomination that maketh desolate is actually speaking of false doctrine, false bread being set up on the table of shewbread WITHIN OUR OWN TEMPLE ! We are the temple ...

Daniel 12:11-12

11 And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days.

12 Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days.

The sacrifice was taken away by the blood of Jesus Christ shed once for all as the sacrifice for sin! The 1290 days are actually the end time proliferation of false doctrine! The 1290 days of the church is well underway! Age of atonement!

1335 * Doctrine (true or false), Influence; refers to the 1335 days spoken of in Daniel 12:11-12! 1335 is a number that "cooperates" with 1290 or 129 and generally accompanies it! Believers who are aware of the 1290 days of the church are to wait in order to be blessed!

1656 * The seed, identity, having to do with genealogy, the Fathers, bosom of Abraham, also has to do with the negative side: things of the flesh, lusts, fall, dragon, beasts, all men Dr. Luther Williams, theocodes@juno.com . Is also the number of years in the genealogy from Adam to Noah, and the gematria of the 7 spirits of God listed in Isaiah 11:1-2.

2116 * Theomatic (see theomatics) genetic shorthand for human procreation both natural and spiritual. Reveals the spiritual side of things, or spiritual identification.

* The meanings of these numbers were used by permission, from his book, "Enquiring In His Temple, A Numerical View of the House that God Built," by Dr. Luther Glenn Williams, Ph.D.

Meanings of Bible Numbers [web page](#)

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Labels: [Archetypes](#), [Numerology](#)

Tuesday, February 2, 2010

[The Tarot: Its Occult Significance 1](#)

The Tarot Its Occult Significance (Golden Dawn)

Let us now examine the word TAROT, or TARO, and discover, if we can, its true derivation and meaning. Court de Gèbelin states that there are three words of Oriental origin preserved in the nomenclature of the Pack. These are TARO, MAT, and PAGAD. Taro, he says, is pure Egyptian; from TAR, Path, and RO, ROS, or ROG, Royal-the Royal Path of Life. MAT is Oriental, and means overpowered, murdered, crack-brained; while PAGAD, he adds, is also Oriental, form PAG, chief, or master, and GAD, Fortune. Vailant says: "The great divinity Ashtaroth, As-taroth, is no other than the Indo-Tartar Tan-tara, the Tarot, the Zodiac." My derivation of the word, which I have never found given by any author, is from the ancient hieroglyphical Egyptian word "târu", to require an answer, or to consult; ergo, that which is consulted, or from which an answer is required. This appears to me to be the correct origin of the word, while the second t is an Egyptian hieroglyphic final, which is added to denote the feminine gender. The following are interesting metatheses of the letters of TARO: TORA (Hebrew) = Law; TROA (Hebrew) = Gate; ROTA (Latin) = wheel; ORAT (Latin) = it speaks, argues, or entreats; TAOR (Egyptian) = Tâur, the Goddess of Darkness; ATOR (Egyptian) = Athor, the Egyptian Venus. A Mr. Lumley tells me that there is a Zend word "tarisk", meaning "to require an answer".

There are Italian, Spanish, and German Tarot packs, and since the time of Etteilla French also, but these latter are not so well adapted for occult study owing to Etteilla's attempted "corrections" of the symbolism. The Italian are decidedly the best for divination and practical occult purposes, and I shall, therefore, use them as the basis of the present treatise. Unfortunately the old-fashioned single-headed cards are obsolete now, and the only ones made are double-headed, which circumstance alters the symbolism in a few instances. I shall, therefore, wherever necessary, describe the omitted portion of the design, enclosing it within brackets to mark the same.

As I before observed, the Tarot pack consists of seventy-eight cards - namely, four suits of fourteen cards each, and twenty-two symbolic numbered trumps. The four suits are: Wands, Cups, Swords, Pentacles.

Each suit consists of Ace, Deuce, Three, Four, Five, Six, Seven, Eight, Nine, Ten; Fanti or Valet = Knave; Cavallo = Knight or Horseman; Dama or Reine = Queen; Re = King.

The Kings, in each instance, wear a cap-of-maintenance beneath the crown; the Queens wear the crown only. The Queen of Pentacles and the Knave of Sceptres are the only ones represented in profile. In the suit of Sceptres the King bears a wand akin to that represented on the small cards of the suit, while the other three honours bear a bludgeon similar to that which is shown for the ace. In the suit of cups, that only which is held by the Queen is covered, thus showing the essentially feminine properties of this suit, while the sceptre held by the King of the preceding suit shows its more masculine character.

If we examine the small cards carefully we shall be struck a once by the comparative similarities of pattern of the Sceptres and the Swords, which are only distinguished from each other by the former being straight and the latter being curved. We shall also notice that the Deuces have peculiarities of their own, which distinguish them from the rest of the suit. The Deuce

of Sceptres forms a cross with two roses and two lilies in the opposite angles; the Cross between the Rose of Sharon and the Lily of the Valley. The Deuce of Cups shows a tessellated pavement or cloth whereon the cups stand; between them is a species of Caduceus, whose serpents are replaced by Lion-headed foliations, which recall the Chnuphis Serpent of the Gnostics, and certain familiar forms of the Elemental Spirits; practical occultists will know to what I allude. The Deuce of Swords forms a species of Vesica piscis enclosing a mystic rose of the primary colours. The Deuce of Pentacles is bound together by a continuous band in such a manner as to form a figure 8, and represents the one as being the reflection of the other, as the Universe is that of the Divine Idea.

The four Aces stand out by themselves from the rest of the pack, each forming, as it were, the Key of its respective suit. The Ace of Sceptres recalls the Club of Hercules; it is surrounded by eight detached leaves, whose shape recalls that of the Hebrew Letter Yod, or I, and is crowned with the Symbol of the Triad represented by the three lopped branches; it is the Symbol of Almighty Strength within the cube of the Universe, which latter is shown by the eight leaves, for eight is the first cubical number. The Ace of Cups is of Egyptian origin, which can be more easily seen in the Spanish Tarot. The figure, like an inverted M on its front, is all that remains of the Egyptian twin Serpents which originally decorated it. It represents the Waters of Creation in the first chapter of Genesis. It is the Symbol of the Power which receives and modifies. The Ace of Swords is a Sword surmounted by a Crown, from which depend on either side an olive and a palm branch, symbolic of mercy and severity; around it are Six Hebrew Yods, recalling the Six days of the Mosaic Creation. It is the Symbol of that Justice which maintains the World in order, the equilibrium of Mercy and Severity. The Ace of Pentacles represents Eternal Synthesis, the great whole of the visible Universe, the Realisation of counterbalanced power.

The 22 trumps are the hieroglyphic symbols of the occult meanings of the 22 letters of the Hebrew alphabet. They are numbered from 0 to 21 inclusive. I will now describe carefully the symbolism of each of these hieroglyphical keys.

1. The Juggler or Magician. Before a table covered with the appliances of his art stands the figure of a juggler, one hand upraised holding a wand (in some packs, a cup), the other pointing downwards. He wears a cap of maintenance like that of the kings, whose wide brim forms a sort of aureole round his head. His body and arms form the shape of the Hebrew letter Aleph, to which this card corresponds. He symbolises Will.
2. The High Priestess, or Female Pope. A woman crowned with a high mitre or tiara (her head encircled by a veil), a stole (or a solar cross) upon her breast, and the Book of Science open in her hand. She represents Science, Wisdom, or Knowledge.
3. The Empress. A winged and crowned woman seated upon a throne, having in one hand a sceptre bearing a globe surmounted by a cross, while she rests the other upon a shield with an eagle blazoned therein on whose breast is the cross. She is the Symbol of Action, the result of the union of Science and Will.
4. The Emperor. He is crowned (and leaning against a throne, his legs form a cross, and beside him, beneath his left hand, is a shield blazoned with an eagle). In his right hand he bears a sceptre similar to that of the Empress. His body and arms form a triangle, of which his head is the apex, so that the whole figure represents a triangle above a cross. He represents Realisation.
5. The Hierophant or Pope. He is crowned with the papal tiara, and seated between the two pillars of Hermes and of Solomon, with his right hand he makes the sign of esoterism, and with his left he leans upon a staff surmounted by a triple cross. (Before him kneel two ministers.) He is the symbol of Mercy and Beneficence.
6. The Lovers. This is usually described as representing Man between Vice and Virtue, while a winged genius threatens Vice with his dart. But I am rather inclined to the opinion that it represents the Qabalistical Microprosopus between Binah and Malkuth (see my Kabbalah Unveiled), while the figure above shows the Influence descending from Kether. It is usually considered to mean Proof or Trial; but I am inclined to suggest Wise Disposition as its signification.
7. The Chariot. This is a most complicated and important symbol, which has been restored by Eliphas Levi. It represents a Conqueror crowned and bearing a sceptre, riding in a cubical chariot, surmounted by four columns and a canopy, and drawn by two horses, one of which looks straight forward, while the other turns his head towards him. (Two wheels are shown in the complete single-headed figure.) It represents Triumph, and Victory of Justice and Judgment.
8. Justice. A woman crowned and seated on a throne (between two columns), holding in her right hand an upright sword, and in her left the scales. She symbolises Equilibrium and Justice.
9. The Hermit. An old and bearded man wrapped in a mantle, and with his head covered with a cowl, bearing in his right hand the lantern of occult science, while in his left he holds his magic wand half hidden beneath his cloak. He is Prudence.
10. The Wheel of Fortune. A wheel of seven spokes (the two halves of the double-headed cards make it eight spokes, which

is incorrect) revolving (between two uprights), On the ascending side is an animal ascending, and on the descending side is a sort of monkey descending; both forms are bound to the wheel. Above it is the form of an angel (or a sphinx in some) holding a sword in one hand and a crown in the other. This very complicated symbol is much disfigured, and has been well restored by Levi. It symbolises Fortune, good or bad.

11. Strength or Fortitude. A woman crowned with crown and cap of maintenance, who calmly, and Without effort, closes the jaws of a furious lion. She represents Strength.

12. The Hanged Man. This extraordinary symbol is almost unintelligible in the double-headed cards. Properly, it represents a man hung head downwards from a sort of gibbet by one foot (his hands are bound behind his back in such a manner that his body forms a triangle with the point downwards), and his legs a cross above it. (Two sacks or weights are attached to his armpits.) He symbolises Sacrifice.

13. Death. A skeleton armed with a Scythe (wherewith he mows down heads in a meadow like grass). He signifies Transformation, or Change.

14. Temperance An angel with the sign of the Sun on her brow Pouring liquid from one vessel into another. She represents Combination.

15. The Devil. A horned and winged demon with eagle's claws (standing on an altar to which two smaller devils are bound by a collar and cord). In his left hand he bears a flame-headed sceptre. He is the image of Fate or Fatality, good or evil.

16. The Lightning-struck Tower. A Tower whose Upper part is like a crown, struck by a lightning-flash. (Two men fall headlong from it, One of whom is in such an attitude as to form a Hebrew letter Ayin.) Sparks and debris are falling. It shows Ruin, Disruption.

17. The Star. A nude female figure pours water upon the earth from two vases. In the heavens above her shines the Blazing Star of the Magi (surrounded by seven others), trees and plants grow beneath her magic influence (and on one the butterfly of Psyche alights). She is the star of Hope.

18. The Moon. The moon shining in the heavens, drops of dew falling, a wolf and a dog howling at the Moon, and halted at the foot of two towers, a path which loses itself in the horizon (and is sprinkled with drops of blood, a crayfish emblematic of the sign Cancer, ruled over by the Moon, crawls through water in the foreground towards the land). It symbolises Twilight, Deception, and Error.

19. The Sun. The Sun sending down his rays upon two children, who suggest the sign Gemini. (Behind them is a low wall.) It signifies Earthly Happiness.

20. The Last Judgment. An Angel in the heavens blowing a trumpet, to which a standard with a cross thereon is attached. The Dead rise from their tombs. It signifies Renewal, Result.

0. The Foolish Man. A man with a fool's cap, dressed like a jester, with a stick and bundle over his shoulder. Before him is the butterfly of pleasure luring him on (while in some packs a tiger, in others a dog, attacks him from behind). It signifies Folly, Expiation.

21. The Universe. Within a flowery wreath is a female figure nude save for a light scarf. She represents Nature and the Divine Presence therein. In each hand she should bear a wand. At the four angles of the card are the four cherubic animals of the Apocalypse. Above, the Eagle and the Man; below, the Lion and the Bull. It represents Completion, Reward.

Thus the whole series of the twenty-two trumps will give a connected sentence which is capable of being read thus: - The Human Will (1) enlightened by Science (2) and manifested by Action (3) should find its Realisation (4) in deeds of Mercy and Beneficence (5). The Wise Disposition (6) of this will give him Victory (7) through Equilibrium (8) and Prudence (9), over the fluctuations of Fortune (10). Fortitude (11), sanctified by Sacrifice of Self (12), will triumph over Death itself (13), and thus a Wise Combination (14) will enable him to defy Fate (15). In each Misfortune (16) he will see the Star of Hope (17) shine through the twilight of Deception (18); and ultimate Happiness (19) will be the Result (20). Folly (0), on the other hand, will bring about an evil Reward (21).

Posted by caimbhriain myrddin at [6:52 PM](#) [0 comments](#) 

Labels: [Tarot](#)

The Tarot: Its Occult Significance 2

To prepare the pack for Fortune-telling, write at the top of each card its number and signification when in its proper position, and at the bottom its meaning when reversed. To facilitate this, and to assist in reading them I here append a list of the cards with the meanings, which, I think, will be found to answer all practical purposes R. means Reversed.

MEANINGS OF THE CARDS

1. The Juggler.- Will, Will-Power, Dexterity; R. Will applied to evil ends, Weakness of Will, Cunning, Knavishness.
2. The High Priestess.- Science, Wisdom, Knowledge, Education; R. Conceit, Ignorance, Unskilfulness, Superficial Knowledge.
3. The Empress.- Action, Plan, Undertaking Movement in a matter, Initiative; R. Inaction, Frittering away of power, Want of Concentration Vacillation.
4. The Emperor.- Realisation, Effect, Development; R. Stoppage, Check, Immature, Unripe.
5. The Hierophant or Pope. Mercy, Beneficence Kindness, Goodness; R. Over-kindness, weakness, Foolish exercise of generosity.
6. The Lovers.- Wise Dispositions, Proof, Trials Surmounted; R. Unwise Plans, Failure when put to the test.
7. The Chariot.- Triumph, Victory, Overcoming obstacles; R. Overthrown, Conquered by Obstacles at the last moment.
8. Themis, or Justice. Equilibrium, Balance, Justice; R. Bigotry, Want of Balance, Abuse of Justice, Over-severity, Inequality, Bias.
9. The Hermit.- Prudence, Caution, Deliberation; R. Over-prudence, Timorousness, Fear.
10. The Wheel of Fortune.- Good Fortune, Success, Unexpected Luck; R. Ill-Fortune, Failure, Unexpected Ill-Luck.
11. Strength, or Fortitude.- Power, Might, Force, Strength, Fortitude; R. Abuse of Power, Overbearingness, Want of Fortitude.
12. The Hanged Man.- Self-sacrifice, Sacrifice, Devotion, Bound; R. Selfishness, Unbound, Partial sacrifice.
13. Death.- Death, Change, Transformation, Alteration for the worse; R. Death just escaped, Partial change, Alteration for the better.
14. Temperance.- Combination, Conformation, Uniting; R. Ill-advised combinations, Disunion, Clashing interests, &c.
15. The Devil.- Fatality for Good; R. Fatality for Evil.
16. The Lightning-struck Tower. Ruin, Disruption, Over-throw, Loss, Bankruptcy; R. These in a more or less partial degree.
17. The Star.- Hope, Expectation, Bright promises; R. Hopes not fulfilled, Expectations disappointed or fulfilled in a minor degree.
18. The Moon.- Twilight, Deception, Error; R. Fluctuation, slight Deceptions, Trifling Mistakes.
19. The Sun.- Happiness, Content, Joy; R. These in a minor degree.
20. The Last Judgment.- Renewal, Result, Determination of a Matter; R. Postponement of Result, Delay, Matter re-opened later.
0. The Foolish Man.- Folly, Expiation, Wavering; R. Hesitation, Instability, Trouble arising herefrom.
21. The Universe.- Completion, Good Reward; R. Evil Reward, or Recompense.
22. King of Sceptres.- Man living in the country, Country Gentleman, Knowledge, Education; R. A naturally good but severe man, Counsel, Advice, Deliberation.
23. Queen of Sceptres.- Woman living in the country, Lady of the Manor, Love of Money, Avarice, Usury; R. A good a virtuous Woman, but strict and economical, Obstacles, Resistance, Opposition.
24. Knight of Sceptres.- Departure, Separation, Disunion; R. Rupture, Discord, Quarrel.
25. Knave of Sceptres.- A Good Stranger, Good News, Pleasure, Satisfaction; R. Ill News, Displeasure, Chagrin, Worry.
26. Ten of Sceptres.- Confidence, Security, Honour, Good Faith; R. Treachery, Subterfuge, Duplicity, Bar.
27. Nine of Sceptres.- Order, Discipline, Good Arrangement, Disposition; R. Obstacles, Crosses, Delay, Displeasure.
28. Eight of Sceptres.- Understanding, Observation, Direction; R. Quarrels, Intestine disputes, Discord.
29. Seven of Sceptres.- Success, Gain, Advantage, Profit, Victory; R. Indecision, Doubt, Hesitation, Embarrassment, Anxiety.
30. Six of Sceptres.- Attempt, Hope, Desire, Wish, Expectation; R. Infidelity, Treachery, Disloyalty, Perfidy.
31. Five of Sceptres.- Gold, Opulence, Gain, Heritage, Riches, Fortune, Money; R. Legal proceedings, Judgment, Law, Lawyer, Tribunal.
32. Four of Sceptres.- Society, Union, Association, Concord, Harmony; R. Prosperity, Success, Happiness, Advantage.

33. Three of Sceptres.- Enterprise, Undertaking, Commerce, Trade, Negotiation; R. Hope, Desire, Attempt, Wish.
34. Deuce of Sceptres.- Riches, Fortune, Opulence, Magnificence, Grandeur; R. Surprise, Astonishment, Event, Extraordinary Occurrence.
35. Ace of Sceptres.- Birth, Commencement, Beginning, Origin, Source; R. Persecution, Pursuits, Violence, Vexation, Cruelty, Tyranny.
36. King of Cups.- A fair Man, Goodness, Kindness, Liberality, Generosity; R. A Man of good position, but shifty in his Dealings, Distrust, Doubt, Suspicion.
37. Queen of Cups.- A fair Woman, Success, Happiness, Advantage, Pleasure; R. A Woman in good position, but intermeddling, and to be distrusted; Success, but with some attendant trouble.
38. Knight of Cups.- Arrival, Approach, Advance; R. Duplicity, Abuse of Confidence, Fraud, Cunning.
39. Knave of Cups.- A fair Youth, Confidence, Probity, Discretion, Integrity; R. A Flatterer, Deception, Artifice.
40. Ten of Cups.- The Town wherein one resides, Honour, Consideration, Esteem, Virtue, Glory, Reputation; R. Combat, Strife, Opposition, Differences, Dispute.
41. Nine of Cups.- Victory, Advantage, Success, Triumph, Difficulties surmounted; R. Faults, Errors, Mistakes, Imperfections.
42. Eight of Cups.- A fair Girl, Friendship, Attachment, Tenderness; R. Gaiety, Feasting, Joy, Pleasure.
43. Seven of Cups.- Idea, Sentiment, Reflection, Project; R. Plan, Design, Resolution, Decision.
44. Six of Cups.- The Past, passed by, Faded, Vanished, Disappeared; R. The Future, that which is to come, Shortly, Soon.
45. Five of Cups.- Union, Junction, Marriage, Inheritance; R. Arrival, Return, News, Surprise, False projects.
46. Four of Cups.- Ennui, Displeasure, Discontent, Dissatisfaction; R. New Acquaintance, Conjecture, Sign, Presentiment.
47. Three of Cups.- Success, Triumph, Victory, Favourable issue; R. Expedition of business, Quickness, Celerity, Vigilance.
48. Deuce of Cups.- Love, Attachment, Friendship, Sincerity, Affection; R. Crossed desires, Obstacles, Opposition, Hindrance.
49. Ace of Cups.- Feasting, Banquet, Good Cheer; R. Change, Novelty, Metamorphosis, Inconstancy.
50. King of Swords.- A Lawyer, a Man of Law, Power, Command, Superiority, Authority; R. A Wicked Man, Chagrin, Worry, Grief, Fear, Disturbance.
51. Queen of Swords.- Widowhood, Loss, Privation, Absence, Separation; R. A Bad Woman, ill-tempered and bigoted, Riches and Discord, Abundance together with Worry, Joy with Grief.
52. Knight of Swords.- A Soldier, a man whose profession is arms, Skilfulness, Capacity, Address, Promptitude; R. A conceited fool, Ingenuousness, Simplicity.
53. Knave of Swords.- A Spy, Overlooking, Authority; R. That which is unforeseen, Vigilance, Support.
54. Ten of Swords.- Tears, Affliction, Grief, Sorrow; R. Passing Success, Momentary Advantage.
55. Nine of Swords.- An Ecclesiastic, a Priest, Conscience. Probity, Good Faith, Integrity; R. Wise distrust, Suspicion, Fear, Doubt, Shady character.
56. Eight of Swords.- Sickness, Calumny, Criticism, Blame; R. Treachery in the Past, Event, Accident, Remarkable Incident.
57. Seven of Swords.- Hope, Confidence, Desire, Attempt, Wish; R. Wise Advice, Good Counsel, Wisdom, Prudence, Circumspection.
58. Six of Swords.- Envoy, Messenger, Voyage, Travel; R. Declaration, Love proposed, Revelation, Surprise.
59. Five of Swords.- Mourning, Sadness, Affliction; R. Losses, Trouble (same signification, whether reversed or not.)
60. Four of Swords.- Solitude, Retreat, Abandonment, Solitary, Hermit; R. Economy, Precaution, Regulation of Expenditure.
61. Three of Swords.- A Nun, Separation, Removal, Rupture, Quarrel; R. Error, Confusion, Misrule, Disorder.
62. Deuce of Swords.- Friendship, Valour, Firmness, Courage; R. False Friends, Treachery, Lies.
63. Ace of Swords.- Triumph, Fecundity, Fertility, Prosperity; R. Embarrassment, Foolish and Hopeless Love, Obstacle, Hindrance.
64. King of Pentacles.- A dark Man, Victory, Bravery, Courage, Success; R. An old and vicious Man, a Dangerous Man, Doubt, Fear, Peril, Danger.
65. Queen of Pentacles.- A dark Woman, a generous Woman, Liberality, Greatness of Soul, Generosity; R. Certain Evil, a suspicious Woman, a Woman justly regarded with Suspicion, Doubt, Mistrust.
66. Knight of Pentacles.- A useful Man, Trustworthy, Wisdom, Economy, Order, Regulation; R. A brave Man, but out of Employment, Idle, Unemployed, Negligent.
67. Knave of Pentacles.- A dark Youth, Economy, Order, Rule, Management; R. Prodigality, Profusion, Waste, Dissipation.

- 68. Ten of Pentacles.- House, Dwelling, Habitation, Family; R. Gambling, Dissipation, Robbery, Loss.
- 69. Nine of Pentacles.- Discretion, Circumspection, Prudence, Discernment; R. Deceit, Bad faith, Artifices, Deception.
- 70. Eight of Pentacles.- A dark Girl, Beauty, Candour, Chastity, Innocence, Modesty; R. Flattery, Usury, Hypocrisy, Shifty.
- 71. Seven of Pentacles.- Money, Finance, Treasure, Gain, Profit; R. Disturbance, Worry, Anxiety, Melancholy.
- 72. Six of Pentacles.- Presents, Gifts, Gratification; R. Ambition, Desire, Passion, Aim, Longing.
- 73. Five of Pentacles.- Lover or Mistress, Love, Sweetness, Affection, Pure and Chaste Love; R. Disgraceful Love, Imprudence, License, Profligacy.
- 74. Four of Pentacles.- Pleasure, Gaiety, Enjoyment, Satisfaction; R. Obstacles, Hindrances.
- 75. Three of Pentacles.- Nobility, Elevation, Dignity, Rank, Power; R. Children, Sons, Daughters, Youths, Commencement.
- 76. Deuce of Pentacles.- Embarrassment, Worry, Difficulties; R. Letter, Missive, Epistle, Message.
- 77. Ace of Pentacles.- Perfect Contentment, Felicity, Prosperity, Triumph; R. Purse of Gold, Money, Gain, Help, Profit, Riches.

The following additional remarks may be serviceable to the inexperienced Cartomancer. They are chiefly taken from Etteilla.

- 24. Knight of Sceptres.- This card is not to be read singly; it means the Departure of the card which follows it. R. Again, notice the card which follows it; if a Woman, Quarrel with a Woman; if Money, then Loss of Money, &c.
- 25. Knave of Sceptres.- R. Notice between what cards the News falls, which will show whence it comes, and of what nature it is.
- 34. Deuce of Sceptres.- R. If the cards fall 49 R., 34 R., you will be surprised by a change. If 47, 49 R., 34 R., it will be happy; but the reverse if they fall 54, 49 R., 34 R.
- 38. The Knight of Cups.- This shows the arrival of the card which follows it, as 38, 54, the arrival of affliction or grief; 38, 39, the visit of a fair young man, etc.
- 43. Seven of Cups.- Explains the card which follows; thus, 43, 30, 33, The idea of attempting some undertaking. This will again be modified by the following cards.
- 44. Six of Cups.- Shows either that what precedes it is past, has occurred already; or if R., what is going to happen.
- 46. Four of Cups.- The following cards might show what the displeasure or anxiety was about; the preceding cards, whence it originated.
- 51. Queen of Swords.- This is not necessarily to be taken by itself; it may signify that the person symbolised by the cards near it has just lost, or is likely soon to lose, wife or husband. In some instances it may merely signify that if two people are married, the one will die some time before the other, but not necessarily that the event will occur immediately.
- 53. Knave of Swords.- R. If 72, 53 R. An unexpected present. If 53 R., 54, unexpected grief, etc.
- 55. Nine of Swords.- R. The card following will show whom or what to distrust, &c..
- 56. Eight of Swords.- R. Shows Treachery or Deceit in the past, and will be explained by the neighbouring cards.
- 57. Seven of Swords.- R. The cards which come next will show whether it will be good to follow the advice given or not. Also, the preceding cards will show from whom, and why, the advice comes.
- 60. Four of Swords.- R. The cards near will show whether it is health or money that requires care.
- 61. Three of Swords.- R. May show simply that something is lost, or mislaid for a time.
- 62. Deuce of Swords.- R. If confirmed by the other cards may simply mean that the friends are not of much use to the inquirer in the matter under consideration.
- 65. Queen of Pentacles.- R. (If this card does not signify any particular person). If 65 R., 31 R., It is not said that there will be a Lawsuit. If 31 R., 65 R., If you gain your case you won't be much the better for it.
- 67. Knave of Pentacles.- R. Consult the following cards to see in what the person is prodigal. If 67 R., 57 R., it may simply mean that the person is too fond of giving advice, intermeddles too much with other people's business.
- 71. Seven of Pentacles.- R. The next card will show the reason of the anxiety, and so on.
- 73. Five of Pentacles.- Shows simply that there is some one whom the person loves.

The Court-Cards, and especially the Kings and Queens, may be taken to represent persons; in this case their additional meaning should not be read. The Swords represent very dark people; Pentacles, those not so dark; Cups, rather fair people; Wands or Sceptres, those much fairer, and so on. Many Wands together might signify feasting, many Cups lovemaking, Swords quarrelling and trouble, Coins or Pentacles money.

Where the mode of reading the cards requires that the person consulting should be represented, he should take one of the Kings to represent himself, according to his complexion. If a lady consults the cards, let her take one of the Queens; if she be rather fair, the Queen of Cups; if she be very fair, the Queen of Wands or Sceptres. If the inquirer be quite a youth or a boy, let him take one of the Knights; if a very young girl, let her take the Knave, etc. Etteilla's plan was to take two of the Keys for Significators, that answering to the Pope for a man, that answering to the High Priestess for a woman; but I do not think this is so well. The worst of Etteilla's system is that he so completely destroys the meanings of the Keys in his attempted rearrangement of them, as to make them practically useless for higher occult purposes. ...

The Tarot, Its Occult Significance, Use in Fortune-Telling, and Method of Play, Etc. [web page](#)

The Golden Dawn [home page](#)

Posted by caimbhriain myrddin at [6:40 PM](#) [0 comments](#) 

Labels: [Tarot](#)

Monday, February 1, 2010

[Numerology](#)

Numerology uses numbers to describe a person's character and predict the future. The theory behind numerology is based on the Pythagorean idea that all things can be expressed in numerical terms because they are ultimately reducible to numbers. Using a special numerical system similar to that of the Greek and Hebrew alphabets, which assign a number to each letter, modern numerologists add up the digits of a person's name and birth date and then reduce them to a single digit for each. They then consult a numeric table that describes the personalities and fortunes of people with those numbers. [Richard Kadrey, Compton's Encyclopedia]

History:

Based upon Pythagoras' previous stated statement, "The world is built upon the power of numbers," numerology became systems of both divination and magic because both systems are based upon the broader concept that the entire universe is composed of mathematical patterns, and all things can be expressed in numbers which correspond to universal vibrations. Therefore, all things, including names, words, birth dates and birthplaces, are able to be reduced to numbers in order to determine personalities, destinies and fortunes of individuals.

Pythagoras is often called the father of numerology since he made known that the musical intervals recognized in his era could be expressed in ratios between the numbers 1, 2, 3, and 4. Also, he displayed that the numbers 1 through 4 equaled the sum of 10. He furthered demonstrated that the cycle of numbers, 1 through 4, could be started again when reaching 10 because all numbers larger than 9 can be reduced by a single digit by adding the digits together. Pythagoras reasoned that the entire universe could be expressed numerically, creating a mystical system expended by other early Greek philosophers.

Throughout the ancient history of numbers certain characteristics and values were assigned to the integers. One mechanism which enabled the assignment of these characteristics was the way in which the ancient Greeks recorded the numbers in dots or geometrical figures. Odd numbers which could not be separated were said to be masculine possessing the "generative parts," and represented assertion, power, and creativity. Even numbers capable of being split into and therefore possessed feminine "openings" were considered feminine representing wholeness, stability or weakness.

In the Greek mysteries, the number 888 represented the "Higher Mind." The Greek variation of "Jesus," "Iesous," equals 888. The number 666 represented the "Mortal Mind." In the New Testament, 666 is called the number of "the Beast."

In early Hebrew history the interpretation of numbers was considered highly important. Letters of the Hebrew alphabet was based on numbers, and this relationship was related to the cosmic forces. In the Middle Ages, a numerical mysticism evolved from the teachings of Merkabah, a sect of Judaism. In the 13th century the German Kabbalists developed gematria, a mystic numerical interpretation of the Scriptures.

Both the Greeks and Hebrews held 10 to be the perfect number. Pythagoras considered that 10 comprehends all arithmetic and harmonic proportions, and, like God, is tireless. All nations calculated with it because when they arrive at 10, they return to 1, the number of creation. Pythagoreans believed the heavenly bodies were divided into 10 orders. According to the Kabbalah, there are ten emanations of numbers out of Nothing. The emanations form the 10 sephiroth of the Tree of Life, which contains all knowledge and shows the path back to God.

Gematria:

In addition to the occult meanings of numbers, another principle is basic to numerology -- that of gematria, or cryptograph. In Hebrew, consonants are used as number signs, but by providing them with vowels, one can often read them as words and can read words as numbers. A combination of gematria and Pythagorean number symbolism formed the basis for the number magic of the medieval Cabala. This allows special reading of the Hebrew Bible to find secret or hidden meanings in the text.

This system has also been applied to Greek and Latin and sometimes the New Testament of the Bible. For example, various personified meanings have been given to 666, the number denoting the Beast in the Book of Revelations. Among these are Nero, Caesar, Martin Luther, Pope Leo X, and Napoleon.

Present:

Currently the practice of numerology in the occult often involves attempts to discover secret meanings of occurrences and to forecast the future. When used in these methods, numerology becomes a form of divination, or fortune telling. Frequently it can be combined with other divinatory forms such as astrology, cartomancy, geomancy, and dream interpretation.

When used in divinatory forms, numerology, also, becomes magic. Such magic, as a theory, has Occidental roots but is usually ascribed to Pythagoras. The theory or system theorizes "that all things are numbers and that numbers influence the essence of things. Thus number is the mediator between the divine and the earthly. So, if one performs various operations with numbers, these operations also affect the things related to these numbers."

Taboos:

On the simplest level this principle can be seen in number taboos. For example, in the American society most people considered the number 13 unlucky. Therefore, things connected with 13 are too be avoided such as the 13th day of the month, especially if it is a Friday, the 13th floor, 13 dinner guests, and so on. As a contrast in Belgium it is considered a good-luck charm for women to wear the number 13. The negativity of the number 13 is predominantly thought to have been derived from the Biblical narration of the Last Super where Judas was the thirteenth apostle. However, an earlier concept stresses its relationship to 12, a good number identified with the Zodiac, which had strong positive associations in Babylonian and other early astral mythologies.

During the 19th century, when scientific discoveries concerning light, magnetism, and electricity were being made, the theory that numbers corresponded to energy patterns of vibrations became popular.

Chart of characteristics of numbers:

- 1 unity, creation, independence
- 2 duality, emergence
- 3 power, generative force
- 4 solidity, dullness
- 5 sensuality, pleasure
- 6 perfection, harmony, balance
- 7 mysticism, psychic, magic
- 8 material, success, justice
- 9 spiritual, mental achievement

The numbers 11, 22, and 33 are said to be master numbers which are not reduced to a single digit. People whose names correspond to these numbers are said to be highly developed spiritually. The number 33 is that of avatar.

Numerology chart:

1 2 3 4 5 6 7 8 9
A B C D E F G H I
J K L M N O P Q R
S T U V W X Y Z

Numerology is perhaps the easiest of the occult arts to understand and use. All you need is the birth date and the complete name of an individual to unlock all of the secrets that the numbers hold.

In Numerology, your Birth name reveals the things you want out of life, your daydreams and fantasies, your natural abilities, the basic tools you have acquired to build with now and in the future, your karma, and lessons you have already experienced but perhaps not mastered.

In Numerology, your Birth date reveals your destined path through life, a personalized timetable of experiences both challenging and rewarding...pitfalls and obstacles together with peaks and natural highs.

There are eleven numbers used in constructing Numerology charts. These numbers are 1, 2, 3, 4, 5, 6, 7, 8, 9, 11, and 22. Larger numbers that occur from adding the numbers in the complete birth date or from the values assigned to each name, are reduced by adding the digits together until the sum achieved is one of the core numbers. Merely add the components of the larger number together (repeatedly, if necessary) until a single digit (or the "master" numbers 11 or 22) results. Each of these number represents different characteristics and expressions.

Master number are the only exception to rule of reducing to the single digit. The master numbers 11 and 22 are intensified versions of the single digit number they replace (2 and 4). These numbers suggest a potential for a high degree of learning and/or achievement very often in a more stressful environment. In many individuals, the master numbers operate at a much more tangible or practical level, becoming essentially the same as the single digit parallel.

The first consideration of numerology is often the date of birth. This date, expressed numerically, as mm/dd/yyyy, is used to determine the life path number and a variety of other factors in the numerology reading.

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Labels: [Archetypes](#), [Numerology](#)

Sunday, January 31, 2010

[The Science of Numbers 1](#)

THE COMPLETE BOOK OF FORTUNE

(London, GB 1936 (1988 ed.): **The Science of Numbers**

ONE(1): Unity, or the Monad, expressed by the figure 1, symbolizes the Omnipotent Deity, the "oneness" of Divine Purpose, the beginning of all things, the singleness yet boundlessness of the Godhead. It represents the pinnacle or highest point, the focus of the circumference, the hub of the universe, and the single Parent of the whole world. The universal symbol which conveys this idea is a point enclosed by a circle. Because the Deity is generally conceived of as being masculine and the male species is believed to have been created first, the Monad is generally associated with the male rather than the female sex.

Character Influences: Those who come under the influence of the Monad will show great tenacity and a singleness of purpose. It indicates self-reliance, an unswerving desire for action, resolve, ingenuity, concentration, great achievement and possibly genius. Persons controlled by the number 1 can be implicitly relied upon; they seem to take pleasure in the assumption of great responsibilities. They will not be content to lead aimless, subordinate lives, but will seek new and perhaps hazardous paths which will lead them onward to their goal. Usually they will be friendly and considerate towards others and will do all they can to assist those in distress.

The less admirable influences which may be exerted by the number 1 are intolerance, narrow-mindedness, conceit, obstinacy. Those who are highly ambitious and resolute may be inclined to depreciate the value of the work or actions of others. They may consider themselves above receiving advice from their friends and stubbornly persist in an enterprise which is obviously doomed to failure. Thus they may sometimes be disliked by reason of their haughty independence. If you are influenced by the Monad you should attempt to control your self-confidence and be ready to accept the opinions of older and more experienced people.

TWO(2): Duality, the number 2, or the Duad as it was called by the Pythagoreans, represents both diversity and equality or justice. The idea of diversity originates from the conception of two opposites, such as night and day, good and evil, riches and poverty, joy and pain, love and hate. Yet, at the same time, for the sake of justice and equality, two sides of a question must always be heard, while the existence of such things as brotherhood and love must necessarily be dependent upon the presence of two persons. Thus the Duad also stands for balance, harmony, concord, sympathy, and response. Two points when joined together form the extremities of a line, which, therefore, is the symbol of duality. The number 2, as directly following the Monad, is traditionally associated with women rather than men.

Character Influences: The characteristic of those who are influenced by the number 2 will be that of placidity. They have not the singleness of purpose of those under the Monad and therefore are capable of showing greater consideration for the feelings of others. Implicit justice and a hatred of all forms of selfishness or egotism are among their chief traits. These people will go out of their way to avoid strife and discord, whether it concerns themselves or not. They are very easy to make friends with, and usually become a great success socially because of their ability to sympathize with all types of character.

There are no actively adverse influences of the Duad; the faults sometimes found in those under its influence are mostly passive ones. Number 2 may produce a nature that is too sympathetic, a quality which can degenerate into irresolution or changeability. The great contrasts which it presents to the mind of those swayed by it may create a sense of fatalism and indifference, while the distaste for strife may cause a shirking of all worry and difficulties, and a refusal to shoulder responsibility. Such persons would do well to incorporate with their own a little of the character represented by number 1, thus compensating their natural lack of forcefulness.

THREE(3): The Ternary, the number 3, or the Triad, was esteemed by many ancient philosophers as the perfect number. The Pythagoreans believed in three worlds - the Inferior, the Superior, and the Supreme - while the followers of Socrates and Plato acknowledged three great principles - Matter, Idea, God. The three great virtues necessary for married bliss were considered to be justice, fortitude and prudence. In the Christian religion the Trinity is seen as an outstanding example of the Triad, while the Scriptures tell of three wise men of the East with their offering of three gifts, of three archangels and three godly virtues. Pagan religions abound in threes; victims were led three times round the altar before sacrifice, prayers were repeated three times to ensure their being answered, the priestess of Apollo sat upon a tripod called the "tripod of truth".

There are three dimensions of space - height, length and breadth; three stages of time - past, present and future; three states of matter - solid, liquid and gaseous; and three kingdoms of Nature - animal, vegetable and mineral. The Triad may be said to represent comprehensiveness and fulfilment, and it is symbolized by the triangle - the figure formed by joining three points. Like number 1, it is regarded as being essentially a male number.

Character Influences: Fortitude and freedom are the keynotes of this number. Persons under its influence will usually be forceful and frank, and possess a great talent for "getting on". They will have brilliant successes in all kinds of enterprises and will become especially notable for their organizing ability. Any novel project or invention will hold a tremendous

fascination for them, and their knack of making other people see things from their point of view will make them especially successful as salesmen and promoters of new schemes.

They are generally happy, make cheerful companions, and can adapt themselves to any kind of company. Their enthusiasm may incline them to be talkative, but their high spirits are so infectious that their exuberance is welcomed. Optimism is ever present - no one under the Triad will be depressed for long by business or private worries.

The excessive independence exercised by number 3 may cause an attitude of indifference, which sometimes gives offence. Other people's ideas and cherished projects may be too hastily brushed aside by those of the Triad, for the latter are inclined to be solely occupied with their own schemes. Over-confidence often causes spectacular failures, sudden rises to fame and then a startling downfall; while the versatile enthusiasm displayed may give rise to impatience with any matter which is not progressing as quickly as was hoped, resulting in an inability to carry through any one project to the very end. Tenacity and endurance are the two attributes which should be chiefly cultivated.

FOUR(4): The Quaternary, the number 4, or the Tetrad was regarded by many of the ancients as symbolic of truth, while the old Greeks considered it to be the root of all things, as representing what were believed to be the four elements - fire, air, earth and water. It is interesting to note the Pythagoras sometimes referred to the Deity as the Tetrad, or the "four sacred letters", owing to the fact that the name of God was Zeus in Greek. We find the word God represented by four letters in many other languages - Dieu in French; Gott in German; Godt in Dutch; Godh in Danish; Goth in Swedish; Deva in Sanskrit; Dios in Spanish; Deus in Latin; Idio in Italian; and we have our own name, Lord.

The four liberal sciences were considered to be astronomy, geometry, music and arithmetic; man was declared to possess the four properties of mind, science, opinion and sense; and there were the four accepted states of death, judgment, heaven and hell. We have the four winds, four points of the compass and the four seasons. The square symbolizes the Tetrad, and it may be said to stand for solidity and reality.

Character Influences: The number 4 produces the stolid type of character which is unwaveringly loyal and imperturbable in almost all circumstances. Great steadiness and tenacity are displayed in work, honesty and ability for undertaking unpleasant or wearisome tasks being dominant traits of this nature. There is also an implicit obedience to authority, and a meticulous regard for all the conventions.

Friends of those influenced by the Tetrad will find them deep and faithful in their affections, and always ready to appreciate the good side of others rather than to condemn their weaknesses. Forcefulness, will-power and abstemiousness are also present, although number 4 never produces the dogmatic or intolerant type. Practical occupations rather than those requiring great imaginative powers are most suitable for those under the Tetrad.

Clumsiness and an inclination towards dullness are the chief faults of those influenced by the number 4. They may display a certain lack of initiative and excessive conservatism, which refuses to recognize the unconventional or the extraordinary. In consequence, if these people should find themselves in strange surroundings, they are reluctant to adapt themselves and take long to do so. They may also be rather lacking in personal ideals, and therefore incapable of any really great achievement. Some of the dash and independence of number 3 would greatly assist their progress; combined with their natural attribute of steadfastness, it would help them on their way towards spiritual and material success.

FIVE(5): The Quincunx, the number 5, or the Pentad was regarded by the followers of Pythagoras, as well as by Jewish and Arabic philosophers, as the symbol of health. The Egyptians saw in it a mark of prosperity, but on the whole the Pentad seems universally to have symbolized marriage, fecundity and propagation. This belief probably had its origin in the idea of 5 being the union of 3 and 2, or a male and female number. In ancient Rome, its significance was emphasized by the burning of five tapers during the marriage ceremony. Many heathen religions included prayers asking help from five gods to instill five virtues into the hearts of prospective wives.

Mohammedanism preaches five religious duties - prayer, fasting, purification, alms and pilgrimage to Mecca. Our own scriptures contain many indications that the number 5 seems to have been regarded with a particular significance. Benjamin was given five changes of raiment by Joseph; the latter brought five only of his brothers to Pharaoh; and David chose five

smooth stones with which to slay the giant Goliath. Moreover, man possesses five senses - sight, hearing, smell, touch and taste; also five digits on each of his hands and feet.

The pentad is represented geometrically by a regular, five-sided plane figure or else by a pyramid. It also takes the shape of a five-pointed star, which is one form of the ancient Seal of Solomon.

Character Influences: Dash and adventure characterize the 5 type. It signifies a very vivacious spirit and an aptitude for undertaking many and varied tasks - although not necessarily with great success. Courage in face of difficulties is generally displayed, while the bodily and mental health are unusually good. Those under the Pentad have many passionate love affairs, for they are very susceptible; but they also make gay and amusing companions to those of their own sex. They are seldom disheartened by adverse circumstances, for they can find happiness and amusement in the most unexpected places. They are very responsive to the feelings of others, and are quick to grasp the significance of a situation and act accordingly. Great explorers and travellers are usually produced by the number 5.

Irresponsibility and rashness are among the adverse significances, and these two faults may be the cause of much unhappiness to others. Although probably sincere at the time, people of the 5 type may embark upon a love affair which they are quick to bring to an end upon meeting a new and perhaps more fascinating companion. They are often lacking in concentration and unable to attend to urgent and commonplace affairs. In consequence, they are sometimes condemned as being unreliable or even untrustworthy. These faults do not lie deep, however, and are the result of thoughtlessness rather than ingrained perversity. The placid and steadying influence of number 2 can do much to counteract the faults of number 5.

Posted by caimbhriain myrddin at [2:41 PM](#) [0 comments](#) 

Labels: [Archetypes](#), [Numerology](#)

Mammon or Messiah meta

Metaphysics (Ontology, Society): Being and Knowing

Sunday, January 31, 2010

The Science of Numbers 2

SIX(6): The Hexagon, the number 6, or the Hexad is represented geometrically by a six-sided, balanced figure. It is also symbolized by two intersecting triangles known as the Seal of Solomon. By the Jews, six was considered a sacred number, for the world was created in six days. Heathen peoples used the double triangle as a charm to ward off evil spirits; it was also employed to denote the two natures of Jesus Christ, and as such was frequently carved in stone or painted on windows in old monasteries and churches. In Nature we find numerous examples of the hexagonal in the form of crystals, which are a complete and very comprehensive class in themselves. On the whole, the Hexad has always been considered one of the happiest of numbers, since it represents perfect harmony and completion.

Character Influences: Idealism is the chief trait of those who come under the influence of number 6. A desire that all things should work smoothly and that no jarring note should be introduced in to the harmony of life will be uppermost in their minds. In consequence, they will be strictly honest and careful to act in a manner which they consider to be best for the common good. Selfishness, self-indulgence and intolerance are quite foreign to them, and they will be singularly charitable to all those who are in worse circumstances than themselves. Wealth for its own sake will mean little, but the value of it will be appreciated as a means of benefiting others, especially sick persons or those who have the misfortune to be physically defective.

Hexad types are very cheerful and make good companions. As husbands and wives they are faithful and loving. Being fully aware of their responsibilities, they take great care in the upbringing and education of their children. In business life people of the 6 type can be energetic, although they seldom rise to any great position, as they attach but little importance to material gain.

The unfavorable qualities are few. Sometimes they possess excessive idealism, which may cause the 6 type to display, quite unconsciously, an air of superiority which will frequently give offence. Also they may put too little store by monetary success and miss opportunities which would be of great benefit to themselves and their dependants. The fighting spirit, too, may also be lacking to a certain extent, causing a tendency for these people to assume an air of "martyrdom" rather than to stand up for what they know to be right. If it is a fault, they are sometimes too soft-hearted and allow themselves to be imposed upon. Those under the Hexad should cultivate a practical sense, and avoid allowing kind-heartedness to degenerate into softness and weakness.

SEVEN(7): The Septenary, the number 7, or the Heptad is the most interesting and mysterious of the primary numbers. The Pythagoreans held it in particular veneration as being the highest primary number which was complete in itself and incapable of division by any other except 1. To the Greeks and Romans it was the symbol of good fortune, being connected with periodical changes of the moon; while ancient philosophers saw in it the sign of custody, or world government, through the influence of the seven planets. The seven notes in music gave rise to the philosophy of the "harmony of the spheres" and the depiction of the universe as one vast musical scale.

In numerous religions the 7 attained great significance. There were seven Gothic gods; the seven worlds believed in by the Chaldeans; the seven heavens and seven hells of the Mohammedans; and seven degrees of initiation in various Eastern orders. Christian Scriptures abound in sevens. The seventh day is Holy, for on it God rested; the word "Jehovah" itself contains seven letters; there were seven sorrows of the Virgin; seven cardinal sins and virtues; the army of Joshua encircled Jericho seven times on the seventh day, headed by seven priests bearing seven trumpets; and on the seventh occasion the walls of the city fell.

There were seven plagues of Egypt; seven fat kine and seven lean; and "a just man falleth seven times and riseth up again" we learn in Proverbs. Peter asked of Jesus Christ if he should forgive his brother seven times and the answer was "until seventy times seven". In Revelation we read of seven spirits before the Throne, and the seven stars which are angels of seven Churches. The reader may find innumerable other examples.

Character Influences: The number 7 imparts to its subjects wisdom and discernment. Those who come under its influence are the world's great thinkers, philosophers and writers, of the type called "ascetic", being rigorous in the practise of all forms of self-discipline. Frequently they have to fight to maintain their theories and principles, for they are mentally so long-sighted that they are "ahead of their time", and are often regarded as cranks or reactionaries. They will show great fortitude in the bearing of physical or spiritual pain, and are seldom heard to grumble at misfortune. Pedantry and petty-mindedness are especially distasteful to them, for their love of knowledge lies in the deepest and greatest things of life. Ordinary pleasures and amusements, unless they demand mental exercise which leads into new fields of thought and contemplation, will mean little to these people.

An excessive love of solitude, which may cause morbidness, is the chief danger to those of the 7 type. When they find themselves forced to mix with other people, they often become disgruntled and resentful because of their desire for privacy has not been respected. In consequence, they may become over critical regarding the actions of others, always making mental comparisons with what they themselves consider to be the right course of action.

Moreover, they will frequently refuse to make any practical use of the knowledge which they possess, preferring to store it up and to devote their time to acquiring further knowledge. These people should learn to appreciate the value of friendship, and to develop and make use of their brain power as a means of bringing material success.

EIGHT(8): The Octagon, the number 8, or the Ogdoad was greatly esteemed in ancient Egypt, where it was customary to have eight people in each boat taking part in sacred processions on the Nile. This custom seems to have originated in the belief that there were eight souls saved from the Flood in Noah's Ark. By the mathematical philosophers, the Ogdoad was regarded as the first cube, having six sides and eight angles; and as such signified reality and strength. Being the highest of the even primary numbers, it is the ultimate symbol of balance.

Character Influences: Extreme practicality is the chief trait of those whose influence is number 8. They possess in double strength all the good qualities of number 4. They are infinitely more powerful, and possess a greater will to succeed. Organizing ability and a keen business sense are dominant, and they usually rise to the top of all those occupations which call for quick decisions and the seizing of opportunities. In every sense, these people are fitted to be masters of men, controllers of great concerns.

They have no patience with the inefficient or lazy, and are not given to day-dreaming or extravagant ideas; in direct contrast with 6, their chief interests lie in the world about them rather than in mystical ideas. They are essentially kind-hearted, although their charity is administered with prudence and they actively resent any attempt to take advantage of their good nature. It is not easy for them to fall passionately in love, but they prefer to bestow a faithful and constant affection which can bring about great security, contentment and real happiness.

The 8 type should learn to cultivate imagination. Their intense practical sense may make them tactless and blunt at times, causing distress and resentment in the minds of others. They must also be on their guard against scoffing at all those things of a more or less mystical nature which they cannot understand. They should learn sometimes to have faith rather than to demand proof, to consider rather than to condemn hastily.

Above all, they must avoid the danger of being domineering, which danger may arise from their intense desire for activity and material advancement. A display of greater tolerance and a keener interest in and analysis of other people's view-points are necessary to broaden the vision and to assist the mental progress of those influenced by the Octahedron.

NINE(9): The Nonagon, the number 9, or the Ennead was known to many of the ancients as Perfection and Concord, and as being unbounded. The latter quality was attributed to it from certain peculiarities manifested by the figure 9 when treated mathematically. If 9 is multiplied by itself, or any single figure, the two figures in the product when added together always equals 9. For example: $9 \times 3 = 27 = 2 + 7 = 9$; $9 \times 9 = 81 = 8 + 1 = 9$; $9 \times 5 = 45 = 4 + 5 = 9$; and so on. Similarly, if the numbers from 1 to 9 inclusive are added together, totalling 45, the result of adding 4 to 5 = 9; if 9, 18, 27, 36, 45, 54, 63, 72, 81 are added the sum is 405 or $4 + 0 + 5 = 9$. Again, if any row of figures is taken, their order reversed, and the smaller number subtracted from the larger, the sum of the numerals in the answer will always be 9.

There are numerous other examples portraying this peculiar property of 9, but those given above will be sufficient to demonstrate why the ancients considered the Ennead to be unbounded. it is called Concord because it unites into one all the other primary numbers, and Perfection because nine months is the pre-natal life of a child.

In ancient Rome the market days were called "novendinae", for they were held every ninth day; we remember that Lars Porsena "By the nine gods he swore"; the Hydra, a monster of mythology, had nine heads; the Styx was supposed to encircle the infernal regions nine times; the fallen Angels in "Paradise Lost" fell for nine days; the Jews held the belief that Jehovah came down to the earth nine times; initiation into many secret societies of the East consisted of nine degrees; and magicians of former times would draw a magic circle nine feet in diameter and therein raise departed spirits.

Character Influences: The conception of perfection, concord and boundlessness, when applied to the human character, must necessarily be intensely modified, for none of these traits, in their fullest sense, is human - they are Divine. Those under the influence of the Ennead will show great intelligence and a power of understanding and discretion. They will know how to use their knowledge to good account; nevertheless, their chief interests will lie not so much in practical matters as in affairs of the intellect, in logic, philosophy and an appreciation of the fine arts. Success by sheer hard work or slogging is not for them; they become outstanding among their fellow men because of natural intellect and sheer inspiration.

They make good friends and never take a mean advantage of another person; they are always willing to help others to succeed and are excellent advisers because of their naturally sympathetic understanding. Like number 6, 9 inspires to a lofty sense of morals, its subjects being strictly honest in all their thoughts and actions. Frequently the Ennead is the number of genius, although numerology does not stipulate any particular number for this quality - it may be manifested by those influenced by any other of the primary numbers.

The qualities which may handicap the development of the 9 type are similar to those which are present in number 6. Excessive dreaminess and too much value set on knowledge itself, apart from its application, may tend to cause lethargy and lack of progress. These people should learn the value of hard work and concentration, otherwise there is a danger that they may degenerate into clever dilettantes or dabblers, without achieving outstanding success in any particular field. They are fortunate enough to be blessed with natural gifts, and should do all in their power to put these to the best purpose for benefiting both themselves and the world at large.

Summary of Qualities Represented by the Primary Numbers:

1. INDEPENDENCE, self-reliance, tenacity, singleness of purpose;
-- intolerance, conceit, narrowness, depreciation, stubbornness.
2. PLACIDITY, justice, unselfishness, harmony, sociability;
-- irresolution, indifference, avoidance, of responsibility, lack of forcefulness.
3. FREEDOM, bravery, adventurousness, gaiety, exuberance, brilliance;
-- indifference, over-confidence, impatience, lack of stamina.
4. STOLIDITY (dullness of intellect, status-quo), loyalty, imperturbability, honesty, will-power, practicality;
-- clumsiness, dullness, conservatism, inadaptability.
5. ADVENTUROUSNESS, vivaciousness, courage, health, susceptibility, sympathy;
-- rashness, irresponsibility, inconstancy, unreliability, thoughtlessness.
6. IDEALISM, selflessness, honesty, charitableness, faithfulness, responsibility;
-- superiority, softness, impracticality, submission.
7. WISDOM, discernment, philosophy, fortitude, depth, contemplation;
-- morbidness, hypercriticism, lack of action, unsociability.
8. PRACTICALITY, power, business ability, decision, control, constancy;
-- unimaginativeness, bluntness, self-sufficiency, domination.
9. INTELLIGENCE, understanding, discretion, artistry, brilliance, lofty moral sense, genius;
-- dreaminess, lethargy, lack of concentration, aimlessness.

A J S = 1
B K T = 2
C L U = 3 = PH (Phi)
D M V = 4 = CH (Chi)
E N W = 5 = PS (Psi)
F O X = 6
G P Y = 7
H Q Z = 8 = TH (Theta)
I R - = 9

Primary Numbers: 1-9

- a. The birth number.
- b. The number of the forename.
- c. The number of the surname.
-- $b + c$ = Number of Personality
-- $a + b + c$ = Number of Character
- d. secondary or middle name(s) = Secondary Character Influence (always a Secondary Number; if Primary value, convert)

Secondary Numbers: 10-22

Primary 1 converts to Secondary 10
Primary 2 converts to Secondary 11
Primary 3 converts to Secondary 12
Primary 4 converts to Secondary 13
Primary 5 converts to Secondary 14
Primary 6 converts to Secondary 15
Primary 7 converts to Secondary 16
Primary 8 converts to Secondary 17
Primary 9 converts to Secondary 18

10. This number, composed of 1 + the cipher or nullity, is really a form of the Monad in the primaries. It has little significance, although it may indicate completion or attainment.

11. Sometimes the number of super-intellect or genius. it may generally be regarded as "lucky", and as leading through development to success.

12. Indicates repression, uncertainty and lack of progress. On the other hand, it carries with it the assets of balance and harmony, which may be prevailing.

13. A mysterious number. Those who regard it as a number of good fortune are as numerous as those who condemn it as being unlucky. It indicates material achievement to those whose Number of Character is 4. There is no reason to suppose that it is unlucky in everyday life, the popular superstition probably arising from the fact that Judas Iscariot was the thirteenth present at the Last Supper. On the whole, the number spells progress in business matters but little spiritual development.

14. Fortitude and the surmounting of difficulties are indicated. It is the number of stoicism and unselfishness.

15. Thoughtlessness and obstinacy are the chief traits, especially when in conjunction with the primary number 5. If combined with 4, the number of stolidity, it somewhat modifies this quality.

16. Not a very happy influence; it appertains to self-sufficiency and excessive confidence.

17. Always a portent of happiness and harmony. It exerts a favourable influence on the imaginative powers, and thus upon authors, painters, sculptors and all creative artists.

18. This number has no additional influence on those whose primary is 9, but it adds strength and achievement to the other numbers. Thus it counteracts, to a certain extent, the unfavourable qualities found in those numbers.

19. Brightness and inspiration are carried with it. It may be responsible for "bright ideas" occasionally manifested by an otherwise rather dull and uninspired character.

20. Like 10, this number has scarcely any influence. It sometimes has a steadying effect on rash and impetuous characters, but seldom prevails against the real "hot-head".

21. It instills a desire for freedom and independence, as well as ambition, in those whose primary number is not 3. On the 3 type it does not exert a favourable influence; it increases in intensity the adverse qualities of impatience and over-confidence.

22. This number, representing the last letter of the Hebrew alphabet, may signify great success and the power of achievement. Its influence is constantly strong; that is to say, it increases the strength of both the good and the bad traits contained in the primaries. It may thus cause outstanding ascendancy or disastrous downfall.

Posted by caimbhriain myrddin at [2:21 PM](#) [0 comments](#) 

Labels: [Archetypes](#), [Numerology](#)

Saturday, January 30, 2010

[The Table of the Ten Numbers 1](#)

THE TABLE OF THE TEN NUMBERS

The Secret Teachings of All Ages

Manly P. Hall, Philosophical Research Society, pp. LXXI-LXXII

(The following outline of the Pythagorean numbers is a paraphrase of the writings of Nicomachus, Theon of Smyrna, Proclus, Porphyry, Plutarch, Clement of Alexandria, Aristotle, and other early authorities.)

Monad--1--is so called because it remains always in the same condition--that is, separate from multitude. Its attributes are as follows: It is called mind, because the mind is stable and has preeminence; hermaphrodism, because it is both male and female; odd and even, for being added to the even it makes odd, and to the odd, even; God, because it is the beginning and end of all, but itself has neither beginning nor end; good, for such is the nature of God; the receptacle of matter, because it produces the duad, which is essentially material.

By the Pythagoreans monad was called chaos, obscurity, chasm, Tartarus, Styx, abyss, Lethe, Atlas, Axis, Morpho (a name for Venus), and Tower or Throne of Jupiter, because of the great power which abides in the center of the universe and controls the circular motion of the planers about itself. Monad is also called germinal reason, because it is the origin of all the thoughts in the universe. Other names given to it were: Apollo, because of its relation to the sun; Prometheus, because he brought man light; Pyralios, one who exists in fire; geniture, because without it no number can exist; substance, because substance is primary; cause of truth; and constitution of symphony: all these because it is the primordial one.

Between greater and lesser the monad is equal; between intention and remission it is middle; in multitude it is mean; and in time it is now, because eternity knows neither past nor future. It is called Jupiter, because he is Father and head of the gods; Vesta, the fire of the home, because it is located in the midst of the universe and remains there inclining to no side as a dot in a circle; form, because it circumscribes, comprehends, and terminates; love, concord, and piety, because it is indivisible. Other symbolic names for the monad are ship, chariot, Proteus (a god capable of changing his form), Mnemosyne, and Polyonymous (having many names).

The following symbolic names were given to the duad--2--because it has been divided, and is two rather than one; and when there are two, each is opposed to the other: genius, evil, darkness, inequality, instability, movability, boldness, fortitude, contention, matter, dissimilarity, partition between multitude and monad, defect, shapelessness, indefiniteness, indeterminate ness, harmony, tolerance, root, feet of fountain-abounding idea, top, Phanes, opinion, fallacy, alterity, diffidence, impulse, death, motion, generation, mutation, division, longitude, augmentation, composition, communion, misfortune, sustentation, imposition, marriage, soul, and science.

In his book, Numbers, W. Wynn Westcott says of the duad: "it was called 'Audacity,' from its being the earliest number to separate itself from the Divine One; from the 'Adytum of God-nourished Silence,' as the Chaldean oracles say."

As the monad is the father, so the duad is the mother; therefore, the duad has certain points in common with the goddesses Isis, Rhea (Jove's mother), Phrygia, Lydia, Dindymene (Cybele), and Ceres; Erato (one of the Muses); Diana, because the moon is forked; Dictynna, Venus, Dione, Cytherea; Juno, because she is both wife and sister of Jupiter; and Maia, the mother of Mercury. While the monad is the symbol of wisdom, the duad is the symbol of ignorance, for in it exists the sense of separateness--which sense is the beginning of ignorance. The duad, however, is also the mother of wisdom, for ignorance--out of the nature of itself--invariably gives birth to wisdom.

The Pythagoreans revered the monad but despised the duad, because it was the symbol of polarity. By the power of the duad the deep was created in contradistinction to the heavens. The deep mirrored the heavens and became the symbol of illusion, for the below was merely a reflection of the above. The below was called maya, the illusion, the sea, the Great Void, and to symbolize it the Magi of Persia carried mirrors. From the duad arose disputes and contentions, until by bringing the monad between the duad, equilibrium was reestablished by the Savior-God, who took upon Himself the form of a number and was crucified between two thieves for the sins of men.

The triad--3--is the first number actually odd (monad not always being considered a number). It is the first equilibrium of unities; therefore, Pythagoras said that Apollo gave oracles from a tripod, and advised offer of libation three times. The keywords to the qualities of the triad are friendship, peace, justice, prudence, piety, temperance, and virtue. The following deities partake of the principles of the triad: Saturn (ruler of time), Latona, Cornucopiæ, Ophion (the great serpent), Thetis, Hecate, Polyhymnia (a Muse), Pluto, Triton, President of the Sea, Tritogenia, Achelous, and the Faces, Furies, and Graces. This number is called wisdom, because men organize the present, foresee the future, and benefit by the experiences of the past. It is cause of wisdom and understanding. The triad is the number of knowledge--music, geometry, and astronomy, and the science of the celestials and terrestrials. Pythagoras taught that the cube of this number had the power of the lunar circle.

The sacredness of the triad and its symbol--the triangle--is derived from the fact that it is made up of the monad and the duad. The monad is the symbol of the Divine Father and the duad of the Great Mother. The triad being made of these two is therefore androgynous and is symbolic of the fact that God gave birth to His worlds out of Himself, who in His creative aspect is always symbolized by the triangle. The monad passing into the duad was thus capable of becoming the parent of progeny, for the duad was the womb of Meru, within which the world was incubated and within which it still exists in embryo.

The tetrad--4--was esteemed by the Pythagoreans as the primogenial number, the root of all things, the fountain of Nature and the most perfect number. All tetrads are intellectual; they have an emergent order and encircle the world as the Empyreum passes through it. Why the Pythagoreans expressed God as a tetrad is explained in a sacred discourse ascribed to Pythagoras, wherein God is called the Number of Numbers. This is because the decad, or 10, is composed of 1, 2, 3, and 4. The number 4 is symbolic of God because it is symbolic of the first four numbers. Moreover, the tetrad is the center of the week, being halfway between 1 and 7. The tetrad is also the first geometric solid.

Pythagoras maintained that the soul of man consists of a tetrad, the four powers of the soul being mind, science, opinion, and sense. The tetrad connects all beings, elements, numbers, and seasons; nor can anything be named which does not depend upon the tetractys. It is the Cause and Maker of all things, the intelligible God, Author of celestial and sensible good, Plutarch interprets this tetractys, which he said was also called the world, to be 36, consisting of the first four odd numbers added to the first four even numbers, thus:

$$\begin{aligned} 1 + 3 + 5 + 7 &= 16 \\ 2 + 4 + 6 + 8 &= 20 \\ &= 36 \end{aligned}$$

Keywords given to the tetrad are impetuosity, strength, virility, two-mothered, and the key keeper of Nature, because the universal constitution cannot be without it. It is also called harmony and the first profundity. The following deities partook of the nature of the tetrad: Hercules, Mercury, Vulcan, Bacchus, and Urania (one of the Muses).

The triad represents the primary colors and the major planets, while the tetrad represents the secondary colors and the minor planets. From the first triangle come forth the seven spirits, symbolized by a triangle and a square. These together form the Masonic apron.

The pentad--5--is the union of an odd and an even number (3 and 2). Among the Greeks, the pentagram was a sacred symbol of light, health, and vitality. It also symbolized the fifth element--ether--because it is free from the disturbances of the four lower elements. It is called equilibrium, because it divides the perfect number 10 into two equal parts.

The pentad is symbolic of Nature, for, when multiplied by itself it returns into itself, just as grains of wheat, starting in the form of seed, pass through Nature's processes and reproduce the seed of the wheat as the ultimate form of their own growth. Other numbers multiplied by themselves produce other numbers, but only 5 and 6 multiplied by themselves represent and retain their original number as the last figure in their products.

The pentad represents all the superior and inferior beings. It is sometimes referred to as the hierophant, or the priest of the Mysteries, because of its connection with the spiritual ethers, by means of which mystic development is attained. Keywords of the pentad are reconciliation, alternation, marriage, immortality, cordiality, Providence, and sound. Among the deities who partook of the nature of the pentad were Pallas, Nemesis, Bubastia (Bast), Venus, Androgynia, Cytherea, and the messengers of Jupiter.

The tetrad (the elements) plus the monad equals the pentad. The Pythagoreans taught that the elements of earth, fire, air, and water were permeated by a substance called ether--the basis of vitality and life. Therefore, they chose the five-pointed star, or pentagram, as the symbol of vitality, health, and interpenetration.

It was customary for the philosophers to conceal the element of earth under the symbol of a dragon, and many of the heroes of antiquity were told to go forth and slay the dragon. Hence, they drove their sword (the monad) into the body of the dragon (the tetrad). This resulted in the formation of the pentad, a symbol of the victory of the spiritual nature over the material nature. The four elements are symbolized in the early Biblical writings as the four rivers that poured out of Garden of Eden. The elements themselves are under the control of the composite Cherubim of Ezekiel.

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The Table of the Ten Numbers 2

The Pythagoreans held the hexad--6--to represent, as Clement of Alexandria conceived, the creation of the world according to both the prophets and the ancient Mysteries. It was called by the Pythagoreans the perfection of all the parts. This number was particularly sacred to Orpheus, and also to the Fate, Lachesis, and the Muse, Thalia. It was called the form of forms, the articulation of the universe, and the maker of the soul.

Among the Greeks, harmony and the soul were considered to be similar in nature, because all souls are harmonic. The hexad is also the symbol of marriage, because it is formed by the union of two triangles, one masculine and the other feminine. Among the keywords given to the hexad are: time, for it is the measure of duration; panacea, because health is equilibrium, and the hexad is a balance number; the world, because the world, like the hexad, is often seen to consist of contraries by harmony; omnisufficient, because its parts are sufficient for totality ($3 + 2 + 1 = 6$); unwearied, because it contains the elements of immortality.

By the Pythagoreans the heptad--7--was called "worthy of veneration." It was held to be the number of religion, because man is controlled by seven celestial spirits to whom it is proper for him to make offerings. It was called the number of life, because it was believed that human creatures born in the seventh month of embryonic life usually lived, but those born in the eighth month often died. One author called it the Motherless Virgin, Minerva, because it was not born of a mother but out of the crown, or the head of the Father, the monad. Keywords of the heptad are fortune, occasion, custody, control, government, judgment, dreams, voices, sounds, and that which leads all things to their end. Deities whose attributes were expressed by the heptad were Ægis, Osiris, Mars, and Cleo (one of the Muses).

Among many ancient nations the heptad is a sacred number. The Elohim of the Jews were supposedly seven in number. They were the Spirits of the Dawn, more commonly known as the Archangels controlling the planets. The seven Archangels, with the three spirits controlling the sun in its threefold aspect, constitute the 10, the sacred Pythagorean decad. The mysterious Pythagorean tetractys, or four rows of dots, increasing from 1 to 4, was symbolic of the stages of creation. The great Pythagorean truth that all things in Nature are regenerated through the decad, or 10, is subtly preserved in Freemasonry through these grips being effected by the uniting of 10 fingers, five on the hand of each person.

The 3 (spirit, mind, and soul) descend into the 4 (the world), the sum being the 7, or the mystic nature of man, consisting of a threefold spiritual body and a fourfold material form. These are symbolized by the cube, which has six surfaces and a mysterious seventh point within. The six surfaces are the directions: north, east, south, west, up, and down; or, front, back, right, left, above, and below; or again, earth, fire, air, water, spirit, and matter. In the midst of these stands the 1, which is the upright figure of man, from whose center in the cube radiate six pyramids. From this comes the great occult axiom: "The center is the father of the directions, the dimensions, and the distances."

The heptad is the number of the law, because it is the number of the Makers of Cosmic law, the Seven Spirits before the Throne.

The ogdoad--8--was sacred because it was the number of the first cube, which form had eight corners, and was the only evenly-even number under 10 (1-2-4-8-4-2-1). Thus, the 8 is divided into two 4's, each 4 is divided into two 2's, and each 2 is divided into two 1's, thereby reestablishing the monad. Among the keywords of the ogdoad are love, counsel, prudence, law, and convenience. Among the divinities partaking of its nature were Panarmonia, Rhea, Cibeles, Cadmæa, Dindymene, Orcia, Neptune, Themis, and Euterpe (a Muse).

The ogdoad was a mysterious number associated with the Eleusinian Mysteries of Greece and the Cabiri. It was called the little holy number. It derived its form partly from the twisted snakes on the Caduceus of Hermes and partly from the serpentine motion of the celestial bodies; possibly also from the moon's nodes.

The ennead--9--was the first square of an odd number (3x3). It was associated with failure and shortcoming because it fell short of the perfect number 10 by one. It was called the number of man, because of the nine months of his embryonic life. Among its keywords are ocean and horizon, because to the ancients these were boundless. The ennead is the limitless number because there is nothing beyond it but the infinite 10. It was called boundary and limitation, because it gathered all numbers within itself. It was called the sphere of the air, because it surrounded the numbers as air surrounds the earth. Among the gods and goddesses who partook in greater or less degree of its nature were Prometheus, Vulcan, Juno, the sister and wife of Jupiter, Pæan, and Aglaia, Tritogenia, Curetes, Proserpine, Hyperion, and Terpsichore (a Muse).

The 9 was looked upon as evil, because it was an inverted 6. According to the Eleusinian Mysteries, it was the number of the spheres through which the consciousness passed on its way to birth. Because of its close resemblance to the spermatozoon, the 9 has been associated with germinal life.

The decad--10--according to the Pythagoreans, is the greatest of numbers, not only because it is the tetractys (the 10 dots) but because it comprehends all arithmetic and harmonic proportions. Pythagoras said that 10 is the nature of number, because all nations reckon to it and when they arrive at it they return to the monad. The decad was called both heaven and the world, because the former includes the latter. Being a perfect number, the decad was applied by the Pythagoreans to those things relating to age, power, faith, necessity, and the power of memory. It was also called unwearied, because, like God, it was tireless. The Pythagoreans divided the heavenly bodies into ten orders. They also stated that the decad perfected all numbers and comprehended within itself the nature of odd and even, moved and unmoved, good and ill. They associated its power with the following deities: Atlas (for it carried the numbers on its shoulders), Urania, Mnemosyne, the Sun, Phanes, and the One God.

The decimal system can probably be traced back to the time when it was customary to reckon on the fingers, these being among the most primitive of calculating devices and still in use among many aboriginal peoples.

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Labels: [Archetypes](#), [Numerology](#)

Thursday, January 28, 2010

What Does Your Blood Type Mean?

What does your blood type mean? (Inner-current, under-current)

A common superstition in Japan is that blood type is an indicator of a person's personality; similar to the Western belief in the Signs of the Zodiac (the Zodiac custom is also popular in Japan).

This custom is said to have started in 1916 when some doctors in Japan made a medical report stating that people with Type A Blood were generally mild-tempered and intellectual, while people with Type B Blood were just the opposite. Today in Japan, blood type is popularly used as a personality-type indicator. Even though it hasn't been proven to have any scientific basis, many Japanese people believe in these distinctions to one degree or another.

Type A

Speaking broadly, it is said that people with Type A Blood are calm, composed, and very level-headed and serious. They have a firm character, and are reliable and trustworthy (and hardheaded). They think things over and make plans deliberately, and they plug away at things steadily and assiduously. They try to make themselves more like their own ideal of what they should be. A Types may look aloof or distant to others. They try to suppress their own emotions, and because they have continual practice in doing this, this makes them appear strong. But, actually, they have a fragile, nervous side, as well. They tend to be hard on people who are not of the same type, and so they consequently tend to be surrounded with people of the same temperament.

Type B

People with Type B Blood are curious about and interested in everything. That's may be good, but they also tend to have too many interests and hobbies, and they tend to get all excited about something suddenly and then later drop it again just as quickly. But they do manage to know which of their many interests or loved ones are the ones that are really important, the ones they should hold on to. B Types tend to excel in things rather than just be average. But they tend to be so involved in their own world or become so carried away with something that they neglect other things. They have the image of being bright and cheerful, full of energy and enthusiasm, but some people think that they are really quite different on the inside. And it can also be said about them that they don't really want to have much real contact with others.

Type O

Type O Blood people are said to set the mood for a group and to take on the role of creating harmony among its members. Their image is one of taking it easy, of being peaceful and carefree. They are also thought to be big-hearted and benevolent, and they tend to spend money on others generously. O Types are generally "loved by all." But, they also, surprisingly, have a stubborn and strong-willed side, as well, and tend to secretly have their own opinions on things. On the other hand, they have the flexible, adaptable side of readily accepting new things. They are easily influenced by other people or by what they see on TV. They seem to appear level-headed and trustworthy, but they often slip and make big blunders inadvertently. But that is also the point that makes O Types lovable.

Type AB

People with Type AB Blood are said to have a delicate sensitivity. They are considerate of other people's feelings and deal with them with care and caution. On the other hand, though, they are strict with themselves and those close to them. They, therefore, seem to have two personalities: one for those "outside," and another for people on the "inside." They often become sentimental, and they tend to think too deeply about things. AB Types have a lot of friends, but they need time to be alone and think things through, as well.

Rh factor (Rh- "expressed" descent)

Only 17% of the entire world's population (most (16%) being of European descent (01% Other)), are known to have the RH negative blood factor. "O" negative (the universal donor blood) constitutes less than 07% of the world's population, only 06% are "A" negative. While it is known that RH negative blood (type "O") is the purest blood known to mankind, it is not known from where the negative factor originates, as it is generally theorized by evolutionists that there is an unbroken bloodline from early human prototypes (pre-humans) (non-sentient (MM)) to present day human beings. Geneticists generally claim the RH-negative factor is a mutation of unknown origin which apparently happened only a few thousand years ago (6000y/4004BC: Adam-Eve "beni Elohim" Genesis-type "O" negative (Genesis Progenitor (MM) ref: [MM Addendum 2](#)). Nearly 83% of all human beings have RH positive blood, which merely indicates that their red blood cells contain a substance called the Rhesus (rhesus) blood factor. Simply put, their positive blood contains a protein that can be linked to the Rhesus monkey. It is acknowledged that blood factors are transmitted with more exactitude than any other human or animal characteristic. The Rh negative blood people spread heavily into the area of what is now Spain, England, Ireland and France. The highest concentration of RH negative blood occurs in the Basque people of Northern Spain and Southern France (Septimania-Languedoc)(about 30% have (rr) Rh negative and about 60% carry one (r) negative gene), and in the Eastern/Oriental Jewish people (Judah being the remaining main-thread origin (MM)) - the Basque peoples because, they for the most part, have confined themselves to one geographic area, whereas the Celtic people have branched out among all of the new world. There are certain similarities that occur among those having RH negative blood - according to some there are common patterns found, which include the following:

- Predominance of green or hazel eyes that may change colour like a chameleon, but also blue eyes, piercing;
- True red or reddish hair;
- Low pulse rate & low blood pressure;
- Keen sight or hearing (perception, discernment);
- ESP, Para-normal occurrences, Psychic Dreams-Abilities;
- Extra rib or vertebrae;
- Love of space (astronomy; environment) and science(s);
- A sense of not belonging to the human race-(society-systemic; outside looking in; expatriate observation / intervention;
- Truth seekers, desire for higher wisdom;
- Deep compassion for the fate of mankind, deeply empathetic;
- A sense of a "mission" in life;
- UFO connections, abduction, unexplained body scars; (SETI, Cosmology);
- Capability to disrupt electrical appliances; sensitive to EMF fields.

Research has shown that the majority of those with psychic powers have Rh negative blood. Most psychic and faith healers also have this blood. Strangely enough, many of those doing research into the Ancient Astronaut Theory (Human Hybrid Intervention Theory - Intervention Progenitor)(MM)) and other phenomena also have Rh negative blood. Author Erich von Daniken has Rh negative blood and a thirst for the truth. Author Brad Steiger also has Rh negative blood. His new book "Gods of Aquarius" considers this possibility. Robert Anton Wilson, author of "Illuminus", also has this blood. There are many others. Why is there such a large percentage of Rh negative blood in these unusual fields? Could they have a vague memory of what they are looking for? (Genetic-Memory "unlocked" yet not accessed as-such (deja-vu); a dark-glass, an imperfect, obscured view, to know in part (1 Cor 13:12); Sona +/- receptibility, a yearning, a thirst to know, a calling, a vocation (ref: GCOV, [Reclamation of Mind](#), below) (MM))

Re: Is the RH negative blood type more prevalent in certain ethnic groups?

The Rh in Rh factor stands for rhesus, so named because the Rh factor is an antigen that was first discovered in the blood of rhesus monkeys. The Rh antigen is called D, and is encoded by a gene called the RHD gene. Because humans are primates (Devolution Progenitor: the Intelligent Design and Development of Life, incl., evolution within kind; Genesis re-Creation (MM)) many of our genes are the same or similar to those of other primates, and the RHD gene produces the same antigen in both humans and rhesus monkeys. Most people produce the D antigen, but a few people are missing functional copies of the RHD gene, and they produce no D antigen. These are the people who have Rh negative blood types, and the non-functional version (allele) of the RHD gene is called the RHD silent allele (d).

Because we each have two copies of the RHD gene (one copy inherited from each of our parents), it is possible for a person to have one non-functional RHD gene and one working copy. In these cases, such people still have Rh positive blood types because the functional allele directs the synthesis of the D antigen.

In general, the RHD silent allele occurs at a frequency of about 40-45% in Europeans, and people of largely European ancestry. In non-European populations the frequency of the RHD silent allele is much lower. In people of largely African ancestry, this allele occurs at a frequency of about 3%, and in people of Asian, Pacific Islander, and Native American ancestry, the RHD silent allele occurs at or less than a frequency of 1%.

Given these numbers, we can use population genetics to make some predictions about the incidence of Rh negative blood types in various world populations. In Europeans, we expect that about 16% of the population will have Rh negative blood types. In the other populations of the world, the frequency of Rh negative types will be much lower; in Africans, only 9 people in 10,000 will be Rh negative, and in the non-African, non-European portion of the world, only 1 person in 10,000 will be Rh negative.

The high frequency of the RHD silent allele in Europe tells us that the mutation that generated the non-functional RHD silent allele arose in Europe (carried to and concentrated there (MM)). Analyses of European populations tells us that this allele is found at the highest frequencies in western European populations, especially in Spanish and French Basques, suggesting that this allele arose long ago in some western European population. In the United States, about 15% of the general population is Rh negative; almost 20% of European Americans are Rh negative (because many Americans have western European ancestry), and approximately 5-10% of African Americans are Rh negative (because of the flow of European genes into the African American population). Fewer than 1% of Asian and Native Americans are Rh negative.

Based on the frequencies of the RHD silent allele in Europe, we can also estimate that about 55-60% of Rh positive Americans have one RHD silent allele. In general there is about a 1 in 3 chance of two Rh positive Americans (as a couple) (of predominantly European ancestry) both having one RHD silent allele.

Dr. Luigi Cavalli-Sforza from Stanford University wrote an article entitled "Genes, Peoples and Languages" (Scientific American, Nov.'91). He pointed out the high Rh-negative concentrations among the people of Morocco, the Basque country of Euskadi, Ireland, Scotland and the Norwegian islands. (Judah-Zerah-Milesian Migration Path (MM))

Date: Wed Mar 21 01:31:27 2001

Posted By: Steve Mack

Post-doc/Fellow, Molecular and Cell Biology, Children's Hospital Oakland Research Institute

Area of science: Genetics [message link](#)

Rh blood group system

Wikipedia [article link](#)


RH Negative

by Betty Rhodes (The Red Thread Bloodline) [article link](#)

Supplemental Information:

Dr. Peter J. D'Adamo

Eat Right For Your Type [web home](#)

Posted by caimbhriain myrddin at [2:12 PM](#) [0 comments](#) 

Labels: [Bloodline](#), [Elohim](#), [Genealogy](#), [Origins](#)

Archetypes: Houses, Planets, Signs

Houses: The Places Where The Planets And The Signs Reside:

- 1st - (House of: Personality - Aries (Ascendant - Rising Sign)) Establishment of personal identity
- 2nd - (House of: Money - Taurus) Self image, self worth, and material security
- 3rd - (House of: Communication - Gemini) Communicating and receiving from the environment
- 4th - (House of: Home - Cancer (The Nadir: Midnight)) Imagination, fantasies, inner feelings, and domestic life
- 5th - (House of: Children - Leo) Finding joy, pleasure, and creative expression
- 6th - (House of: Servants - Virgo) Work and feeling talented and useful
- 7th - (House of: Marriage - Libra (Descendant - Setting Sign)) Personal relationships and intimacy
- 8th - (House of: Death - Scorpio) Dealing with sex, death, taxes, the occult, and other hard to grasp topics
- 9th - (House of: Long Journeys Over Water - Sagittarius) Changes, exploration, and the breaking of routine
- 10th - (House of: Career - Capricorn (MidHeaven: Noon)) Career, social stature, and destiny
- 11th - (House of: Friends - Aquarius) The future, life goals, association with friends and groups
- 12th - (House of: Troubles - Pisces) Things that disrupt or cause disassociation with the personality

-
- 1st House: Who we are, free will, personality.
- 2nd House: Resources, self-worth and security, what we value.
- 3rd House: The mindset and perceptual environment.
- 4th House: The home, roots, inner life.
- 5th House: Creativity, self-expression, children, social connecting.
- 6th House: Self-improvement, service, health, work, mentoring/apprenticeship.
- 7th House: Marriage, partnerships, the other, relationships.
- 8th House: How we value others, legacies, sexuality, death and the "shadow."
- 9th House: Travel, expansion, higher learning, religion.
- 10th House: Career, the public face, social structures.
- 11th House: Groups, friends, hopes, dreams, receiving love.
- 12th House: Spiritual experience, collective consciousness, the "attic" of consciousness, endings.

Planets: Represent The Different Energies Of The Mind and The Self:

- 0 Sun - (Personal Identity) Your Sun sign; Your true spirit/ego; Who you really are; The sense of being alive; Your sole existence
- 1 Moon - (Emotion) Emotional, maternal in nature; Moods, feelings, caring tendencies; Empathy; Mother figures
- 2 Mercury - (Intellect) Thought; Communication; Processing of information; The Winged Messenger; Achilles' Heal
- 3 Venus - (Partners) The Feminine side of personality; Creativity; Balancing all sides of all issues; Passive affection; Calmness; Relationship needs; Ability to see beauty in all
- 4 Mars - (Desires) The Masculine side of personality; Will: What you want & endeavor to get; Energy; Activity; Aggression; Assertive tendencies
- 5 Jupiter - (Expansion) Enthusiasm; Adventure; Joviality; Ability to be Spontaneous; Expanding reality; Growing, learning, developing; Transcending the current situation, & taking it to another goal, another philosophy
- 6 Saturn - (Limitation) Discipline; Structure; Respect; Ability to be Solitary; Father figure
- 7 Uranus - (Evolution) Individuality; Eccentricity; Desire for change; Ability to break down social norms
- 8 Neptune - (Mysticism) Intuition; Spirituality; Compassion; Psychic nature; Ability to find Spirit
- 9 Pluto - (Instinct) Transformation; Ability to see the difference between the inner self and the outer world
-
- 0 Sun: Central organizer of identity, awareness and life force of an individual.
- 1 Moon: Unconscious motivations & needs, feminine and receptive.
- 2 Mercury: The intellect, rational thought & communication.
- 3 Venus: Relational and aesthetic sensibilities, pleasure, connection to others.
- 4 Mars: Action, desires, physical activity, libido, self-assertion.
- 5 Jupiter: Growth, expansion, philosophy, joy.

- 6 Saturn: Maturity, responsibility, limits, reality, discipline.
- 7 Uranus: Individuality, change, reform, transpersonal intuition, group consciousness.
- 8 Neptune: Imagination, illusion, transpersonal or spiritual experience, mysticism.
- 9 Pluto: Transformation, psychic depth including wounding, death & regeneration.

Signs: Signs of the zodiac represent psychological characteristics:

- 4 Aries - Forceful; Energetic; Direct; Courageous; Seeks Challenge
 - The Ram; Cardinal Fire; Warrior, Pioneer, Daredevil, Survivor
- 3 Taurus - Practical; Skeptical; Stubborn; Love of serenity and inner peace
 - The Bull; Fixed Earth; Earth Spirit; Musician; Silent One
- 2 Gemini - Inquisitive; Witty; Perceptive; Adaptable; Seeking of inner information
 - The Twins; Mutable Air; Internal Witness; Teacher; Storyteller; Journalist
- 1 Cancer - Introspective; Emotional; Protective of inner and outer security
 - The Crab; Cardinal Water; Mother; Emotional Healer; Invisible to all but their keep
- 0 Leo - Very proud; Gregarious; Dramatic; Dignified; Desire for self expression
 - The Lion; Fixed Fire; King; Performer; Child; Clown
- 2 Virgo - Analytical; Critical; Modest; Helpful; Working toward perfection
 - The Virgin; Mutable Earth; Servant; Martyr; Perfectionist; Analyst
- 3 Libra - Affectionate; Tolerant; Indecisive; Appreciation of beauty; Seeking balance in relationships; The need for calmness, and equilibrium
 - The Scales; Cardinal Air; Lover; Artist; Peacemaker
- 9 Scorpio - Penetrating; Suspicious; Introspective; Desire to transform and remove outer masks
 - The Scorpion; Fixed Water; Detective; Sorcerer; Hypnotist; Extremist
- 5 Sagittarius - Jovial; Open mind; Love of freedom; Seeking meaning and new experiences
 - The Archer; Mutable Fire; Gypsy; Student; Philosopher
- 6 Capricorn - Industrious; Practical; Disciplined; Working towards solitude and personal integrity
 - The SeaGoat; Cardinal Earth; Hermit; Father; Supervisor; Builder; Realist; Administer of construction
- 7 Aquarius - Progressive; Erratic; Revolutionary; Idealistic; Inventive; Desire for individuality
 - The Water Bearer; Fixed Air; Genius; Truth Sayer; Scientist; Exile; Quixotic; Eccentric
- 8 Pisces - Imaginative; Other worldly; Impressionable; Seeking transcendence of self
 - The Fishes; Mutable Water; Mystic; Poet; Unfathomable; Dreamer, lost within many dreams
 -
- 4 Aries: Establishment of identity, assertion, courage, fiery enthusiasm.
- 3 Taurus: Resources, self-worth, sensuality, earthy belongings and pleasure.
- 2 Gemini: Curiosity, variety, adaptability, intellectual endeavors, dualistic.
- 1 Cancer: Nurturing, empathic, sensitive, loyal, emotional, family centered.
- 0 Leo: Creative, self-expression, dramatic, strong, extravagant.
- 2 Virgo: Practical, methodical, industrious, modest, conscientious.
- 3 Libra: Diplomatic, social, charming, refined, balanced.
- 9 Scorpio: Passionate, intense, persistent, complex, purposeful.
- 5 Sagittarius: Exploring, optimistic, energetic, broad thinking, search for meaning.
- 6 Capricorn: Leadership, steadiness, wisdom, patient, disciplined.
- 7 Aquarius: Independent, progressive, freedom loving, inventive, original.
- 8 Pisces: Intuitive, changeable, mystical, impressionable, compassionate.

Miscellaneous:

- Ascendant - (Mask) What you portray of yourself; What other people, first, see of you; The initial mask that you project to the world; First impressions; What you look like, on first appearance
- North Node - (Karma) Karmic goals; Your direction for evolutionary growth; The path of your soul/spirit
- South Node - (Dharma) Past life energy; The accumulation of the energy of all past lives
- Midheaven - (10th House) Outward projection of Career; What most people think is your probable Career

Vertex - (Karmic Fate) A karmic point, which relates to Transits in your chart, or Aspects in relationship charts

Basic Astrological Definitions [web page](#)

Holistic Wisdom [web page](#)

Posted by caimbhriain myrddin at [2:03 PM](#) [0 comments](#) 

Labels: [Archetypes](#), [Astrology](#), [Intelligence](#)

Wednesday, January 27, 2010

[Ennead Mentation: The Nine Visitations of God 1](#)

The noosphere can be seen as the "sphere of human thought" being derived from the Greek ("nous") meaning "mind" in the style of "atmosphere" and "biosphere" [Reclamation of Mind 1-6: Atmosphere and Biosphere metaphors ([here](#) and again [here](#) and [here](#))]. In the original theory of Vernadsky, the noosphere is the third in a succession of phases of development of the Earth, after the geosphere (inanimate matter) and the biosphere (biological life). Just as the emergence of life fundamentally transformed the geosphere, the emergence of human cognition fundamentally transforms the biosphere. In contrast to the conceptions of the Gaia theorists, or the promoters of cyberspace, Vernadsky's noosphere is not something that is just now coming into being, or will emerge in the future; it arrived with the birth of the first cognitive human being, and is manifested throughout the geosphere and biosphere in the form of human intervention, which principally takes the form of physical economic development of the planet.

The word is also sometimes used to refer to a transhuman consciousness emerging from the interactions of human minds. This is the view proposed by the theologian Pierre Teilhard de Chardin, who added that the noosphere is evolving towards an ever greater integration, culminating in the Omega Point-which he saw as the ultimate goal of history.

A somewhat different approach focuses on "sustainability," and begins to look at this concept in terms of "co-evolution" [Norgaard, 1994].

History of this expression:

E. LeRoy's Les origines humaines et l'evolution de l'intelligence (1928)

Vladimir I. Vernadsky (1863-1945)

Pierre Teilhard de Chardin (1881-1955)

Omega point is a term invented by French Jesuit Pierre Teilhard de Chardin to describe the ultimate maximum level of complexity-consciousness, considered by him the aim towards which consciousness evolves. Rather than divinity being found "in the heavens" he held that evolution was a process converging toward a "final unity", identical with the Eschaton and with God. According to Chardin and the Russian scholar and biologist Vladimir Vernadsky (author of The Geosphere 1924 and The Biosphere 1926), the planet is in a transformative process, metamorphosing from the biosphere into the noosphere.

In philosophy and religion, the word noetic, from the Greek (nous) is usually translated as "mind", "understanding", "intellect", or "reason". Most dictionaries define the term noetic as a synonym of "mental" or "intellectual." From the nous emerges the world soul, which gives rise to the manifest realm. [Mammon's mass psychosis(-sys)]

The ancient Pythagoreans and Platonists used the term to mean "the cosmic soul". According to Neo-Platonic cosmology, the nous emanates from the One. Anaxagoras wrote:

All other things partake in a portion of everything, while Nous is infinite and self-ruled, and is mixed with nothing, but is alone, itself by itself. For if it were not by itself, but were mixed with anything else, it would partake in all things if it were mixed with any; for in everything there is a portion of everything, as has been said by me in what goes before, and the things mixed with it would hinder it, so that it would have power over nothing in the same way that it has now being alone

by itself. For it is the thinnest of all things and the purest, and it has all knowledge about everything and the greatest strength; and Nous has power over all things, both greater and smaller, that have soul. (Translation by J. Burnet)

In recent decades, the term has taken on new usages. Edmund Husserl used noetic (from noesis) to refer to the intentional act of consciousness (believing, willing, hating and loving ...)[1]. Walter J. Ong and James A. Berlin used the term noetic to describe a "noetic economy", "noetic processes" and "noetic field." Cultural historian William Irwin Thompson refers to a "noetic polity." The Institute of Noetic Sciences defines noetic as, roughly, 'relating to consciousness or intuition'. The mystical, cosmic and holistic connotations of the term are why the New Age movement has embraced the term noetic and used it to refer to the exploration of individual or cosmic consciousness.

Posted by caimbhriain myrddin at [12:45 PM](#) [0 comments](#) 

Labels: [Intelligence](#), [Kabbalah](#)

Ennead Mentation: The Nine Visitations of God 2

EMERGENCE/Complex Emergent Intelligence as ONE Order (bottom-up/anarchic) - Mentation Envelope (enveloped within);

Emergent Complexity arising out of Rules (Interaction Dynamics); operation in concert (symphony of Mind);

Learning (complexity of connection(s) determinant)); sequence of emergent steps -- the Emergent, the Minders.

Mind = Sentient Being, Sentience (the faculty of God-level perception; ea. Human Being an extension of God's very Being);


Mind = the Universe within, the Empyrean (spiritual universe extending into/creating space-time (physical embodiment));

Mind = a Singularity Point ((SP) fig. a White Hole) into the Empyrean Consciousness of God, God's very Mind (10C the very Character of God, the Lord's Prayer the actuation / actuality(reality) of that character): Empyrean, EMPYRE'AN, a. Empyrean. EMPYRE'AN, n. The highest heaven, where the pure element of fire has been supposed to subsist [the spiritual core-sphere of the physical curved universe; dendriformic extension; trees of righteousness]; Empyrean, EMPYR'EAL, a. [L. empyroeus; from Gr. fire.] Formed of pure fire or light; pertaining to the highest and purest region of heaven [the "crystal ball" spiritual universe; surface singularity extension into the physical].

According to the Sefer Yezira, the spiritual world consisted of ten spheres, the sefirot. (Sefirot is a term related to the Hebrew word Sappir, loosely translated as 'sapphire' [the Ten "Blue Stones" (apples/grapes) etched by the Hand of God; the Star Gates; the Blue Pearl (the Divine Light of Consciousness within us all)] and interpreted as the radiance of God [the conveyance, the spiritual Logos]). Each of the sefirot represented a different force or aspect of God, such as love, power, and understanding. These aspects were said to have emanated, or unfolded from God, and as the sefirot embodied all aspects of creation, generation, and decay, they represented the universe itself unfolding. [Blue Stones; imparted, enveloped within the Terrene-sphere blue-sky envelope, the visible archetype, the eleventh covering, Rahab/Da'ath, "the Prince of the Power of the Air" - the evil veil]

[Singularity Point Spiritual Aspect-Spheres emanated/paired with the 0-9 Mentation Shells = Sentience; spiritual spheres in correspondence with the physical sun/planetary sphere archetypes] [... the unconscious' absolute knowledge, where the potential unity of the universe lies ... the awareness of such permits a dialogue with the contradictions arising from the non-integrated aspects of our personalities-potentialities leading to an awareness of the essential wholeness of our psyche ... numeric-ontology provides the conceptual knowledge - the spiritual-astrologic "blue"-print - the archetypal structure of our very Being; the print-activation "first breath" stamp, the cosmic rhythm and pattern]

The ten circles are known as sephiroth, the plural of sephira, meaning a number. They are interconnected in various ways. Each connection is identified with a letter of the Hebrew alphabet, and with one of the twenty-two trumps major of the Tarot. It is believed that the sephiroth exercise a mystical influence on one another via these connections.

Posted by caimbhriain myrddin at [12:34 PM](#) [0 comments](#) 

Labels: [Archetypes](#), [Intelligence](#), [Kabbalah](#)

Ennead Mentation: The Nine Visitations of God 3

The ten sephirot were arranged in a rigid hierarchy, and each lower sephirah grew out of the one immediately above; that is, the second ranking sephirah grew out of the first, the third out of the second, etc. Thus the first sephirah had all the powers of the sephirot under him; the second had its own power plus all the powers of the succeeding eight, and so on. They were:

- Thought, Intellect (spiritual sphere/essence gender married/matched with physical shell/energy gender = one flesh union)

0Sun-m/1. Kether (Crown), also called the Simple Point [Singularity Point; Event Horizon; Edge; Interface], because this initial and paramount sephirah was unknown and all-embracing. Kether was known as the Old One, the Ancient of Days (Daniel 7:9), the White head, or the Long Face [I AM THAT I AM (I Am What I Will Become)] [SUM + ennead emanation/gifts-mentation].

1Moon-f/2. Hochmah (Wisdom) was also known as Aba (Father) and was the masculine outgrowth of the Ancient One.

2Mercury-fm/3. Binah (Understanding or Intelligence), the highest feminine emanation in the order of sephirot, also known as Ima (Mother).

- Emotions, Morals

3Venus-fm/4. Hesed (Kindness, Love, Mercy) is also called Gedulah (Greatness) and is masculine. [1st Heaven Araboth]

4Mars-m/5. Geburah (Power, Strength, Discipline) is also called Din (Justice) and is feminine. [2nd Heaven Makhon]*Rahab Da'ath (Knowledge; not a sephira, a hole (abyss))

5Jupiter-fm/6. Tipheret (Glory or Beauty, Adornment, Compassion) is both masculine and feminine because it is a combination of Hesed and Geburah. [3rd Heaven Ma'on]

- Nature

6Saturn-f/7. Netzah (Firmness, Might, Victory) is masculine. [4th Heaven Zebhul]

7Uranus-m/8. Hod (Splendor, Majesty) is feminine. [5th Heaven Shekhakim]


8Neptune-fm/9. Yesod (Foundation) combines Netzah and Hod. [6th Heaven Rakiya]

- Spirit

9Pluto-f/10. Malkut (Kingdom, Presence, KOG/COG Bride) has no special attributes but is a kind of funnel through which the qualities of the upper nine sephirot are transmitted to the physical world. It is therefore also called Shechinah, the Spirit of God." [7th Heaven Vilon]

The first nine sephirot were grouped in threes, each triad including a masculine element, a feminine element, and a combining element. The first three sephirot represented the world of thought; the second, the world of emotions and morals; the third, the world of nature. The tenth sephirah, Malkut, existed alone as the harmony of the other nine.

This triune was paralleled by the Kaballists' version of the three-part soul - an idea expressed earlier by Plato, Aristotle, the Bible, and the Talmud. The soul called Neshamah represented the intellect and corresponded to the first three sephirot. The soul called Ruah represented the emotion and corresponded to the Hesed-Geburah-Tipheret triad. The soul called Nefesh represented man's animal nature and corresponded to the lowest triad of sephirot.

Posted by caimbhriain myrddin at [12:24 PM](#) [0 comments](#) 

Labels: [Archetypes](#), [Intelligence](#), [Kabbalah](#)

Ennead Mentation: The Nine Visitations of God 4

Nine Gifts of the Spirit (KJV/God's Word)

1 Cor 12:7 But the [Ennead] manifestation of the Spirit is given to every man to profit withal.

1 Cor 12:8 For to one is given by the Spirit [1] the word of wisdom; to another [2] the word of knowledge by the same Spirit;

1 Cor 12:9 To another [3] faith by the same Spirit; to another [4] the gifts of healing by the same Spirit;

1 Cor 12:10 To another [5] the working of miracles; to another [6] prophecy; to another [7] discerning of spirits; to another [8] [divers] kinds of tongues; to another [9] the interpretation of tongues:

1 Cor 12:11 But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will.

1Co 12:12 For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also [is] Christ.

1Co 12:7 The evidence of the Spirit's presence is given to each person for the common good of everyone.

1Co 12:8 The Spirit gives one person the ability to speak with wisdom. The same Spirit gives another person the ability to speak with knowledge.

1Co 12:9 To another person the same Spirit gives courageous faith. To another person the same Spirit gives the ability to heal.

1Co 12:10 Another can work miracles. Another can speak what God has revealed. Another can tell the difference between spirits. Another can speak in different kinds of languages. Another can interpret languages.

1Co 12:11 There is only one Spirit who does all these things by giving what God wants to give to each person.

1Co 12:12 For example, the body is one unit and yet has many parts. As all the parts form one body, so it is with Christ.

The names of the Sephirot are:


- * Kether Elyon (Crown)
- * Chokhmah (Wisdom)
- * Binah (Intelligence)
- * Chesed or Gedulah (Love or Mercy)
- * Din or Gevurah (Power or Judgement)
- * Tifereth or Rakhamim (Compassion)
- * Netzach (Lasting Endurance)
- * Hod (Majesty)
- * Yesod (Basis or Foundation)
- * Malkuth or Shekinah (Kingdom)

Occasionally another is enumerated:

- * Daath ("Knowledge," "Order," or "Law")

Traditionally, Daath (Da'at) is not a Sephira itself. It is the absence of a Sephira. It is alternately called "the Abyss" (it is metaphorically interpreted as the dead child of Chochmah and Binah in the system explained by mediaeval kabbalist (mekubal in Hebrew) Issac Luria, also known as the Ari).

Da'ath has a dual aspect; on one hand it is our knowledge of the world of appearance, the body of facts which constitute our beliefs and prop up the illusion of identity and ego and separateness. On the other hand it is revelation, objective knowledge, what is often referred to as gnosis. The transition between the knowledge of the world of appearance and revelation entails the experience of the abyss, the abolition of the sense of ego, the negation of identity. From within the abyss any identity is possible. It is chaos, unformed. It contains, as it were, the seeds of identity. It is from this point that an infinity of gates open, each one a gateway to a mode of being.

Posted by caimbhriain myrddin at [12:14 PM](#) [0 comments](#) 

Labels: [Intelligence](#), [Kabbalah](#)


Ennead Mentation: The Nine Visitations of God 5

The Mystic Vision

To the dimensions of height, width, length and time the Kabbalists have added the dimension of spirituality. In the positive spiritual direction are the seven heavens.

Farthest from Earth is Araboth, which contains uncreated objects and is the permanent residence of men's souls. It is associated with the emanation Greatness (Kindness). Makhon, the second heaven, contains the precipitants rain, snow, hail, fog, and dew. Makhon is presided over by Moses the Law Giver and the emanation Law, and emits a lightning bolt into Ma'on, the third heaven, presided over by Father Abraham who alters the bolt into four 'rays of foundation' corresponding to the four spheres of emanations along the central axis and are colored black, white, red and green. The third heaven is filled with harmonizing lights and sounds that sing praises to God, and is symbolized by the emanation Beauty. Above this is Zebhul, a spiritual Jerusalem corresponding to the emanation Victory which is the positive aspect of cosmic power. In this city is a tabernacle, personified by Metatron, with Michael as high priest, surrounded by the souls of martyrs. There is also a heavenly tribunal of seven lights. The fifth heaven is called Shekhakim and is associated with Glory. It contains millstones which grind manna for the righteous and is presided over by Jacob and the twelve heads of the Israelite tribes. It is surrounded by a river of fire wherein reside the angels of destruction, and this river is held back by a colorless light of monotheism, which is fueled by prayers from below and projected out from Shekhakim as an archetypal alphabet of 22 colors (the Rings of Uranus; every 42 years positioned to be viewed edge-on from Earth (2007)). Next is Rakiya, the firmament. Symbolized by the emanation Foundation, this heaven supports the heavenly bodies, which are endowed with divine knowledge. The lowest heaven is called Vilon (lit. veil), which shields the heavens during the day and 'rolls' down each night. It is associated with the Kingdom, is the main source [of] prophetic visions, and is presided over by Joseph, the interpreter of dreams.

Below the Earth spiritually are seven abysses, known as Gehenna, Death's Shadow, Death's Gate, Filth, Destructive Whirlpools, Place of Perdition and Sheol. Interpretations on these vary considerably; however, it is generally held that they are made up of tohu (impure earth), bohu (impure water), and darkness (opposite of fire). Associated with the heavens, and perhaps above them, are the seven hekhalot (palaces) in the merkavah (Divine Chariot). The seventh palace leads to the Throne of God, symbolized by sapphire and emerald. Here the souls of mystics travel outside of their bodies and rise up to the Veil of God. The veil is not physical, for God has no physical form; it is a symbol for the limitations of Man's comprehension of God.

Posted by caimbhriain myrddin at [12:10 PM](#) [0 comments](#) 

Labels: [Intelligence](#), [Kabbalah](#)

Ennead Mentation: The Nine Visitations of God 6

Ten Sefirot as Process of Creation

According to Kabbalistic cosmology, Ten Sefirot (literally, Ten Numerations) correspond to ten levels of creation. These levels of creation must not be understood as ten different "gods" but as ten different ways of revealing God, one per level. It is not God who changes but the ability to perceive God that changes. While God may seem to exhibit dual natures (masculine-feminine, compassionate-judgmental, creator-creation), all adherents of Kabbalah have consistently stressed the ultimate unity of God. For example, in all discussions of Male and Female, the hidden nature of God exists above it all without limit, being called the Infinite or the "No End" (Ein Sof) - neither one nor the other, transcending any definition. The ability of God to become hidden from perception is called "Restriction" (Tsimtsum). Hiddenness makes creation possible because God can then become "revealed" in a diversity of limited ways, which then form the building blocks of creation.

Ten Sefirot and Physical Sciences

The Ten Sefirot mediate the interaction of the ultimate unknowable God with the physical and spiritual world. Some students of Kabbalah suggest that the Sefirot may be thought of as analogous to fundamental laws of physics. God's "Restriction" (Tsimtsum) within the spiritual levels is often compared with the Big Bang in the lowest physical level. Just as the resulting gravity, electro-magnetism, strong nuclear force, and weak nuclear force allow for interactions between energy and matter, the Ten Sefirot allow for interactions between God and creation (Theory of Everything).

The Ten Sefirot are sometimes mentioned in the context of the Ten Dimensions that some physicists suspect the Superstring Theory may require.

Notable is the similarity between the concept in Kabbalah that the physical universe is made of divine light and the concept in Physics that it is made of energy.

Ten Sefirot as Process of Ethics

Divine creation by means of the Ten Sefirot is an ethical process. Examples: The Sefirah of "Compassion" (Chesed) being part of the Right Column corresponds to how God reveals more blessings when humans use previous blessings compassionately, whereas the Sefirah of "Overpowering" (Gevurah) being part of the Left Column corresponds to how God hides these blessings when humans abuse them selfishly without compassion. Thus human behavior determines if God seems present or absent. "Righteous" humans (Tzadikim) ascend these ethical qualities of the Ten Sefirot by doing righteous actions. If there were no "Righteous" humans, the blessings of God would become completely hidden, and creation would cease to exist. While real human actions are the "Foundation" (Yesod) of this universe (Malchut), these actions must accompany the conscious intention of compassion. Compassionate actions are often impossible without "Faith" (Emunah), meaning to trust that God always supports compassionate actions even when God seems hidden. Ultimately, it is necessary to show compassion toward oneself too in order to share compassion toward others. This "selfish" enjoyment of God's blessings but only if in order to empower oneself to assist others, is an important aspect of "Restriction", and is considered a kind of "golden mean" in Kabbalah, corresponding to the Sefirah of "Adornment" (Tiferet) being part of the "Middle Column".


Numerology

In a numerological sense, the Tree of Sephiroth also has significance. Between the 10 Sephiroth run 22 channels or paths which connect them, a number which can be associated with the 22 letters of the Hebrew alphabet. In addition to each of these channels being assigned a letter of this alphabet, each path is also identified with one of the major trumps of the Tarot deck of symbolic cards [Minor Arcana: Stone(Pentacles), Sword(Swords), Cup(Cups), and Staff/Spear(Wands) of Destiny]. When combined with the 10 Sephiroth, these 22 paths make the number 32 which makes reference to the 32 Qabbalistic Paths of Wisdom and also the 32 degrees of Freemasonry.

To envision the tree, consider each of these ten spheres as being concentric circles with Malkuth being the innermost and all others encompassed by the latter. None of these are separate from the other, and all simply help to form a more complete view of the perfected whole. To speak simply, Malkuth is the Kingdom which is the physical world upon which we live and exist, while Kether, also called Kaether and Kaether Elyon is the Crown of this universe, representing the highest attainable understanding of God that men can understand.

Hypothetically there also exists an Eleventh Sephirah called Daath. It should be noted, however, that the first Qabbalists did not include any such sphere, making Daath a contested point of philosophical discussion. The Jewish Kabbalists that do accept this entity state that it is not a Sephirah, but rather that absence of one. In the Jewish tradition, the idea of an eleventh Sephirah is tantamount to blasphemy, as stated in the Sefer Yetzirah: "Ten Sephirot of Nothingness, ten and not nine, ten and not eleven." [Ennead Mentation: The Nine Visitations of God 1-6 multiple sources, incl., Wikipedia]

Ennead Mentation: The Nine Visitations of God 1-6 Summary: [web page](#)

Posted by caimbhriain myrddin at [11:55 AM](#) [0 comments](#) 

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Tuesday, January 26, 2010

[Biblical Numerology](#)

CARM

What is Biblical Numerology? [article link](#)

It seems quite obvious that the Bible uses numbers in patterns. Who can deny that 40 is significant. Jesus was in the desert for 40 days and the Israelites wandered in the desert for 40 years. Whether or not the analysis of these number patterns are accurate is up for debate. But I present to you this information condensed from the book, Number in Scripture by Bullinger.

One of the interesting features of Hebrew and Greek is that in both written languages there are no numeric characters. Where we have numbers and letters, they have only letters. So, in each language, the letters are also used as numbers. In a small way we do the same thing in English. For example is "O" a zero or a letter of in the alphabet. Is "I" a one or a small L? When they are used, the context tells us which is which and we have no problem understanding it. The same goes for Hebrew and Greek. They knew when they were writing numbers and when they were writing letters.

But the interesting thing is that when a word is written, it also has a numeric equivalent. For example, the word "Jesus" in Greek is "iasous." Since each letter has a numeric equivalent, we can add up each number and get a value. The value is the gammatria. Therefore, the gammatria of "Jesus" in Greek is 888 because i = 10 a = 8 s = 200 o = 70 u = 400 s = 200. There are many interesting 'games' that can be played with this feature of Greek and Hebrew and much of it is absurd. But, some of the numeric relationships are interesting.

Whether not the numbers really do have a significance is still debated in many circles. Nevertheless, I present the information for your examination.

1 THE NUMBER OF UNITY. Father. Deuteronomy 6:4 "Hear, O Israel: The LORD our God, the LORD is one. Ephesians 4:5 "one Lord, one faith, one baptism."

2 THE NUMBER OF DIVISION. The Son who has two natures: human and divine. There are 2 Testaments: the Old and New. Man is Male and Female. Rom. 9 speaks of two vessels: one for honorable use and the other for dishonorable use. Two types of people: Sheep and Goats. There are two ages, this age and the age to come: Matt. 12:32; 13:39,40,49; Mark 10:30.

3 THE NUMBER OF DIVINE PERFECTION. The Trinity consists of Father, Son, and Holy Spirit. There are three qualities of the universe: Time, Space, and Matter. To exist (except for God), all three are required. Each quality consists of three elements. Therefore, we live in a trinity of trinities.

- The three qualities of universe are each three:

Time is one yet three: Past, Present, Future

Space is one yet three: Height, Width, Depth

Matter is one yet three: Solid, Liquid, Gas

We live in a Trinity of Trinities: Romans 1:20 says, "For since the creation of the world His invisible attributes, His eternal power and divine nature have been clearly seen, being understood through what has been made..."

- If you are a trichotomist then man is made of three parts: Body, Soul, Spirit

- Human abilities are three: Thought, Word, Deed

- The divine attributes are three fold:

God is:

Omniscient, Love, Holy

Omnipresent, Light, Righteous

Omnipotent, Spirit, Just

- Three bear witness (1 John 5:8): Spirit, Water, Blood

- Christ is Three Shepherds :

The Good Shepherd (John 10:14-15) - speaking of His death

The Great Shepherd (Heb. 13:20) - speaking of His resurrection

The Chief Shepherd (1 Pet. 5:4) - speaking of His glory

- The Three appearances of Christ:

Past: Has appeared (Heb. 9:26) to put away sin

Present: Is appearing (Heb. 9:24) in the presence of God

Future: Will appear (Heb. 9:28) to those who await Him

- The Father spoke from Heaven three times:

Matt. 3:17, "This is My beloved Son, in whom I am well pleased."

Matt. 17:5, "This is My beloved Son, with whom I am well-pleased; listen to Him."

John 12:28, "I have both glorified it [the Father's name], and will glorify it again."

- Both the Tabernacle and the Temple consisted of three parts:

The Court, The Holy Place, The Sanctuary

Regarding the Tabernacle: The Holy of Holies was a cube (10 cubits x 10 cubits x 10 cubits)

Regarding the Temple: The Holy of Holies was a cube (20 cubits x 20 cubits x 20 cubits)

4 THE NUMBER OF CREATION - North, South, East, West; 4 Seasons. The 4th commandment is the first that refers to the earth. The 4th clause of the Lord's Prayer is the first that mentions the earth. The materials of the tabernacle were four and so were the coverings and the ornamentations.

5 THE NUMBER OF GRACE. Redemption. Israel came out of Egypt 5 in rank (Ex 13:18). David picked up 5 smooth stone to fight Goliath (1 Sam. 17:40). The Holy Anointing Oil was pure and composed of 5 parts (Ex. 30:23-25).

6 THE NUMBER OF MAN: Man was created on the 6th day. Man labors 6 days only. The Serpent was created on the 6th day. The 6th commandment is "Thou shalt not murder." Six words are used for man: Adam, ish, Enosh, gehver, anthropos, anar. Also, $6 \times 6 = 36$. $36 + 35 + 34 + 33 + 32 \dots 5 + 4 + 3 + 2 + 1 = 666$. 666 is the number of the antichrist. This means that the name of the antichrist in Greek adds up to 666. This is a mockery of the Trinity.

7 THE NUMBER OF SPIRITUAL PERFECTION. Seven days in a week. Seven colors in the spectrum. Seven of the 10 commandments begin with the word "not." There are 7 seals, 7 trumpets, 7 parables in Matthew, and 7 promises to the churches. There are 7 "eternals" in Hebrews which are: A priest for ever (1:6); Eternal salvation (1:9); Eternal judgment (6:2); eternal redemption (9:12); eternal spirit (9:14); eternal inheritance (9:15); and everlasting covenant (13:20). Jesus said 7 things on the cross: 1) Luke 23:34 "Jesus said, "Father, forgive them, for they do not know what they are doing." And they divided up his clothes by casting lots; 2) Luke 23:43 Jesus answered him, "I tell you the truth, today you will be with me in paradise"; 3) Matthew 27:46 About the ninth hour Jesus cried out in a loud voice, "Eloi, Eloi, lama sabachthani?" -- which means, "My God, my God, why have you forsaken me?"; 4) John 19:26 "When Jesus saw his mother there, and the disciple whom he loved standing nearby, he said to his mother, "Dear woman, here is your son"; 5) John 19:28 "Later, knowing that all was now completed, and so that the Scripture would be fulfilled, Jesus said, "I am thirsty." 6) John 19:30 "When he had received the drink, Jesus said, "It is finished." With that, he bowed his head and gave up his spirit"; and 7) Luke 23:46 "Jesus called out with a loud voice, "Father, into your hands I commit my spirit." When he had said this, he breathed his last." "Hallelujah" occurs 28 times or 4×7 . "Hosanna" occurs 7 times. "Milk" occurs 49 times or 7×7 . "Abaddon" occurs 7 times. "After the order of Melchizedek" occurs 7 times.

8 THE NUMBER OF NEW BEGINNINGS. 8 people on Noah's Ark (2 Pet. 2:5); circumcision on 8th day (Gen. 17:12); God made 8 covenants with Abraham.

9 THE NUMBER OF JUDGMENT. There are 9 greek words derived from the root word meaning judgment = dikay. The following words each occur 9 times in the Bible: abussos (bottomless pit); asebee (ungodly); aselgeia (lasciviousness); and astrapee (lightning). The gifts of the spirit are 9 in number (1 Cor. 12:8-10): the word of wisdom, the word of knowledge, faith, healing, miracles, prophecy, discerning of spirits, tongues, and interpretation of tongues.


10 THE NUMBER OF DIVINE PERFECTION. There are 10 commandments (Ex. 20); 1/10 of your income is a tithe; there were 10 plagues on Egypt (Ex. 9:14ff); 10 x 10 silver sockets formed the foundation of the Tabernacle (Ex 38:27); There are 10 "I AM's spoken by Jesus in John: 1) I am the Bread of Life (6:35); 2) I am the Bread of Life which came down from heaven (6:41); 3) I am the Living Bread (6:51); 4) I am the Light of the world (8:12); 5) I am One that bears witness of Myself (8:18); 6) I am the Door of the sheep (10:7,9); 7) I am the Good Shepherd (10:14); 8) I am the Resurrection and the Life (14:6); 9) I am the Way, the Truth, and the Life (11:25); and 10) I am the True Vine (15:1,5).

12 THE NUMBER OF GOVERNMENTAL PERFECTION. There were 12 tribes of Israel; 12 Apostles, 12 foundations in the heavenly Jerusalem; 12 gates; 12 pearls; 12 angels. The measurements of New Jerusalem are 12,000 furlongs or stadia, while the wall will be 144 (12 x 12) cubits (Rev. 21:16-17).

40 THE NUMBER OF PROBATION OR TRIAL. The Israelites wandered for 40 years (Deut. 8:2-5). Moses was on the mount for 40 days (Exodus 24:18); 40 days of Jonah and Nineveh (Jonah 3:4). Jesus was tempted for 40 days (Matt. 4:2).

153 In John 21:11, after the resurrection the disciples caught 153 fish. The word fish in Greek is 'ixthus' which has a numerical equivalent of 1224, or 8 x 153. Remember, which is Jesus Christ is 888. 153 people received a blessing from Jesus in the four gospels (not counting the 5000 and examples like that).

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Labels: [Numerology](#)

What's the Story on Numerology?

The Straight Dope [article link](#)

What's the Story on Numerology?

15-Nov-2005

First we need to define numerology. At a broad level, numerology is the idea that numbers are important to understanding the universe. This can take a variety of forms even today:

Science obviously believes numbers are important. The ratio of the circumference of a circle to its diameter, pi, shows up in an astounding variety of scientific formulae and situations. Other important numbers include the speed of light c, the gravitational constant g, and so forth.

Religion and superstition often assign importance to numbers. People play their "lucky numbers" in lotteries, or avoid unlucky numbers (like 13.) Three, seven, and ten are often viewed as "good luck" numbers in Western culture, while six, eight, and nine are viewed as lucky in China. Some find conspiracy or end-of-the-world theories are based on numeric coincidences (more later). Literature tends to use numbers from religion and superstition, to add levels of meaning. For example, the number three (an oft-repeated number from the Bible) appears often in Western literature, everywhere from the three little pigs to Macbeth's three witches.

Let's start with the ancient Babylonians, source of many number traditions. The Babylonians revered certain numbers--for example, 12 has many divisors and there are twelve new moons each year (usually), so they devised a calendar based on the number 12. That's why today we have 12 months in our calendar, 12 zodiac signs, 12 inches in a foot, etc.

The Babylonians used a sexagesimal (based on 60) system for numbers. Five and 12 were important, as exact divisors of 60. That's why we have 360 degrees in a circle. Seven was important, because $12 - 5 = 7$, hence seven days in our week.. The Babylonian gods were represented by numbers and sacred figures -- Marduk was 11, Shamash was 20, Mu was 60, and so forth. In the 8th century BC, Sargon says that the perimeter of his palace (16,283 cubits) was equal to his name, implying that the Babylonians were drawing some sort of connection between numbers and names.

From Babylon we move to ancient Greece, roughly the 6th century BC, and a chap named Pythagoras. You know Pythagoras from the famous mathematical theorem about triangles, of course. He was born around 570 BC, possibly in Phoenicia, and seems to have traveled widely. He settled in southern Italy where he founded a religious/philosophical/mystical society around 520 BC, later called the Pythagorean School. He died around 500 BC.

The doctrines of the Pythagoreans were secret. Generally, they adhered to a strict ritualistic lifestyle wearing white clothing, eating a primarily vegetarian diet, and so forth. The purpose of the school was to understand the universe in terms of numbers. They thought that the world is built on the power of numbers, and that some of that power (magical, if you will) is inherent in the numbers themselves. They believed the universe is a harmonious whole, and that numbers (and geometry) are the keys to understanding the workings of the world.

To the Pythagoreans, the first ten digits were critical. One is the monad, the symbol of unity, stability, and wisdom. Two is the symbol of duality, polarity, and darkness. Three is peace and piety. Four is the base root of all life, the fountain of nature. Five is health. And so on.

The circle is the perfect form. Odd numbers are imperfect, and unity is the number that adds to even numbers to make them odd, or to odd numbers to make them even.

The Pythagoreans tied numbers (and geometry) into their life style and philosophy. To the Pythagoreans, anything (whether tangible or intangible) could be ultimately reduced to numbers and geometry. We can look down smugly on their simplistic notions, but think for a minute: all of modern science develops from the concept that mathematics can be used to describe the physical universe. That was the contribution of the Pythagorean school.

By the way, the Pythagoreans also developed the musical octave, tying numbers to music. (If you pluck a taut string, you get a musical note; if you double the length of the string, you get a note exactly one octave lower.) The ancient Greek alphabet had 27 letters, but there were no separate symbols for numbers. Thus, numbers were assigned to each letter: 1-9, 10-90, 100-900. That is, the first nine letters (an ennead) represented numbers 1 through 9; the next represented 10, 20, 30, etc., up to 90; and the last nine letters represented 100, 200, etc., up to 900. Archaeologists have found Greek coins and scrolls that use this system, dating back to the end of the fourth century BC.

If letters of the alphabet were used for numbers, then any name or word could be converted to numbers by adding the values of the separate letters. The Greeks called that process isopsephia.

Now we turn southward, from Greece to ancient Judea. Certainly by 1000 BC, Jewish storytellers and the earliest books of the Hebrew bible imparted meaning to numbers. For example, the number 40 appears often in the bible, to reflect generational change (or a change in the world). The number seven occurs over 500 times in the Hebrew Bible, to denote perfection. Ten is a number of completion, and so on.

Jewish scholars either borrowed or independently invented the Greek concept of isopsephia, which they called gematria. We don't know for sure the origin of the name--probably from the Greek geometria (earth-measures or geometry) or perhaps grammateia (letter-play).

The ancient Hebrew alphabet had 22 letters (depends on how and when you count, since some "final letters" were added later). The first nine letters represent numbers 1-9, the second nine letters represent 10-90, and the last four letters give 100, 200, 300, and 400. Higher numbers must be made from combinations of earlier amounts, so 800 = 400 repeated twice, etc. (One argument that the Hebrews did not invent gematria is that their alphabet runs out at 400, whereas the Greek alphabet gets us to 900.) The earliest Hebrew coins we have that use letters as numbers are dated a bit before 100 BC. Prior to that

time, the Jews used Egyptian, Assyrian, and Babylonian numeric systems. But starting around around 100 BC and through around 600 AD, the use of Hebrew alphabetic numeration became increasingly common.

Jewish gematria starts with the observation that in the Bible, God creates the universe using words (a radical departure from other creation mythologies.) Consequently, words have power. There's the obvious power of words used in conversation, that can injure or heal feelings in human relationships. But the biblical creation story implied an inherent power of words to mold or change the physical universe.

The idea of converting words to numbers began as a tool for what we might call analysis of the biblical text: to decode hidden messages, to gain deeper insight into God's message, and perhaps to gain mystical insights.

Two quick examples of gematria and the variety of uses:

Textual interpretation: In Genesis 28:12, Jacob dreams of a ladder reaching from earth to heaven; the numerical value of "ladder" is the same as the numerical value of "Sinai"; hence the Ten Commandments revealed at Sinai are like a ladder leading from earth to heaven.

Medical: The word for "pregnancy" in Hebrew has numerical value 271, which is the number of days in a normal pregnancy. (Cool, eh?) Numerology soon moved from simply understanding biblical texts to mysticism and the use of words/numbers to achieve higher spiritualism or to work magic. The writings of Philo of Alexander (roughly 25 BC to 40 AD) are the earliest known that use numerology as a path to the occult, with a spattering of ordinary mystification.

From those beginnings, Jewish mysticism (usually called Kabala, sometimes spelled Cabala or Qabala or other variants) flourished primarily in the 11th-13th centuries AD. The word Kabala itself means "hidden wisdom." Kabalists rearranged the letters of biblical texts into squares and other geometric forms to read vertically, backwards, upside down, etc., to find hidden meanings in God's words. (Aside: The most recent incarnation of this concept is the book *The Bible Code*. There's little new under the sun.) The Kabalists enjoyed "magic squares," invented in ancient China, and brought to the Arabic world in the 10th century and thence to Europe.

For the Kabbalist, one is unity and the symbol of God. Reversing the Pythagorean notions, Jewish mysticism teaches that two is dangerous, reflecting duality; and even inviting demons. Three is the number of perfection. So, don't do something twice, do it three times. The magic properties of three came from Judaism through Christianity (the Trinity) to suffuse Western culture. To the Kabbalists, the number 5 can heal illness (by performing some ritual or drinking some potion or whatever five times, for instance.) The number 7 protects against evil magic, and so on. Thus, tying numbers to the physical universe was viewed as a means of changing or dealing with both natural and magical forces.

By the 14th and 15th centuries, Christian Kabbalah arose. Christian Kabbalists studied Hebrew literature and used the Hebrew text of the Old Testament to find clues or evidence that support Christian theology. Thus, the already noted frequent use of the number three in the Hebrew Bible as a prelude to the Trinity. Another quick example: the Hebrew word for "He created," the second word of the book of Genesis, is B-R-A, which can be read letter-by-letter: B stands for Bayn meaning Son, R stands for Ruakh, meaning Spirit; and A for aba meaning Father. Get it? This type of reasoning was ultimately dropped around the 1700s as not compatible with Christian dogma.

However, the fascination with numbers continued through the centuries. As fewer people learned Hebrew or Greek, there were efforts to use English in numerology. There's the basic problem that by the time English was developed, there were already separate symbols for numbers, borrowed from Arabic. There is therefore no generally agreed scheme for converting words to numbers. Modern numerologists have several different interpretations of how to convert the English alphabet to numbers, but usually some matrix such as:

1	2	3	4	5	6	7	8	9
A	B	C	D	E	F	G	H	I
J	K	L	M	N	O	P	Q	R
S	T	U	V	W	X	Y	Z	

This is very different from the ancient Greek and Hebrew approach, of course. Some Christian systems omit 9 from the tables, since $9 = 3 \times 3$ and is thus the Name of God.

From a cynical point of view, when everything stays in the realm of numbers from 1 to 9, it's a lot easier to set up astounding numerical correlations.

In modern times, numerologists are no longer so concerned with the magic that can be done by converting words to numbers. However, the belief in the mystic importance of numbers can still be found. For example, one reader told Cecil about a website that notes that the Supreme Court decision to remove the Ten Commandments from the Alabama courthouse was made on August 27, 2003. The sum of the digits of 8-27-2003 is 22 which is 2×11 , and of course September 11, 2001 has an 11 in it, and was the date of the tragic attacks against the United States. The mystic connection between 11s proves conclusively that the United States Government has declared war on God.

OK, so there are a lot of loons out there.

Bottom line: there are only so many numbers in practical use. No, don't tell me about the infinite cardinality of the integers. We're usually dealing with numbers less than 1000, say; if your numerological result is more than 1000, you tend to add the digits to get a nice small number. And some systems only use numbers from 1 to 20. So, when you convert everything to one or two-digit numbers, lots of coincidences are bound to arise.

Did people actually take this sort of thing seriously? Do they still? Well, obviously, there are a few who still do. However, even going back many centuries, the play of numbers and words was often seen as an amusement, even in biblical interpretation, rather than as something dreadfully serious.

Nowadays, most people playing with numbers this way have their tongues firmly in cheeks. One of the books by Dr I J Matrix (a nom de plume of Martin Gardner) contains the following gem, which seems as good a place to end this report as any: The King James translation of the bible was published in the year 1611, when Shakespeare was 46. In the 46th psalm, the 46th word from the top is "Shake" and the 46th word from the bottom (discounting the liturgical instruction "selah") is "spear." What more proof could you need that Shakespeare wrote the KJV?

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Mammon or Messiah meta

Metaphysics (Ontology, Society): Being and Knowing Monday, January 25, 2010


Numeric Ontology 1

Personal Names - Component Expression: (we are composed of family and friends) (aptitudes and character tendencies, motivations and talents (insight into the human psyche); Mystic Virtues and Philosophy (Mystical Meanings; the Mysticism of Numbers - Destiny and Numerical Design and Harmonics (Harmony) - NUMERICAL MYSTICISM), the numerical symbolism of metaphysical values: the defined meaning within all numbers (the living, universal, qualitative, (not quantitative; figures display quantity ie., quantity "party of five"; quality "she's a ten")) and causal reality of numbers, encoded within; the unreal reality) (Mystic Combinatorial-Summation Number Theory, Numbers symbolize our existence) - In-depth Numeric Analysis: AEON, Applied Esoteric Ontologic Numerics (being applied from within), above (our over-mind consciousness) and below (our under-mind consciousness) as-well-as the surface (our mind consciousness) interpretation (all parts of the Numeric Blueprint harmonize together to create one's full identity and path (non-(pre)determined fate); we can work with the numbers, once identified and understood - they are destiny indicants not prophecy or fate); NUMERIC ONTOLOGY

AEON, the term Aeon comes from the Gnostic notion of AEons as emanations of the God, who come in male/female pairs (syzygies) ie., the AEon Wisdom: Sophia or Achamoth. - Aeon L. forever - Temporal aeon, an eternal frame of time, eternity - Platonic aeons, used to denote the eternal world of ideas, which he conceived was behind the perceived world.

Esoteric a. [Gr. interior, from within.] Private; an epithet applied to the private instructions and doctrines of Pythagoras; opposed to exoteric, or public. - Esotery n. Mystery; secrecy. [Little used.]

Ontology n. [Gr. from and discourse.] That part of the science of metaphysics which investigates and explains the nature and essence of all beings, their qualities and attributes - Ontologic a. [See Ontology.] Pertaining to the science of being in general and its affections - Ontologist n. One who treats of or considers the nature and qualities of being in general. -- Philosophy: Ontology is a systematic account of existence; in AI and Information systems, ontology has a somewhat different interpretation: an ontology is not a theory of what exists, but what a community of practise believes to exist; this is close to the opinion that an ontology specifies things that we must assume to exist in order for our theories to be true - what people believe to exist is called a conceptualization; it represents an abstract, simplified view of the world. An ontology is a formal specification of a shared conceptualization.

Posted by caimbhriain myrddin at [11:13 AM](#) [0 comments](#) 
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Numeric Ontology 2

Tarot, Astrology, Kabala and Numerology [TAKN] are sister disciplines. Under no conditions are they meant to be considered, studied, taught, or practiced separately as they, unfortunately, are today. ... Those who would practice esoterically must combine, and use, all four Arts together. ... the zodiac is not an external phenomenon but is, rather, an inner psychic apparatus. It is an inherent attribute of the individual and collective psyche, an encodation in our very genetic structure, an eidetic image within our Memory, an archetype indelibly embedded within the core of human minds. ... Of the four great Divination Arts, the Tarot is the most important and dynamic. It alone makes use of a rich palate of archetypal images, which resonate strongly with the deeper layers and dimensions of consciousness, and which, like mandalas or sacred yantras, serve as iconic guides on the road to self-realization and personal empowerment. ... The Gnostics knew and taught that we are each our own priests and priestesses. "When the 2 and 2 equal 1," said the Pythagorean's, it is then that the true "Christ" will be born within you. Now, interestingly, the first card in the Major Arcana of the Tarot - the Magician, happens to depict a Hermetic Magi (Initiator) who is in the very process of uniting fourness into oneness. The four are represented by a Wand, a Cup, a Sword and a Disk, which sit upon his strange three-legged table. These objects represent the four elements (Fire, Water, Air and Earth), the four suits of the Tarot, and the four modalities of consciousness (Intellect, Emotion, Sensation and Intuition) - yes - but they also represent the four sister Divination disciplines which also

require unification. In fact, one may argue that if the tools are not unified, how can the developing consciousness, which depends upon them for its "individuation", have a chance of actualizing that rare state? ... The Tarot can be considered to be one chapter, so to speak, of the greater book of symbolism. Its 78 pages of composite images, together with their geometrical, numerological, sabean and Astro-Theological motifs, open direct access to the inner Wisdom Body, to the "Living Oracle" within the Mind. ... the esoteric secrets of each (of the sister arts) remain concealed until they are used together [they are COMPREHENSION and DIAGNOSTIC (Gnosis) TOOLS (esoteric-holistic vs. exoteric application)]. The four great Arts of Divination, when correctly applied, provide the pertinent information we need to predict [acknowledge as indicants] and comprehend the variables, intensity and impact of what we will inevitably experience. Our own responses and reactions can be foretold, and as a result of the insight [in-sight, the sight within] afforded us, we can minimize the chance for wrong decisions and choices. [sourced from: The Inner Zodiac, with [inserts]]

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Sunday, January 24, 2010

[Archetypal Astrological Analysis 1](#)

An Introduction to Archetypal Astrological Analysis, Richard Tarnas, Ph.D.
(excerpt)

The Sun represents the central principle of vital energy and conscious selfhood in the birth chart. Just as the Sun is the central entity in the solar system, so is the Sun the central entity in the individual psyche reflected in the birth chart. The Sun represents the center of personal identity, the conscious ego, the autonomous willing self, and is associated with one's sense of individual self-directedness and self-expression. It rules one's basic energy drive, the will to exist, to express oneself dynamically as an autonomous individual. It represents that dynamic expression of the personal will which influences and draws upon all the other planetary energies. It is the part of one that, simply put, strives to be: to "shine," to create, to achieve, to manifest itself. It is tied to one's basic personal identity in life: "I am John Smith, this is who I am, what I've done, where I'm going" etc. In mythic terms, the Sun is associated with the Hero archetype, and is yang in nature.

When the Sun forms a major aspect with another planet in one's birth chart (for example, a conjunction with Venus, or an opposition with Mars), then this second planetary archetype will tend to be particularly prominent in one's life and character, infusing its qualities into the basic energy of the self as represented by the Sun. Any major Sun aspects are therefore of great importance in one's chart. Also, in both women's and men's charts, the Sun tends to reflect significant male figures in one's life.

The Moon, by contrast, represents the feminine side of the psyche, the anima in Jungian terms. It is closely associated with the emotionally and instinctively responsive personality, with the psychosomatic basis of one's being, and with the early mother-child relationship. The Moon symbolizes, in a sense, the womb or matrix of one's being. While the Sun reflects one's sense of autonomous conscious selfhood, one's personal identity and will, and is more active and self-directing in nature, the Moon represents more one's underlying psychological character--those parts of oneself that are more hidden to one's conscious ego--and is more receptive and spontaneously reactive or responsive in nature. In particular, the Moon corresponds to one's feelings and those pervasive but largely unconscious psychological patterns that were established deep in one's past. It is not that the Moon simply is the unconscious; rather it is archetypally associated with what the modern self tends to be unconscious of: the psyche's emotional, physical, imaginal, familial, and ancestral ground or matrix.

The Moon corresponds to how one feels about oneself even before one thinks about oneself--as well as how one tends to relate spontaneously to others and to life's various situations. Like the ever-shifting cycles and phases of the Moon, the lunar part of the psyche, associated with one's moods and feelings, tends to be changeable and fluctuating in character, though on another level its deeply imprinted patterns are very enduring. The Moon concerns one's immediate

psychosomatic mode of response to life that begins in one's earliest years, that is partly a matter of inheritance, and partly forged in one's early interactions with the world--especially with one's mother and other mother-figures, one's family (siblings, father) and one's early home environment in general. It governs one's sense of belonging (or not), how one tends to nurture and be nurtured, and is associated with both the maternal instinct and the needs and instincts of infancy and childhood. In later life, the Moon reflects the nature of all one's intimate relationships, familial and otherwise, as well as one's home life. In mythic terms, the Moon is associated with certain aspects of the Great Mother goddess, and is yin in nature.

Again, as with the Sun, if any major aspect is formed between the Moon and another planet in one's birth chart, this second planetary archetype will tend to be especially significant in one's life. But in this case that second archetype will tend to channel itself through those parts of one's life governed by the Moon: one's emotions and moods, one's infancy and childhood, one's mother and early familial environment, one's intimate relationships and domestic life, and so forth. Also, in both women's and men's charts, the Moon tends to reflect significant female figures in a person's life.

It is important to remember that both women and men have both the Sun and Moon, the basic masculine and feminine archetypes, within their psyche. These principles represent the great yang-yin polarity that pervades existence. It is unclear how much of our masculine and feminine "natures" is culturally conditioned and how much is innate, though certainly there does seem to be a greater intrinsic resonance between the Moon archetype and a woman's body and psyche in her childbearing and nurturing capacities. However, on another level, it seems to be one of the main challenges for all human beings to attain an inner balance between these two fundamental polarities--between the striving for autonomous individuality and the sense of connectedness to a larger whole, between active and receptive, will and feeling, conscious and unconscious, self and psyche.

Posted by caimbhriain myrddin at [3:07 PM](#) [0 comments](#) 

Labels: [Archetypes](#), [Astrology](#), [Intelligence](#)

Archetypal Astrological Analysis 2

Mercury represents the principle of mind, thinking, and the movement or exchange of ideas through speaking, writing, and other forms of communication. It governs the capacity to conceptualize and communicate, to articulate, to use words and language, to analyze and comprehend, to learn, to perceive, to mediate, transport, and connect. The Mercury archetype is associated with the Greek mythic figure of Hermes, the Roman Mercury, the messenger of the gods. A major aspect between Mercury and another planet tends to correlate with how one's mental and neural processes tend to work, how one gives and receives information, and the nature of one's education and intellectual vision.

Venus represents the principle of love and beauty. Venus is Eros, as Mercury is Logos. Venus rules the desire to be involved in romantic and social relations, to attract and be attracted to others, to engage in artistic activities, to seek harmony and aesthetic or sensuous pleasure. The Venus archetype is associated with the Greek mythic figure of Aphrodite, the Roman Venus, the goddess of love and beauty. Major aspects involving Venus tend to correlate with how one gives and receives love and affection, the nature of one's social and romantic relationships, and the character of one's artistic impulse and aesthetic sensibility.

Mars represents the principle of energetic force. It symbolizes that part of the psyche which impels us to act, to assert ourselves, to struggle, to press forward and against, to be courageous and vigorous, to be competitive or combative. Mars is the archetypal warrior: it governs the capacity for aggressiveness, anger, and physical energy, as well as tendencies toward injury, violence, and impulsiveness. It is connected with athletic activity, and also, as the polar complement to Venus, governs the yang aspect of sexuality. The Mars archetype is associated with the Greek mythic figure of Ares, the Roman Mars, the god of war. Major aspects involving Mars are indicative of how one tends to act and assert oneself in life and how one experiences conflict and aggression.

Jupiter represents the principle of expansion and success. It governs the tendency to expand and grow, to elevate and uplift, to seek that which is better or higher, to improve and magnify, to incorporate that which is external, to make larger wholes. It also governs the tendency to experience success, honor, abundance, happiness, and good fortune, and is connected with

the capacity for magnanimity, liberality, pride, and optimism. In addition Jupiter corresponds to a concern with moral and philosophical ideals and principles, with long-range or broad perspectives, with the urge for intellectual and cultural breadth, and more generally with the striving for breadth of experience (e.g., through travel, wide reading, inner exploration, etc.). On the negative side, Jupiter is connected with the tendency toward excess, inflation, extravagance, over concern with wealth and status, self-indulgence, complacency, overconfidence, and sense of personal superiority.

The Jupiter archetype is associated with the Greek mythic figure of Zeus, the king of the Olympian gods, the Roman Jupiter; called the Great Benefic, it is related also to Fortuna and Providence. Major aspects involving Jupiter tend to indicate the nature of one's experience of personal expansion, growth, and success in all realms of life, as well as how impulses in these directions might be excessive.

Posted by caimbhriain myrddin at [3:05 PM](#) [0 comments](#) 

Labels: [Archetypes](#), [Astrology](#), [Intelligence](#)

Archetypal Astrological Analysis 3

Saturn is the next planetary archetype to discuss, and because it is an especially complex archetype I will describe it in more detail. Saturn represents the principle of limit, structure, and necessity. It governs the material world, time, tradition, the past, aging, death, and the endings of things. The Saturn archetype is associated with the Greek mythic figure of Kronos, the stern father of the gods, the Roman Saturn. Called the Great Malefic in traditional astrology, it is associated with such archetypal figures as Fate, Father Time, Death, and the Grim Reaper. In Jungian and archetypal psychology, Saturn is often called the senex.

Saturn represents the hard structure of things, the reality principle, the bottom line. It is in many ways the opposite of Jupiter in nature: where Jupiter expands and grants success, Saturn contracts and inhibits; where Jupiter is liberal and magnanimous, Saturn is conservative and strict; where Jupiter uplifts, Saturn oppresses. Indeed, Saturn can well seem to be a one-sidedly negative planet in the astrological pantheon, though in fact the situation is much more complicated. Saturn opposes and limits, but in doing so, it strengthens, grounds, forges, gives our soul substance and gravitas, makes us real.

In an important sense, Saturn is the ruler of the birth chart itself, for Saturn is Time, Chronos, as well as that which fixes a moment in time, creates through birth a separate embodiment of reality, and then sustains and works out through time all the meaning and challenges of that archetypal moment.

Saturn is the archetype that rules the structure of our lives. It is the matrix of things, that which provides both limit and structure, thereby permitting the possibility of manifestation itself. In limiting and bringing closure, Saturn defines. Saturn is also the principle of judgment, governing the consequences of our actions, confronting us with our past. Esoterically, it is considered to be the planet of karma, the carrier of karma from past lifetimes, the consequences of which we now have to encounter in the present life. It might be seen as the cross we bear, for it concerns our trials and sufferings which may often seem inexplicable and undeserved. In theological terms Saturn bears resemblance to some (though not all) aspects of the Hebrew Yahweh: the strict patriarchal ruler and law-giver of creation, the God of justice and retribution who condemns humankind to a life of separation, labor, suffering, disease, pain in childbirth, and death. Saturn is lord of the realm of finitude, imperfection, and mortality. At a deep level, Saturn can be seen as the archetypal birth labor of existence: that which constricts and limits, rigidifies, alienates, cuts one off from the primal union, makes us die to the womb--but also that which incarnates us, gives us embodiment, form, firmness, substance, material reality. Saturn is therefore often symbolized as a skeleton, both as a symbol of death, the ultimate consuming power of time, but also as the skeletal structure and foundation of things, without which there would be no form, no stability, no supporting frame of strength and solidity which has slowly evolved through time and experience.

Saturn makes us stand alone and know solitude; it separates us from others--from the womb when we are born, from our childhood family as we grow older, and from everyone as we face our death. Yet it is also Saturn that makes us who we are, that disciplines and orders our existence until it has sculpted our essence. It is the superego inside us--our inner judge and conscience, that complex reflection of internalized social convention, religious tradition, and moral law. Saturn governs the consequences of error, guilt, pessimism, inferiority, depression, deprivation; yet it also gives us the capacity for rigor, order,

concentration, endurance, seriousness, fidelity, responsibility, maturity. To continue the comparison with Jupiter, where Jupiter may be inflated, exaggerated, or overoptimistic, Saturn is judicious, grounded, and pragmatic. Saturn works slowly and gradually, painstakingly, often painfully, but effectively, with enduring results.

Saturn rules our work in the world, that which we do to make ends meet, the labor of life. It governs "reality" as we usually think of that term--that which makes concrete demands on us, which confronts us with material limitations, which brings us down to earth. It makes us know defeat, limiting our aspirations and negating our dreams. Saturn resists and oppresses us, and yet also defines us, brings us experience and wisdom, makes us take responsibility for ourselves so that we become our own master. As Nietzsche said, "He who cannot obey himself will be commanded." It is Saturn alone that can give us that special sense of inner authority which can only be purchased through time and experience.

The position of Saturn in one's birth chart is thus a matter of great importance, and the major aspects it makes to other planets can tell us much about one's principal concerns in life. Transits involving Saturn regularly mark periods of major developmental importance, often bringing times of personal trial, but also of deep maturation and the establishment of significant life structures involving one's career, important relationships, or major karmic responsibilities. Perhaps the main thing to remember--or to adopt as a working hypothesis--is that Saturn indicates that which we have chosen to work with and through in this life in order to achieve a higher level of spiritual awareness. The sufferings and frustrations it may bring can perhaps best be seen as serving a purpose which will in the long run be recognized as worth all the hard labor of life. Again, Saturn is that part of the archetypal birth process which oppresses and alienates, and yet slowly molds and structures, and, in the end, ushers us into a new level of existence. It is the guardian of the threshold.

Posted by caimbhriain myrddin at [3:01 PM](#) [0 comments](#) 

Labels: [Archetypes](#), [Astrology](#), [Intelligence](#)

Archetypal Astrological Analysis 4

Uranus represents the principle of change, of freedom, rebellion, and revolution. It is associated with unexpected phenomena of all kinds, with sudden surprises and awakenings, with breakthroughs--intellectual, psychological, spiritual. It governs the sudden breakup of established structures, and tends to have an exciting and electric quality. It also rules individualism and originality, invention and technology, creative genius and brilliant mental insight. The planet Uranus, the first planet to be discovered in modern times--in 1781, during an age of radical cultural change and revolution--can best be understood archetypally in terms of the Greek mythic figure of Prometheus, who stole fire from the heavens in rebellion against the gods to give humankind greater freedom.

The Promethean impulse associated with the planet Uranus represents that part of us that seeks to go our own way, to choose our own individual path in life. Its influence inclines one to be changeable, restless, and unpredictable--sometimes irresponsibly so--in a constant quest for personal freedom and new experience. Uranus also mediates creativity and innovation: in its less exalted forms it can signify only eccentricity or lawlessness, but in its highest expression it can indicate real genius, and a capacity for making significant personal or cultural breakthroughs in the course of one's life. The Prometheus archetype associated with the planet Uranus correlates with that stage in the archetypal birth process in which one is suddenly liberated from the constrictions of the birth canal and experiences sudden freedom, awakening, new life, new identity, a radical expansion of horizons: Prometheus Unbound.

There is another side to this archetype's energy, however, which can make the experience of Uranus a very different matter. When a person has not integrated the Promethean impulse toward creative freedom, autonomous individualism, and capacity for change, there is a strong tendency to experience this archetype as something that happens to one from without in upsetting, disruptive ways. That is, instead of being ourselves a source of change and independence and excitement, we may tend to have change and unpredictable events thrust upon us, so that we are forced to open up our life to new horizons and new possibilities. Uranus thus confronts the Saturnian part of us that wishes to hold on, to maintain the status quo, to resist change in favor of security, tradition, and the established order.

The rebel-trickster side of the Prometheus archetype can thus come from within or without, and in the latter case a person can feel constantly subject to problematic changes that require one to reorient one's life. Whether these changes are

precipitated by other people, by new psychological or physical conditions, or by external circumstances, their role is to open one's life to something new. If one is identified excessively with the past, if one tries to hold on to structures that are outmoded, then one will experience Uranus as a disruptive force that at times can be quite uncomfortable. But the potential is always there for one to integrate the archetype, and for one to contact one's own capacity for freedom and excitement, for openness to the unexpected and the new.

When any planet is in major aspect to Uranus, that second planetary archetype tends to be liberated into expression, often in sudden, unusual, or unexpected ways. The second archetype is given an exciting, creative or innovative stimulation, and can be a source of both freedom and unanticipated change.

Posted by caimbhriain myrddin at [2:59 PM](#) [0 comments](#) 

Labels: [Archetypes](#), [Astrology](#), [Intelligence](#)

Archetypal Astrological Analysis 5

Neptune is the archetype of the transcendent, of ideal reality, of imagination and the spiritual. It represents the ocean of consciousness that dissolves all boundaries between self and other, between self and universe, between self and God, and between this concrete reality and other realities. In perinatal terms Neptune has much to do with the intrauterine condition in which the child's being and consciousness are not yet differentiated from the mother's, where there is a symbiotic union, a melting oceanic feeling. Individuals who contact this primal memory in deep self-exploration often associate that state with the mystical condition of oneness with Nature, union with God, or union with the All, and also with a free-floating consciousness in which many realities--spiritual, imaginative, or illusory--seem to interpenetrate without sharp distinction.

Neptune thus governs the ideal world, whether this be defined as the perfect all-encompassing maternal womb, the spiritual world of ideal reality, or one's highest dreams and aspirations. Yet, like every other planetary archetype, Neptune has opposite sides, light and shadow. For it can both illuminate one with the highest spiritual truths that transcend the everyday world, and yet also lead one into escapist fantasy, illusion, and deception. Neptune represents Nirvana, the supreme state of mystical bliss where all the divisions and structures of this world are transcended; yet it also represents Maya, the divine play which produces the many illusions of reality that enchant consciousness. Neptune relates to both madness and mysticism, and the line is often hard to draw.

Neptune can also be seen as connected to the Narcissus archetype--that which is absorbed in its own reflection. Again this can be understood as the ultimate Divinity eternally experiencing its infinite consciousness, as reflected in the mystic who is absorbed in blissful meditation; but also as the self-absorbed narcissist, the drug addict or alcoholic, the television couch-potato, the escapist, or the psychotic who can no longer accurately discern what is consensus reality. There is a selflessness and unworldliness to Neptune which is visible in the saint and martyr, the altruistic social worker, the yogi or monk. Yet these same qualities can result in an unhealthy denial of self, a sense of helpless weakness, a regressive impulse away from life and the challenges of being an individual self, or an exaggerated spirituality that would altogether deny the claims of the physical world and physical body. What is required of us, as always, is to find a good balance between the demands of Neptune and those of the other planets.

Neptune rules the basic human drive or thirst for transcendence: the yearning for an invisible ideal, the longing to dissolve one's boundaries into the cosmic unity, to melt into a dream, to transcend this world of separation and limit, to experience the flow of love and compassion and a transcendence of the boundaries of the personal ego. It is just this drive or thirst that fuels the addictive impulse as well as the spiritual quest. Because of Neptune's association with the ideal, with a kind of mystical paradise or oceanic womb of which the psyche may have, as it were, archetypal memories, there is often an accompanying sense of loss or longing connected with whatever it touches in the chart.

Because it dissolves one's boundaries, Neptune tends to sensitize one to everything--to other people and their inner states, to external stimuli, to other realities, and so forth. It greatly increases the intuition, but it can also make one liable to projecting one's own inner states on to others in a delusive way. Neptune is related to healing abilities, both physical and psychological. It has a refining, purifying, sublimating influence. Yet physically Neptune tends to weaken one's own body (in favor of the spiritual), just as psychologically it tends to weaken the ego (in favor of the larger whole of consciousness).

Its constant dynamic is to dissolve structures, to bring all things back to an undifferentiated unity. Neptune also seems to be related to all things watery, whether the physical ocean or the amniotic fluid in which floats the embryo.

Since it governs the realm of imagination, Neptune can be seen as the source of all imaginative creativity and artistic imagery. It governs myth, dreams, symbols, and the flow of images in consciousness. It is the spiritual matrix of the anima mundi, the world soul or cosmic psyche. Also, as the symbol of the ultimate spiritual unity of all things, Neptune can be seen as the wellspring of love and compassion. It rules faith and hope, a sense of the unseen, the quest for spiritual beauty. It is the mystical religious archetype par excellence.

When a planet is in major aspect to Neptune, that second planetary archetype tends to be especially sensitized, sometimes weakened, sometimes spiritualized, sometimes both. The second archetype tends to be idealized in some way, making it subject to either illusion on the one hand or mystical meaning on the other. It becomes allied to the principle of imagination and the spiritual, and potentially can be a significant channel for the expansion of consciousness.

Posted by caimbhriain myrddin at [2:56 PM](#) [0 comments](#) 

Labels: [Archetypes](#), [Astrology](#), [Intelligence](#)

Archetypal Astrological Analysis 6

And finally Pluto: the archetype of primordial energy, the universal life force which impels all evolution and transformation. Pluto represents the principle of power itself, of elemental force, of primal libido and aggression, and is essentially identical to Freud's notion of the id. It is the Dionysian energy of life, the Serpent power, the Kundalini. It compels, empowers, overwhelms, transforms; it destroys and resurrects. Pluto governs the instincts and the forces of nature. It rules the biological processes of birth, sex, and death, and at its deepest level it involves the mystery of death and rebirth.

Pluto rules upheaval, breakdown and decay, but also regeneration and the purifying fire of catharsis. It reflects the archetypal Underworld--the dark, mysterious, and often terrifying reality which lurks beneath the surface of things, beneath our ego and societal conventions and the veneer of civilization, and which is periodically unleashed with great destructive and transformative force. Many of the problematic instincts that lie deep within the human psyche, such as murderous hatred, violent jealousy, compulsive greed and lust and so forth, reflect the activity of Pluto: this is Freud's broiling cauldron of the instincts. Pluto is visible in the elemental power of a volcanic eruption, of a devouring lion, of a war, of an orgasm, of a mother in the climactic stages of giving birth. It is present in all violent, purgatorial discharge of pent-up energies--from the Earth as in an earthquake, or from the human body and psyche as in therapy or in a psychotic break. Pluto is in many ways the polar complement of Neptune--together they represent the great polarities of Dionysus and Apollo, the chthonic and the transcendent, the volcanic and the oceanic, nature and spirit, instinct and imagination. And, like Neptune, Pluto is unfathomable.

In terms of the archetypal birth process, Pluto corresponds to the stage in which the baby is being powerfully expelled from within the mother's body in a life-and-death struggle of bloody biology, when the erotic and aggressive instincts are being aroused to the utmost. Pluto thus has two sides, both expressed in the processes of Nature: a destructive side, personified as Kali, the Devouring Mother, and a creative side, personified as Shakti, the universal divine energy that impels all life and evolution. Pluto is what Schopenhauer and Nietzsche called the universal Will--at one level seeming to reflect only blind, driving instinct, at another possessing all the evolutionary intelligence of Nature, the divine Shakti. Pluto is Nature itself, life eternally transforming and overcoming itself in an immense evolutionary dynamic. It has been said that in the course of life we are all consumed by life's fire: the only question--and this is where our challenge lies--is whether we will be deformed or perfected by that process.

When a planet forms a major aspect to Pluto, that second planetary archetype tends to be greatly intensified and empowered in one's life and character, sometimes to a compulsive extreme. It may be a source of power struggles in one's life, outer or inner, but also of profound personal transformation.

Posted by caimbhriain myrddin at [2:53 PM](#) [0 comments](#) 

Labels: [Archetypes](#), [Astrology](#), [Intelligence](#)

Archetypal Astrological Analysis 7

These, then, are the ten planetary archetypes. Archetypes are deep and many-faceted, and their meanings constantly open up to one in new ways each time one studies them. It is also important to remember that, although I have described them here individually, in actual life they always interact with each other, Pluto with Venus, for example, or Uranus with Mars, and often three or more interacting simultaneously. It is these complex archetypal interactions--in the birth chart and in transits--that form the basis of astrological analysis.

Aspects

Now I will define the aspects, which are the geometrical relationships between planets which indicate how the corresponding archetypes tend to interact with each other and express themselves in one's life.

An aspect is a specific angular relationship (such as 90 degrees or 180) between two planets. The existence of an aspect between planets indicates a mutual activation of the corresponding archetypes. That is, when two planets are positioned in a specific angular relationship (measured in degrees of celestial longitude along the ecliptic), the two corresponding planetary archetypes are brought into interaction and into concrete expression in human affairs. (For example, if Mercury and Pluto are in close aspect in one's birth chart, then a decisive interaction between the Mercury and Pluto archetypes would tend to be visible in one's life and character.)

There are five major aspects:

conjunction (approx. 0 degrees between planets)

opposition (approx. 180)

trine (approx. 120)

square (approx. 90)

sextile (approx. 60)

Of the major aspects, the conjunction and opposition are the most significant and potent, representing the two climaxes of any planetary cycle (for example, the new Moon and full Moon, which are formed by the Moon's conjunction and opposition with the Sun). The trine and square aspects are intermediate in strength, the sextile the least potent. Also, generally speaking, the more exact the aspect (for example, two planets that are 2 degrees away from exact conjunction, rather than 7 degrees), then the more pronounced will be the archetypal interaction.

The trine and sextile generally indicate a harmonious ("soft") interaction between two planetary archetypes, in which the two principles or forms of energy tend to flow together in an easy manner. The opposition and square correspond to a more dynamic or conflicting ("hard") interaction. Here the two principles tend to have a more dialectical relationship, working both with and against each other; the individual has to work hard to bring the two together in a positive way, to have them come to terms with each other. And the conjunction indicates a synthesis in which the interaction can be of either category. Thus an aspect between two planets brings the two corresponding archetypes into interaction, and also determines the nature of that interaction.

[For those who are interested in these matters, the character of each aspect is defined by Pythagorean principles. The major aspects are formed by dividing the 360 degree circle by the whole numbers 1, 2, 3, 4, and 6, respectively, and the Pythagorean meaning of each number gives to the corresponding aspect its specific quality. Thus the unity or synthesis inherent in the number 1 and the conjunction; the polarity or duality inherent in the number 2 and the opposition; the equilibrium or stable balance of the number 3 and the trine. The characters of the square (4) and the sextile (6) derive from their components (2x2 and 3x2), with the square resembling the opposition, and the sextile resembling the trine.]

Also important in our analysis are alignments known as midpoints, which can be regarded as a more subtle kind of aspect. When one planet is positioned in aspect to the exact midpoint of two other planets, then the corresponding archetypes are considered to be brought into interaction. Such a configuration indicates a complex mutual activation of all three archetypes.

Although by necessity we discuss the various individual aspects and midpoint configurations in a chart in isolation, two or three planets at a time, in actuality they are all parts of an integrated whole that is greater than the sum of its discrete parts. This complexly interacting whole, one's birth chart, ultimately defies full intellectual comprehension, but by selecting out and focusing on the individual aspects and their specific archetypal dynamics, we can shed considerable light on the whole birth chart and the life it symbolically reflects.

Let me emphasize here that though the soft aspects are indeed great gifts, it is often the hard aspects, in both birth charts and transits, that prove to be the most fruitful in a person's life, sometimes dramatically so. Although they are rightly associated with difficulties, crises, and challenges, it is the hard aspects that tend to make things happen in life. The pressure of their conflict tends to create greater energetic dynamism, and challenge one to move toward higher creative syntheses. They are more likely to produce concrete manifestations, strengthening of character, deepening of the soul. Also, as one works through the negative side of such an aspect, the psychic energy that is bound within that archetypal complex can be freed up to manifest in more creative, life-enhancing ways (e.g., the compulsive rigidity that can accompany hard Saturn-Pluto aspects can turn into sustained strength of purpose, and so forth). Individuals who achieve things of real consequence in life regularly have birth charts with hard aspects between the planets most relevant to their achievement, and those major achievements often occur during periods of life marked by demanding transits.

Posted by caimbhriain myrddin at [2:49 PM](#) [0 comments](#) 

Labels: [Archetypes](#), [Astrology](#), [Intelligence](#)

Archetypal Astrological Analysis 8

Transits

The study of transits is especially valuable because it allows us to get a sense for the timing of the planetary archetypes in our lives. Perhaps of all areas of astrology, it is the study of transits that produces the most compelling evidence for the power of the astrological perspective, and its immense pragmatic value. The principle of transits rests on the fact that as the planets continue moving after a person's birth, they move into and out of aspect in relation to the natal planetary positions. Thus when any planet's present position in the sky forms an aspect to a point that was occupied by any planet at the time of one's birth (for example Uranus now in the sky forming a conjunction to Venus in the natal chart), then during the period in which that particular aspect is in range one would tend to have experiences that correlate with the planets and aspect involved (in this example, a two-or-three year period in which one would tend to experience the awakening of new love, the stimulation of one's artistic creativity or aesthetic responsiveness to life, a certain restlessness and unpredictability in one's relationships, and so forth).

While the birth chart in itself is a portrait of one's life and character as a whole, transits to the birth chart reflect the dynamic unfolding of one's life and character in terms of specific events and experiences. Transits activate the potential that is inherent in the birth chart.

Since different planets move at different speeds, the duration of their transits varies--a Moon transit lasting only several hours, a Sun or Mars transit several days, and the outer planets several months or even years. The transits of the inner planets are useful for understanding the day-to-day changes and shorter cycles of one's life, but it is transits from the four outermost planets--Saturn, Uranus, Neptune, and Pluto--that are of the greatest significance in understanding life's larger dynamics.

There are a number of other significant factors in the birth chart that are well worth examining, such as the sign positions of the planets (Aries, Taurus, Gemini, etc.), the houses, the elements and qualities, hemispheric emphasis, harmonics, as well as other predictive techniques such as progressions, solar arc directions, solar and lunar returns, etc. I find all of these to be

valuable factors to explore, and I may at times bring some of them into discussion, but my own particular expertise, as well as the bulk of my empirical research, is in the area of interpreting the combinations of planetary archetypes, the major aspects (including midpoints), and transits. I regard these, after many years of research, as the most essential factors in astrology, possessing great precision and richness of meaning. These factors reflect a certain beautifully lucid geometry of archetypal forms and forces, and I believe they offer the most intellectually cogent and clarifying path of entry into the mysteries of the astrological perspective.

I recommend seeking out interpretations or readings from every good astrologer who crosses your path, for astrology is so complex, and your chart has so many facets and levels of meaning, that each astrologer can illuminate it in new ways and give you important new insights. Also, my own focus is on the psychological and spiritual dimensions of life (as well as on long-term cultural and historical cycles). There are other astrologers who focus on medical, financial, horary, and other specialized areas of astrology, which you may find particularly relevant to your own interests. But beyond getting readings from good astrologers, I believe the most rewarding path to take in the end is to learn something about the field for yourself, learn how to calculate your own transits (it is not difficult), and then examine the evidence and experience this profound source of insight and understanding for yourself.

Posted by caimbhriain myrddin at [2:47 PM](#) [0 comments](#) 

Labels: [Archetypes](#), [Astrology](#), [Intelligence](#)

Archetypal Astrological Analysis 9

A few last comments

Every planetary combination has a problematic side as well as a more obviously beneficent and productive side, and I always attempt to describe both as clearly as possible. But particularly the hard aspects between planets (both in the birth chart and in transits) are likely to challenge one to come to terms with the energies involved, and in describing these one should not sugarcoat them so that it would seem as if you have only marvelous personal qualities and your life has been and will always be an uninterrupted series of wonderful experiences. No one's life or character is like that. The birth chart provides a vivid portrait of one's self, and its usefulness is dependent on how clearly and fully you are willing to face your true character, including parts of yourself and your life that may be difficult or hidden. An astrological chart provides a kind of x-ray of the soul and its movements, which cuts through the more superficial levels of the psyche to reach the archetypal foundations of one's life and being.

The main thing to understand here is that astrology is not concretely predictive, but archetypally predictive. That is, the birth chart and transits indicate which universal principles are emphasized, in what combination, and when. They do not give information such as "You will get an offer of a job as editor-in-chief for a large publishing firm on April 26, 2004," or "You will meet your soul mate on the beach at Waikiki at sunset on New Year's Day in 2005." It may not be impossible for a gifted clairvoyant to do something like this, but astrology has a different character.

Along the same lines, some archetypal dynamics symbolized in our birth chart we recognize as true, but not so much of our own character as of the kinds of experiences we have drawn towards us, the character of events and relationships that are in our life. This is because the archetypal patterns in our birth chart describe the quality of our life experience. One cannot know for sure whether the particular archetypal energies will be something one is conscious of in oneself, or whether they express themselves in the larger sphere of one's life in the events, relationships, and circumstances that are to some degree external to one, yet ultimately reflect one's own consciousness. Particularly if we have not psychologically "owned" those qualities in our chart, we will tend to project them onto others--and thus draw towards us others who will fulfill those energies in our life. As Jung often said, what is forced to remain unconscious comes to us as "fate."

The value of a good astrological analysis is that it can shed a more coherent light on the many diverse and often chaotic particulars of our life, so that we can see clarifying archetypal patterns in it. In terms of the more problematic qualities suggested in the chart, some of these will no longer seem relevant to us simply because we have already lived them through, fully experienced their challenges, and outgrown them. More than that, we will have integrated those aspects and made them work for us in a more positive way. And that of course is as it should be. An analysis like this is meant to further

encourage just this process. As an ancient esoteric dictum put it: "The sagacious person enhances the workings of the heavens in the same way a farmer enhances the workings of nature."

Finally, it is important to realize that, at least in one crucial sense, astrology operates beyond good and evil. All archetypes are Janus-faced, with positive and negative sides, and as the foregoing discussion suggests, no astrologer can look at a chart and, simply on that basis, conclude whether that person is "good" or "bad." The birth chart does not determine the moral vector of personal character. Nor does it determine ultimate "success" or "failure." It portrays rather the basic nature of the archetypal dynamics that inform that individual's life and character. How the individual copes with and grows through those particular dynamics, how she or he creatively embodies and integrates the diverse potentials of the birth chart, depends in the last analysis on the individual. The same archetype can express itself benignly or destructively, in an exalted way or an ignoble way, and to a great extent which of these occurs will be affected by the kind of consciousness that is brought to the situation. The god needs to be honored, the archetype will manifest, but there is considerable latitude as to how that may happen.

And herein lies the importance of astrological insight, for the very act of knowing the nature of the particular archetypes that are seeking to manifest, combined with an awareness of their potential timing, can play a significant role in positively influencing the outcome. Then life becomes more of a dance--a subtle interaction between archetypal forces and human awareness, a play of consciousness between the gods and the human mind and will and heart which they inform.

Richard Tarnas [wikipedia page](#)

Cosmos and Psyche [home page](#)

Cosmos and Psyche: Tarnas' third book, Cosmos and Psyche, for which The Passion of the Western Mind was an introduction [19], challenges the materialistic and dysteleological assumptions of the modern world view, and sets forth evidence for a correspondence between planetary alignments and patterns of human history. The book is thus an example of archetypal astrology. It is also an attempt to supply an archetypal cosmology to accompany his proposed participatory epistemology. [source: Wikipedia]

Posted by caimbhriain myrddin at [2:42 PM](#) [0 comments](#) 

Labels: [Archetypes](#), [Astrology](#), [Intelligence](#)

Saturday, January 23, 2010

Multiple Intelligence, Planetary Archetypes

Existential intelligence, a concern with 'ultimate issues'. (Conceptual Intelligence (identity/ego-regard within) ie., Mammon - an AI (Artificial Intelligence)) -- **(0-n3) SOL Existential** - the Human Spirit: Nature-Nurture Template - the Core Being | Influence(s) (internal/external - the light/darkness(occulsion) within) -- The **Sun** (Gold) represents the masculine principle and expresses itself as vitality and will, the power drive par excellence. It is symbolic of vitality and determination. It rules the sign Leo.

Intrapersonal intelligence entails the capacity to understand oneself, to appreciate one's feelings, fears and motivations. In Howard Gardner's view it involves having an effective working model of ourselves, and to be able to use such information to regulate our lives -- **(1-n2) Intra-personal** - Sona, knowledge of self, EQ emotional intelligence (within), psychological balance, sexuality-sensuality, agape love (giving self) -- The **Moon** (Silver) represents the feminine principle and expresses itself as emotional and unconscious influence. It tends to reveal what the individual desires. It is the planet of imagination and fantasy. It rules the sign Cancer.

Linguistic intelligence involves sensitivity to spoken and written language, the ability to learn languages, and the capacity to use language to accomplish certain goals. This intelligence includes the ability to effectively use language to express oneself rhetorically or poetically; and language as a means to remember information. Writers, poets, lawyers and speakers are among those that Howard Gardner sees as having high linguistic intelligence -- **(2-n7) Language** - polyglott, distinct and accurate speech, enunciation, applicable meaning-expression, emotional application, discernment

(metaphor/analogy/code) -- **Mercury** (Mercury) represents the intellect shorn of emotionalism. It expresses itself in a desire to interpret, analyze, critically judge, and communicate knowledge. It rules Gemini and Virgo.

Musical intelligence involves skill in the performance, composition, and appreciation of musical patterns. It encompasses the capacity to recognize and compose musical pitches, tones, and rhythms. According to Howard Gardner musical intelligence runs in an almost structural parallel to linguistic intelligence -- **(3-n8,n6) Musical** - performance ability, conductor, appreciation, composition, application, tonal comprehension - language of the emotions/living-loving expression, governance; Sabbath (Holy time, to depart from evil (disharmony)); cleansing/washing; family and friends (relationships)) -- **Venus** (Copper) represents the ability to love. It represents itself through aestheticism, pleasure, feeling, and a sense of harmony. It is essentially a gentle planet, knowing no extremes. It rules Taurus and Libra.

Bodily-kinesthetic intelligence entails the potential of using one's whole body or parts of the body to solve problems. It is the ability to use mental abilities to coordinate bodily movements. Howard Gardner sees mental and physical activity as related -- **(4-n1) Body-kinetic** - dance, sports, athletics, gymnastic, dexterity, fitness, fine-touch, physical expression/practise, physical motion/fluidity, mimicry, theatre/actor -- **Mars** (Iron) represents physical energy. It is a planet of action and expresses itself through impulsiveness, brutality, ruthlessness, courage, and determination. It rules Aries and Scorpio.

Interpersonal intelligence is concerned with the capacity to understand the intentions, motivations and desires of other people. It allows people to work effectively with others. Educators, salespeople, religious and political leaders and counsellors all need a well-developed interpersonal intelligence -- **(5-n5) Inter-personal** - Persona, EQ emotional intelligence (without), community, sociable, teamwork, expression: empathy, compassionate -- **Jupiter** (Tin) represents wisdom and understanding. It expresses itself through the agencies of ethics, law, religion, and philosophy. It rules Sagittarius and Pisces.

Logical-mathematical intelligence consists of the capacity to analyze problems logically, carry out mathematical operations, and investigate issues scientifically. In Howard Gardner's words, it entails the ability to detect patterns, reason deductively and think logically. This intelligence is most often associated with scientific and mathematical thinking -- **(6-n4) Mathematical-Logical** - standard IQ test, scientific process, mathematics - conceptual, analytical, logical - perception, understanding, imprintation (memory emotion-etched) - intellectual balance -- **Saturn** (Lead) represents concentration and inhibition and for this reason is thought to be a planet of restriction or imprisonment. It expresses itself through anxiety and caution and constantly seeks to keep things under control. It is the planet associated with melancholy and death. Its one positive quality is the ability to persevere. It rules Capricorn and Aquarius.

Spatial intelligence involves the potential to recognize and use the patterns of wide space and more confined areas -- **(7-n9) Spatial** - architecture, artist, photographer, visionary, deep appreciation and recognition, planner, design/designer, storyteller, movie maker, anarcho-politico utopian comprehension, spiritual-emotion, thought beyond (imposed or boundary) limits, situational awareness -- **Uranus** has corulership over Aquarius and is the higher octave of Mercury. It is expressive of a cold superintelligence that demands absolute independence, allowing no restrictions of any sort.

Spiritual intelligence -- **(8-n0,5) Spiritual** - spirituality, religious impulse, belief, trust and faith (hope) in God, historian, humanist, communitarian, Mind-ing, God-ing -- Mammon (usurper) -- **Neptune** has corulership over Pisces and is the higher octave of Venus. This is the planet of pure fantasy and imagination. It expresses itself through extreme sensitivity, vagueness, and confusion. It is the planet of Mysticism.

Naturalist intelligence enables human beings to recognize, categorize and draw upon certain features of the environment. It 'combines a description of the core ability with a characterization of the role that many cultures value' -- **(9-n11) Naturalist** - environmentalist, natural empathy and recognition, sense of oneness, GAIA understanding, life as intelligence, God as life, caretaker, wonder; sense of the sacred, Chthonic understanding/Chthonian Advowson -- **Pluto** has control over Scorpio and is thought of as an exceedingly powerful planet. Its tendency is to tear things down for purposes either of renovation or of outright destruction. It is also called a higher octave of Mars, meaning that it contains the essence of the energies from which Mars derives its name.

... From the preceding eight criteria, Gardner (1983; 1999a) proposed and defined seven intelligences. Logical-mathematical intelligence is the ability to detect patterns, think logically, reason deductively and carry out mathematical operations. Linguistic intelligence involves the mastery of spoken and written language to express oneself or remember things. These first two forms of intelligence are typically the abilities that contribute to strong performance in traditional school environments and to producing high scores on most IQ measures or tests of achievement. Spatial intelligence involves the potential for recognizing and manipulating the patterns of both wide spaces such as those negotiated by pilots or navigators, and confined spaces such as those encountered by sculptors, architects or championship chess players. Musical intelligence consists of the capacity to recognize and compose musical pitches, tones, rhythms, and patterns and to use them for performance or composition. Bodily-Kinesthetic intelligence involves the use of parts of the body or the whole body to solve problems or create products. Athletes, dancers, surgeons and craftspeople are likely to have highly developed capacity in this area. The last two intelligences are the personal intelligences: interpersonal and intrapersonal. Interpersonal intelligence indicates a person's ability to recognize the intentions, feelings and motivations of others. People who possess and develop this quality are likely to work well with others and may choose fields like sales, teaching, counseling or politics in order to use them. Intrapersonal intelligence is described as the ability to understand oneself and use that information to regulate one's own life. According to Gardner each of these seven "intelligences" has a specific set of abilities that can be observed and measured (1999a, 1983). More recently, Gardner (1998) has nominated three additional candidate intelligences: Naturalist, Spiritual and Existential intelligence and evaluated them in the context of the eight criteria he established in his research and outlined earlier in this paper. He defines a naturalist as a person "who demonstrates expertise in recognition and classification of the numerous species - the flora and fauna - of her or his environment." (1998, p. 115). Gardner is comfortable with declaring that a Naturalist intelligence meets the criteria he set forth, however he is less sure about how to define and incorporate Spiritual and Existential intelligences.

... The final, and obvious, candidate for inclusion in Howard Gardner's list (11th Persona covering) is **Moral intelligence**. In his exploration, he begins by asking whether it is possible to delineate the 'moral domain'. He suggests that it is difficult to come to any consensual definition, but argues that it is possible to come to an understanding that takes exploration forward. Central to a moral domain, Howard Gardner suggests, 'is a concern with those rules, behaviours and attitudes that govern the sanctity of life - in particular, the sanctity of human life and, in many cases, the sanctity of any other living creatures and the world they inhabit' (ibid.: 70). If we accept the existence of a moral realm is it then possible to speak of moral intelligence? If it 'connotes the adoption of any specific moral code' then Howard Gardner does not find the term moral intelligence acceptable (ibid.: 75). Furthermore, he argues, researchers and writers have not as yet 'captured the essence of the moral domain as an instance of human intelligence' (ibid.: 76).

As I construe it, the central component in the moral realm or domain is a sense of personal agency and personal stake, a realization that one has an irreducible role with respect to other people and that one's behaviour towards others must reflect the results of contextualized analysis and the exercise of one's will.... The fulfillment of key roles certainly requires a range of human intelligences - including personal, linguistic, logical and perhaps existential - but it is fundamentally a statement about the kind of person that has developed to be. It is not, in itself, an intelligence. 'Morality' is then properly a statement about personality, individuality, will, character - and, in the happiest cases, about the highest realization of human nature. (ibid.: 77)

In *Frames of Mind* Howard Gardner treated the personal intelligences 'as a piece' (Intra-/Inter-). Because of their close association in most cultures, they are often linked together. However, he still argues that it makes sense to think of two forms of personal intelligence. Gardner claimed that the seven intelligences rarely operate independently. They are used at the same time and tend to complement each other as people develop skills or solve problems.

... In essence Howard Gardner argues that he was making two essential claims about multiple intelligences. That: The theory is an account of human cognition in its fullness. The intelligences provided 'a new definition of human nature, cognitively speaking' (Gardner 1999: 44). Human beings are organisms who possess a basic set of intelligences. People have a unique blend of intelligences. Gardner argues that the big challenge facing the deployment of human resources 'is how to best take advantage of the uniqueness conferred on us as a species exhibiting several intelligences' (ibid.: 45). These intelligences, according to Howard Gardner, are amoral - they can be put to constructive or destructive use.

Outline based on: howard gardner, multiple intelligences and education [article link](#)

Posted by caimbhriain myrddin at [1:31 PM](#) [0 comments](#) 

Labels: [Archetypes](#), [Intelligence](#)

Principles of Multiple Intelligence Theory


Principles of Multiple Intelligence Theory

(BEING, MIND (SONA (the fine tuning of creation, of life)):

1. Intelligence is not singular: intelligences are multiple.
2. Every person is a unique blend of dynamic intelligences.
3. Intelligences vary in development, both within and among individuals.
4. All intelligences are dynamic.
5. Multiple intelligences can be identified and described. [ENNEAD MENTATION (underpinned by emotion)]
 - (1) Intra-personal - Sona, knowledge of self, EQ emotional intelligence (within), psychological balance, sexuality-sensuality, agape love (giving self);
 - (2) Language - polyglot, distinct and accurate speech, enunciation, applicable meaning-expression, emotional application, discernment;
 - (3) Musical - performance ability, conductor, appreciation, composition, application, tonal comprehension - language of the emotions/living expression;
 - (4) Body-kinetic - dance, sports, athletics, gymnastic, dexterity, finesse, fine-touch, physical expression/practise, physical motion/fluidity, mimicry, theatre/actor;
 - (5) Inter-personal - Persona, EQ emotional intelligence (without), community, sociable, teamwork, expression: empathy, compassionate;
 - (6) Mathematical-logical - standard IQ test, scientific process, mathematics - conceptual, analytical, logical - perception, understanding, imprintation (memory emotion-etched) - intellectual balance;
 - (7) Spatial - architecture, artist, photographer, visionary, deep appreciation and recognition, planner, design/designer, storyteller, movie maker, anarcho-politico utopian comprehension, spiritual-emotion, thought beyond (imposed or boundary) limits;
 - (8) Spiritual - spirituality, religious impulse, belief, trust and faith (hope) in God, historian, humanist, communitarian, Mind-ing, God-ing -- Mammon (usurper);
 - (9) Naturalist - environmentalist, natural empathy and recognition, sense of oneness, GAIA understanding, life as intelligence, God as life, caretaker, wonder; sense of the sacred, Chthonic understanding/Chthonian Advowson.
6. Each and every person deserves opportunities to recognize and develop the multiplicity of intelligences.
7. The use of one of the intelligences can be used to enhance another intelligence.
8. Personal background density and dispersion are critical to knowledge, beliefs, and skills in all intelligences.
9. All intelligences provide alternate resources and potential capacities to become more human, regardless of age or circumstance.
10. A pure intelligence is rarely seen.
11. Developmental theory applies to the theory of multiple intelligences.
12. Any list of intelligences is subject to change as we learn more about multiple intelligences.

Outline based on: Applications of the Multiple Intelligences Theory in EFL/ESL Reading [article link](#)

Note: Multiple-Intelligence Theory was developed by Professor Howard Gardner: [wikipedia link](#)

Posted by caimbhriain myrddin at [12:27 PM](#) [0 comments](#) 

Labels: [Intelligence](#)

Reclamation of Mind

Reclamation of Mind: Open_Notes 8


- * Heterogeneous: (a kind, race) differing or opposite in structure, quality, etc., dissimilar - composed of unrelated or unlike elements or parts. [reference to MIND patterns, learning, attitudes, emotions, etc.]
- * Heterogeneity/Blueprint: 01 sequencing reference points; 02 horizontal comparisons.
- * Natural genetic inheritance = free moral agency.
- * Mind Key - triggering mechanism = emotions/GROM.
- * Mind = light waveform [light-bringer = mind-bringer] - lean into the light of the mind (noetic tropism).
- * Mind Shell [physical/spiritual] frequency unique to the individual.
- * Mind/sub-conscience - Mind/conscience - Mind/over-conscience.
- * Mind - intelligence amplitude - knowledge +/- quality/quantity.
- * Physical/Spiritual frequency not in tune - life is fine tuning = SONA.
- * New knowledge/influence - retuning the mind/receptability - variable +/- factors.
- * Superimposition (overlay) of perceptions alter the mind - [religious code, blue print, grid work].
- * Congregation (fellowship) = harmonization +/- emotional fires.

Reclamation of Mind: Open_Notes 9

- * Human brain = hardware for spiritual mind shells - Nine(9) intelligences.
- * Emotions are the glue/binding force, +/- catalysts.
- * Human mind ac/dc (alternating/direct current).
- * Emotional focus/dc - the key to open/close mind partitions (doors).
- * Human mind/parallel - emotions/series.
- * Learning - [spiritual] molecules - building a matrix/intelligences - molecular shells - spiritual molecules of thought.
- * Mind - simplex | complex.
- * Awareness - inward/outward reflection.
- * Each human being is a spiritual reflection of creation in progress.
- * GROM: (Genetic Read-Only-Memory)
 - Motives of behaviour - Religion/GROM enhancer, identity quest;
 - Genetic Inheritance [Nature/Nurture] = GINN/ROM = GROM;
 - Predestination = Genetic Inheritance GINN/ROM [preordination].
- * GRAM: (Genetic Random-Access-Memory)
 - Development from birth to come into tune (music soul) with GROM;
 - the development of the individual/personality traits;
 - Product of heredity/education/society (environment) raised in.
- * GCOV: (Genetic Covenant)
 - GROM/Nature + GRAM/Nurture;
 - Individuals of an indivisible race.
- * (immortality)
 - physical = GINN/ROM passed to next generation.
 - spiritual = Mind [GCOV, Human Spirit]; = SONA [GCOV + Holy Spirit].
- * Learning [GRAM] and instinct [GROM] are partners.
- * The process of learning is often initiated and controlled by instinct.
- * Learning is often innately [innately guided humanism] guided by information inherent in the genetic make-up.
- * Most are preprogrammed to learn particular things (to lean to certain subjects, areas) and to learn them in particular ways.
- * Multiple personalities = multiple frequencies influenced by GROM, all unique.
- * Psychic ability/mind reading = ability to fluctuate freely/harmonize frequencies.
- * Astral Projection = wave extension - GROM/GRAM in sympathy.
- * Channeling/Mediums = frequency almost identical/rigid harmonization.
- * Telekinesis/Projection = amplitude/frequency projection.

Mammon or Messiah research [open_notes 8](#) [open_notes 9](#)

Mammon or Messiah blog mirror [web page](#)

Posted by caimbhriain myrddin at [11:39 AM](#) [0 comments](#) 

Labels: [Intelligence](#)

Friday, January 22, 2010

[Tree of the Knowledge of Good and Evil 1](#)

MM Book 2 Chapter 6-21 [web page](#)

“Free will” is simply your own mind, using your own intelligence – God is love, and a God of love did NOT create evil, it is as simple as that; God did not create the devil; it was Lucifer’s own sin that led him to becoming an adversary [Satan]; it was his choice against God [he became vain in his beauty and ability; the creating ability given to him by God; he attributed it to himself; he began to equate himself to God in ability, AND MAN IS NOW DOING THE SAME THING !!] – evil is the negation of God’s love – we know God’s love by His principles of love the 10C [the character of God] !! – sin is the transgression of these spiritual laws – the carnal mind sees no necessity in following God’s pure laws of liberty, but sees no problem with being subjugated by man’s evil laws of oppression !! – man refuses to serve and be served by God, yet has no problem serving a systemic that considers him a slave !! – God desires a “reciprocal relationship” amongst all mankind, but man desires private gain, where only the strong [bent to evil and applauded] succeed !! — Adam and Eve were presented with the opportunity to merge their minds with God’s [the Holy Spirit; the Tree of Life], they were schooled in God’s way in Eden, but they were beguiled [led astray] by Satan, and chose to go their own way [desiring the Tree of the Knowledge of Good and Evil, its wisdom]; they believed the first lie [thou shalt not surely die (the penalty of sin is death); their intellect bypassed by Satan's advertising; his vision moulding them, building vanity], and wilfully [by deception] disobeyed God, seeking to be God on their own terms, seeking to take for themselves, when God was willing to give – God gave them their own (re-)creation week of 6000 years [6 days] as He had intended, but now on their own, by their own labor, yet the seventh day was sanctified, He would cause a *rest* [Sabbath] on the “seventh day” [the Millennium] with the return of Christ [Lord of the Sabbath] – many have been called during the “time of Adam” to follow and obey God and to reject Satan, to be ready to teach and guide *all of humanity* back to God and His ways !!

Posted by caimbhriain myrddin at [8:04 PM](#) [0 comments](#) 

Labels: [Evil](#), [Lucifer](#), [Origins](#)

[Tree of the Knowledge of Good and Evil 2](#)


Adam and Eve were warned against the TKGE [not to even touch it, and certainly not to eat of it] as this knowledge was *not* part of the original creation of God [Eden represented the original, pure, unblemished creation, yet God truthfully represented the evil introduced; GOD IS TRUTH]; this iniquity originated with Lucifer [Ezek 38] and he [as Adversary; Satan] was still the god of this world - Adam and Eve were *free* to partake of the food of Eden, *all* that God offered [schooled in His knowledge and wisdom; His Way], to qualify to replace Satan [to continue in the creation of the earth (Gen 2:15, to dress it and keep it), God's future home (for 6000 years; to replenish, complete)], but they were skillfully manipulated by the very one whom they were to replace, and tempted by *their own desire*, "... a tree to be *desired* to make [one] wise," THEY DISOBEYED GOD, "... in the day ye eat thereof, *then* your eyes shall be opened (consciousness), and ye shall be as gods, *knowing* good and evil"; they grew impatient with God, they desired short-term gain - the 2nd Adam [Christ Jesus' temptation after His Baptism] provides us with the scenario; THEY WERE OFFERED THE WORLD BY THE DECEIVER, AND THEY BIT !! - their sin prevented them from receiving God's Holy Spirit [the Way of God was protected, but *NOT* removed]; they accepted Satan as sovereign lord over them through their desire [the same as we do every day], and THEY NOW FEARED GOD BECAUSE OF THEIR SIN - Adam and Eve were *NOT* offered a choice by God, He specifically instructed them NOT to partake of this tree of death [the penalty of sin]; ONLY GOD CAN *KNOW* GOOD AND EVIL; HIS PURE, AND HOLY CHARACTER NEGATES THE EVIL !! - the woman took and ate, and gave to the man, and he ate [this is representative of the COG Inc. today, the deceived "woman" taking from Satan what seems to be from God (pleasant to the sight, and good for food), and giving unto the man to eat; the woman (church) has *no* authority over the man (the ekklesia)].

Genesis 2:9 And out of the ground made the LORD God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the *midst of the garden*, and the tree of knowledge of good and evil.

Genesis 2:16. And the LORD God commanded the man, saying, Of every tree of the garden thou mayest freely eat: 17 But of the tree of the knowledge of good and evil, ** thou shalt not eat of it **: for in the day that thou eatest thereof thou shalt surely die. [ADAM WAS NOT OFFERED A CHOICE !!]

Genesis 3:1. Now the serpent was more subtil than any beast of the field which the LORD God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden? 2 And the woman said unto the serpent, We may eat of the fruit of the trees of the garden: 3 But of the fruit of the tree which [is] in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die. 4 And the serpent said unto the woman, ** Ye shall not surely die **: 5 For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ** ye shall be as gods, knowing good and evil **. 6. And when the woman saw that the tree [was] good for food, and that it [was] pleasant to the eyes, and ** a tree to be desired to make [one] wise **, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat. 7 And the eyes of them both were opened, and they knew that they [were] naked; and they sewed fig leaves together, and made themselves aprons [Eve was deceived but Adam ate willingly in spite of God's warning to him directly].

Genesis 3:22. And the LORD God said, Behold, the man is become as one of us, to know good and evil [GOD KNOWS, BUT SATAN IS]: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever: 23 Therefore the LORD God sent him forth from the garden of Eden, to till the ground from whence he was taken. 24 So he drove out the man; and he placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way, ** to keep "the way" of the tree of life **.

Posted by caimbhriain myrddin at [7:55 PM](#) [0 comments](#) 

Labels: [Evil](#), [Lucifer](#), [Origins](#)

NY Times: Zecharia Sitchin

Origin of the Species, From an Alien View

2010-01-10, New York Times [article link](#)


Posted: 2010-01-16 20:20:55

Where did humankind come from? If you're going to ask Zecharia Sitchin, be ready for a "Planet of the Apes" scenario: spaceships and hieroglyphics, genetic mutations and mutinous space aliens in gold mines. It sounds like science fiction, but Mr. Sitchin is sure this is how it all went down hundreds of thousands of years ago in Mesopotamia. Humans were genetically engineered by extraterrestrials, he said, pointing to ancient texts to prove it. [He] has spent his life arguing that people evolved with a little genetic intervention from ancient astronauts who came to Earth and needed laborers to mine gold to bring back to Nibiru, a planet we have yet to recognize. Mr. Sitchin has been called silly before — by scientists, historians and archaeologists who dismiss his theories as pseudoscience and fault their underpinnings: his translations of ancient texts and his understanding of physics. And yet, he has a devoted following of readers. His 13 books, with names like Genesis Revisited and The Earth Chronicles, have sold millions of copies and been translated into 25 languages. Starting in childhood, he has studied ancient Hebrew, Akkadian and Sumerian, the language of the ancient Mesopotamians, who brought you geometry, astronomy, the chariot and the lunar calendar. And in the etchings of Sumerian pre-cuneiform script — the oldest example of writing — are stories of creation and the cosmos that most consider myth and allegory, but that Mr. Sitchin takes literally.

Note: To visit Sitchin's website, [click here](#). For a site devoted to debunking his theories, [click here](#).

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Posted by caimbhriain myrddin at [3:14 PM](#) [0 comments](#) 

Labels: [Origins](#), [Sitchin](#)

The Fallen 1

MM Addendum 2-3

COMPREHENSION ILLUSTRATION


Lineage: [000]

The Fallen, the former Agents of Creation (DEVOLUTION PROGENITOR/First Estate) (the Shining Ones (hued shimmering appearance)); The Anunnaki Custodians (An-unna-ki "Heaven came to Earth") (Psm 82 "Court of the Elohim"); The Angelic Host, Martian "Cydonian" civilization (pre-rebellion Terran/Terrene Atlantian Ancients); Jer 4:23-26 (Mosaic insert) Gen 1 "... the fruitful place was a wilderness, all the cities thereof were broken down ..."

(Twyman) Anu (first God-King of Earth according to Sumerian legend)/ (Anu/Adamu(Adam))
000 Enli/Ilu-kur-gal("Lofty One of the Mountain")/the Storm God/Jehovah/Osiris/ ((Twyman) Enlil(Abel); Enki(Cain))
000 Enki/Samael/Lord of the Earth/Set/Adon the Lord/Quinotaur ... 000 Nin-khursag (sis), "Lady of Life" (surrogate mother to Atabba and Eve, created from Human/Eljo (NV) ova fertilized by Enki (INTERVENTION PROGENITOR))

(GENESIS PROGENITOR (pre-Genesis Re-Creation/Earth "became" without form and void, erased in Adversarial Rebellion))

001 Adam/Atabba (THE GOD FAMILY SPIRITUAL COVENANT offered to Adam-Eve "beni Elohim" (Blood: OO/Rh--))
001 Chavvah/Kava/Eve (deceived by the Adversary to disobey God; Adam not deceived, but disobeyed) (I will put enmity between thee (Satan) and the woman, and between thy seed (H2233) and her seed (H2233 zera: posterity); it shall bruise thy head (SAGE intent), and thou shalt bruise his heel (track; path) (Gen 3:15 physically/spiritually)) (Edenic Sanctuary closed; Adam-Eve depart into the World (Way of the Fallen) to mix with existent re-created Human Kind; all of Humankind threaded to Adam-Eve beni Elohim at the time of the Messiah (2nd Adam), who died for "all" of Mankind)

Posted by caimbhriain myrddin at [1:49 PM](#) [0 comments](#) 

Labels: [Elohim](#), [Fallen](#), [Lucifer](#), [Origins](#)

The Fallen 2

MM Addendum 2-4

020 Patriarch Abram/Abraham/Avraham ben Tarakr
(Ellis)(??) Hyksos Shepherd King "Sheshi/Mamayebra(Throne name)"/Mayebre/Abraham

Abram, a Chaldean of Ur, a teacher of Astrology and the Chaldean Craft in Phoenicia and Egypt (Heliopolis), the teachings of "the Watchers"/"Ir" (Hebrew), the Sumerian-Chaldean sciences (in Enochian/Essene applicaton). Ur quite possibly the primordial city-state of the Watchers. Abram (descendant of the Giants -Eusebius), excelled all in nobility and wisdom (-pseudo Eupolemus). This man who excelled all in Chaldea was chosen and called by God to overcome and replace this very systemic with God's Way of Righteousness. This man of genetic / intellectual Enochian / Essene / (Watcher-Chaldean(??)) descent would be the progenitor of the Family-Nation Israel who would be instructed and taught to conduct themselves "As God Is", their teachers being led by the Spirit of God (their Spiritual descent), overcoming the usurpative adversarial systemic of the Agents of Creation – the "Fallen", who ultimately had rejected through pride and selfishness their very Creator.

Claiming to be like the Most High in their accomplishments (the pinnacle being the development of the Human Being), and forgetting the Author of "their very being", they ascribed to themselves a God-level existence and sought the very Throne of the Universe itself. Being defeated and cast back down to their "First-Estate", these "Fallen" now claimed the Human Family for itself, seeking to thwart Human Kind's destiny of becoming the Family of God(-Kind) for which it was designed – even to the point of the procreation of themselves instead through the Watchers lust (though not of the original Fallen Angels) (the Holy Watchers possibly coerced or deceived by the Fallen, Humankind being now physically restricted to them)), as related in Genesis 6 and the Book of Enoch, a resultant physical usurpation of the very "spiritual procreation" of God's Family – THE GENOME AND FAITH OF THE FALLEN.

MM Addendum 2 [web page](#)

Posted by caimbhriain myrddin at [1:41 PM](#) [0 comments](#) 


Labels: [Abraham](#), [Fallen](#), [Lucifer](#), [Origins](#)

Thursday, January 21, 2010

Creators of the First Estate

Creators of the First Estate - Lucifer, "god of this world," 1/3 Angels - Theory of Evolution 1/2 correct - authored, not just natural selection (evolution within "kind" ONLY); environmental adaptation written in - 1. environment 2. chemicals of life 3. code, blueprints 4. cell(s) | existing life forms (from the beginning) | new code | new levels of development - university of life -- extinctions (resultant) vs. wrong directions, non-compliance with God's directives - punctuated equilibrium - 70% life extinction 65M years ago (an asteroid) - man the pinnacle of First Estate directives - "man's evolutionary tree" - ultimate development "the image" to receive "the very essence of God, the Holy Spirit" - God reproducing Himself - deep resentment amongst the "creators" - rose in revolt - refused to bow down (a wrong understanding) to "their" creation - "War in Heaven" massive destruction - "I will be like the Most High" not "my creation" - Lucifer and his host defeated, cast down to the earth - Satan "adversary, that old dragon" (Gr. drakon, lit. the seeing one) - author of non-directive life forms.

Genesis 1:1 God re-created the earth, as it existed, the directive and non-directive life forms - man given the chance to replace Satan - man failed necessitating "the Word" to put on the nature of man (God becoming part of His creation, giving up His Divinity, to qualify, to become the sacrifice for man (penalty of sin = death; the Creators Life more than equal to the sum of the creation), to pay the price for man's sin, rebellion, to enable man to qualify, to become part of the God Family, the Government of God, to become Creators to finish the Universe (Heb. 2 "all things put under him") - adversarial nature designed by the "adversary" - adversarial nature to be changed upon the return of Christ as Messiah - "healing in His wings," "the restitution of all things."

Posted by caimbhriain myrddin at [3:37 PM](#) [0 comments](#) 

Labels: [Lucifer](#), [Origins](#)

Mammon or Messiah meta

Metaphysics (Ontology, Society): Being and Knowing

Wednesday, January 20, 2010

The Progenitor Bloodline 1

Scripture as "National narrative" - the "sacred origins/people" - hierarchic control mechanism / weapon ("warrant of Scripture") -- the "stamping of interpretation", the narrative-image (image-narrative) impressed -- "Holy" Scriptures - "writing signature(s)" of the authors and of God ("signature" deeper meaning than style - individual comprehension (of God(-ing)) apparent, ie., the Historical narratives (compiled/edited by Ezra; the "divine sanction")); "Knowledge of the Holy" is to depart from evil - the "Holy Writings" are writings instructive in the actual departure -- "Ezraen understanding" - Ezra gave "divine sanction" to the National narratives of Israel/Judah, to their unholy (ab)use of evil; EZRAEN MAMMONISM is the resultant/continual so prevalent today -- Christ re-defined and exemplified the "Christ-ian understanding" of peace, agape love, and the society of the gift (God is the same yesterday, today, and tomorrow), based upon the "LAW" and the "PROPHETS" representing the CHARACTER and CONSCIENCE of God(-ing): the COMPREHENSION (lacking in the Ezraen-defined understanding and in most of the religio-secular world today).

MM Addendum 2 [web page](#)

Posted by caimbhriain myrddin at [10:48 PM](#) [0 comments](#) 

Labels: [Bloodline](#)


The Progenitor Bloodline 2

The Progenitor Bloodline (physical begettall, close-near): the high-bred vs. the hybrid

Vampyre - the **Aristocratic-Desposyni** (source fire within); Predatory (Life-Blood Systemic); Immortal (the Continual); SAGE (Mammon); the Sun/Son "a consuming fire" - daylight (Christ the day-star); the self-Illuminated (dark-)nightwalkers; [Mid-17th century via Latin pyra | Greek pura | pur "fire"]; dead to Christ yet claiming the resurrection (King-lineage).

(Vere-)Werewolf - Truth-Benjamin Totem; COG Inc., the **Anti-Anointed**; Full Moon Holy Days (Passover/political freedom, FOT/economic freedom); [Old English werewulf | were- "man" + wulf "wolf" | Indo-European, "man"] [Early 17th century directly or via French | medieval Latin veracitas | Latin verax "truthful" | verus "true"]; ravenous pack/beasts (wolf in sheeps clothing; Lycan); Secular-Judeo-Christianity (Desposynic lineage/authority physically/spiritually); [Early 17th century via modern Latin | Greek lukanthropos | lukos "wolf" + anthropos "human being"]; Zion-Davidic Priests (Mt. Zion: Tribe Benjamin territory).

Hybrid - Progenitor Bloodline "Descendant Responsibility" - **Body of Christ**: Messianic servant-Priests, servant-Kings; [14th century | Latin, "begetter" | progenit-, past participle of progignere | gignere "beget"]; spiritual begettall, **the Begotten-Desposyni**; apotropaic, preventing evil [late 19th century; | Greek apotropaïos | apotrepein "turn away" | trepein "to turn"]; non-SAGE "eye of the needle" - custodians (protector-preserve; upholder) vs. the dynastic claim and the withholding (the keepers of the dogma).

Posted by caimbhriain myrddin at [10:42 PM](#) [0 comments](#) 

Labels: [Bloodline](#)

Saturday, October 31, 2009

Mammon or Messiah Book 1

Category: Religion and Philosophy [link](#)

Mammon or Messiah 05

Private-State Over Public-Nation - Mammon's Nation-State Enslavement


Mammon or Messiah 01-04

Our Choice of Social Reality - Two Divergent Ways of Life, Social Systemics

Keywords/Tags

Disestablishment, War, Gospel, Mythology, Demonology, Idolatry, Jehovah, Slavery, Activism, 9/11, Babel, Income Tax, Hierarchy, False Flag, Charlemagne, SAGE, Graven Image, Incarnation, Constitution, Prejudice, Strawman, Stewardship, Desposyni, Grimm, Possession, Baal, Elijah, Elite, Human Rights, Freedom, America, Ekklesia, Israel, Kingdom of God, Repentance, Mind, Anarchy, Alternative Currency, Federal Reserve War, Fascism, Communitarian, Community, Apostolic, Church of God, Repentance, Forgiveness, Genocide, Divine Right, Baptism, Corporatism, Mammon, Messiah, Love, Salvation, The Devil, Satan, Evil, Money, Corporation, Christ, Religion, Conspiracy, NWO, Business, Society

Full text, random order presentation follows:

Posted by caimbhriain myrddin at [10:27 PM](#) [0 comments](#) 


Friday, October 23, 2009

MM Book 1 Chapter 1-19

Mammon today is the Mammon of yesterday, but the "economies of scale" of today's "giants", the covering over mankind, the height, reach and depth, is enormous, so enormous that God is equated with/as Mammon [no difference seen between Holy and profane (not sacred; outside of the Temple; irreverent disrespect, contempt of God); the success/excess of the profane seen as sanction of God (gain as Godliness)] !! - Mammon has claimed the "provision of God" and has assumed the role of "provider" of need [commodification of life] and of desired want [mostly irresponsible lust manufactured by Mammon], this is its "power" over/upon us, it has claimed "life" in-place-of God, and holds it by force ["Mammon's life" preeminent in *all* considerations; life, even God, in service of Mammon] !! - Christ-ian-ity is the reclamation [re-claim; restoration] of God as provider, *as* LIFE GIVER [without money (commodification), without price (claim): buying and selling God (life), the "mark" of the Beast systemic] !!

Mammon or Messiah Book 1 (complete) or MM 01 (individual chapter)

<http://www.scribd.com/mammonmessiah>


Posted by caimbhriain myrddin at [3:05 PM](#) [0 comments](#) 

MM Book 1 Chapter 1-20

The instrumentation and idols of wealth [gold, silver, etc., commodity] as "defined and accepted" by man, is *NOT* the enrichment envisioned by God: agape love gifted in an open, reciprocal commons [commonwealth], not selfish claim and commodification, our personal enrichment at the expense of another, even personal claim and (ab)use of God(-ing) as our justification !! - God's gifts are to be received [to gift], not taken [to keep]; God freely gifts to all who will receive, without evil commodification and claim [without money, without price], and this is applied to *all* things: all that has been taken, will be taken back (forfeiture), to be freely given again [all to eat sufficiently, wearing durable clothing (Isa 23:18)] !! - as our spiritual illness is cured, our physical needs and health will follow [personal and social (community)]: pure truth and food [manna: Christ (Bread of Life)], everlasting robes of righteousness [durable: enduring much work and application] !! - our polluted and povertized nourishment [malnutrition], and our Mammonized business concept of built-in obsolescence [perpetual continuity of return (future not built in); purposeful lack of durability and compatibility (past not built in): our evil, selfish disregard of the past and of the future (as concern)] will be abolished, will cease to exist !! - GOD'S LOVE IS YESTERDAY, TODAY, AND TOMORROW !!

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Posted by caimbhriain myrddin at [3:00 PM](#) [0 comments](#) 

MM Book 1 Chapter 1-21

We must preserve our future, we are the stewards, the keepers of it !! - when the Truth of God replaces the error in our heart and mind, then we will understand and give regard [our shame will cover us at that moment (instead of the Glory of God), we will be consumed by it: but God is Mercy as-well-as Truth], the Flame of Truth will light the Way of God !! - our Mammonized denial of brotherhood, of unselfish love, IS A DENIAL OF THE VERY BEING OF ALMIGHTY GOD HIMSELF AND OF CHRIST !! - if we are "defined" by Mammon, then we are NOT *of* Christ, we cannot serve [obey and worship; re: Elijah (Baal or God)] two "masters" [the mastery of Mammon is very apparent in this, *our* world (kosmos)] !! - when our desire [our unselfish love] for another becomes hurtful to [in the sense of liberty or emotion], or impedes, that very same person, then we must withdraw [as gift]; desire must not turn into lust [taking], it must become friendship: this applies to all persons, things, and situations, physically and spiritually !! - LOVE [as Being] *IS* GOD(-ing) !! - Love as Being and Doing *is* enhancement of the other, a reciprocal relationship, where much is given and received, but where nothing is taken !! - who and what we are must be a gift(-ing), a sharing with others, a celebration [open convivium] of life, of God: AN ENRICHMENT OF EACH OTHER !!

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Posted by caimbhriain myrddin at [2:51 PM](#) [0 comments](#) 

MM Book 1 Chapter 1-22

The most powerful entity "in this world" today is a Christ-ian "being" [applying God (the doing)]; AS GOD *IS* SO ARE WE IN THIS WORLD [kosmos] !! - THIS IS OUR MINISTRY OF RECONCILIATION, everything that we are and do *is* our ministry; our existence is *of* our God: Mammon or Messiah - if we repent [of unrighteous Mammon; sin (our lack of God) washed away, our "being" cleansed in the blood of Christ, our "doing" forgiven] and willingly receive the "anointing", then we are of Messiah [dead to the world, alive in Christ]; returning again to Mammon is equated to our "second death" [alive again in the world, becoming dead to Christ; faith without works (to believe in and on Christ: our being and doing) is dead; the wages of sin is death], necessitating the washing [in the blood of Christ] of our "filthy" robes [of unrighteousness] !! - Mammon and Messiah are two divergent "ways of being" [and "means of existence"] - WE MUST CHOOSE !! -- the corporate "form" is Mammon; the "Mark of the Beast" [systemic] is Mammon [being (forehead) and doing (hand); the buying and selling of life (of God)]; the "Laodicean" spiritual condition is Mammon !! - "self" is *enabled* by Mammon: all unrighteousness and wickedness are *of* Mammon [kosmos: evil works] !! - ** MAMMON IS DIAMETRICALLY OPPOSED TO MESSIAH !! **

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Posted by caimbhriain myrddin at [2:45 PM](#) [0 comments](#) 

MM Book 1 Chapter 1-23

Extrication from a systemic, a way of life that is globally defined, is only possible by-and-through Christ !! - Mammon wears a velvet glove over an iron fist !! - our [individual and social-group] self-perception is out-of-step with Christ's; God's Word discloses that we are mostly acting out of self-interest, that our "definition" is of Mammon !! - we are immersed in the paradigm, the mind-set, the use [corporate excuse] of freedom, democracy, constitution [human/social rights], etc., the prejudiced [legal] terms of Mammon [mimicking God]; God is "equity for all", righteous and pure agape love covering all of human-kind [one family], NOT prejudiced, selfish Nation-States claiming and taking "in the name" and "in the service" of Mammon !! - our Nations are Mammon's lesser-gods adept at mimicry of Messiah; they are prejudiced claim, demand, and (ab)use of a Mammonized god(-ing) !! - our citizenship [Israel] must be "wholly conformed" to the Gospel: this precludes our national identities, our complicity in Mammon, our prejudiced "citizen" claim/benefit !! - our "essential being" [our intrinsic (inherent), fundamental nature; our very inner being, our inward nature] must be of God, not the Adversary !!

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Posted by caimbhriain myrddin at [2:37 PM](#) [0 comments](#) 

MM Book 1 Chapter 1-24

Business is the conversion of "God's wealth" into selfish Mammon; the appropriation of God's "name" ADONAI by an act of theft [worship in vain] !! - "wealth authority" must be challenged, made worthless, "infinite greed" must be replaced by "eternal agape love(-ing)" of-and-by our God(-ing) !! - Mammon undermines our knowledge, understanding and wisdom; Christ-ian-ity is a WAY OF LIFE that does NOT include and/or utilize Mammon [politics/nations, war/media, capitalization/corporate form and its money, consumerism variants and support, pollution/waste, private interest/wealth, etc.], in-short, the way of life we know today, this evil kosmos made in the "image and likeness" of Mammon [the devil's character: the "Faith of the Fallen"] - MAMMON/BUSINESS IS UNHOLY !!

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Posted by caimbhriain myrddin at [2:33 PM](#) [0 comments](#) 

MM Book 1 Chapter 1-25

All of us have lessons to learn from time to time; we all slip, but God has given us repentance: we are privileged to "remorse" in understanding, to ask forgiveness and continue in learning and overcoming; sometimes we seemingly need a reminder of our fallibility [non-intentional; caught in the moment] to keep us humble "in our need of God" !! - we have to be, must be, re-invented to continue the journey: the journey changes us, we do not change the journey [the course; the way]; we have been "brain-washed" by the sewer water of this world: the filth of its corrupt and compromised society, its arrogant self-absorption, its "sanitized" corporate media, its selfish termination of redundancy [what it considers unnecessary, dismissed, excess, overabundant, even humans considered so] - WE MUST DECONSTRUCT THE MAMMON !!

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Posted by caimbhriain myrddin at [2:31 PM](#) [0 comments](#) 

MM Book 1 Chapter 1-26

We must achieve excellence of character [10C], mind and ability to gift the other: the gift of equity by "gift of self" - WE *ARE* EACH OTHER !! - our emotional turmoil is shared by all, we are all affected; the corporate oppression and use of its engendered selfishness is "equity" of the lowest common denominator, and Mammon thrives by its embrace: slavery called freedom !! - THE "HIGH CALLING OF GOD" IS *EQUITY* OF THE HIGHEST ORDER: THE HOLY CHARACTER OF GOD THE FATHER HIMSELF, AND OF OUR CHRIST [our anointing as body of] ... AS HE IS, SO ARE WE IN THIS WORLD: SAVIORS [healers] !! - WE *ARE* THE PRAYER, THE SACRED EXPRESSION, RE-COGNITION [being as prayer] OF LIFE [of God], SEEKING GOD'S WILL *FOR* US, BY US !!

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Posted by caimbhriain myrddin at [2:28 PM](#) [0 comments](#) 

MM Book 1 Chapter 2-3

Every human-being is a representation of God, in the physical [image and likeness], soon to be the spiritual; the Holy Spirit is the impregnating agency [the very Mind of God Himself (God's very Being and Doing)], beginning the conversion process !! - once again, God and His Gospel, His way of Life is diametrically opposed to the world's way [kosmos], its adversarial, evil nature [business as means]; AS CHRIST-ANS WE ARE CALLED OUT OF THIS WORLD, TO BE WHOLLY CONFORMED TO THE GOSPEL, IN ALL THINGS [being and doing: "complete" withdrawal, expatriation, non-complicity]; the Community of God is to DESTROY THE WORKS OF THE DEVIL !! - the Adversary is personified in business and its corporate monies [its "nature" of being and doing; emotional quotient: fear], its systemic claim, the taking of, the possession of, God-given life; LOVE [vs. lust] WILL DESTROY THE CLAIM, THE SYSTEM [kosmos; the works]; WE MUST *BE* THE LOVE !!

Mammon or Messiah Book 1 (complete) or MM 02 (individual chapter)

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Posted by caimbhriain myrddin at [1:22 PM](#) [0 comments](#) 

MM Book 1 Chapter 2-4

The open "hand of the Lord" is the Spirit of God [Ezek 1:3, 3:14]; we are [*as* Christ] applying [wisdoming] the Spirit vs. the "unseen hand" of Mammon [guiding, forcing, taking (giving); a closed fist] !! -- perspective, definition, mediation, reconciliation [Apostle Paul]; understand, listen to another's perspective, give/apply God's definitions, mediate God [reasoning together; dialogue NOT imposition (of perspective); change the definition, change the perspective], ministry of

reconciliation !! - we are here *as* Christ-ians to change history, to make it His-story, the Christ narrative, author-ity !! - God *is* the "command code", the design optimum, we must enable it [Him] !! -- the death of God(-ing), at the hand of His creation [the created] continues unabated; prejudiced, usurpative claim [of God] is the common enemy of all !! - we must live in the world [kosmos] as it should be, to show it what it can be; true sacrifice is not what we surrender, it is ultimately what we gain !! - benefiting from the evil, makes us part of the evil, ethics and morality must be realized - buying and selling "claim" is a denial of God, and of our God-ing !! - God sees us all *as* human-beings, without any prejudiced labels [no more, no less; *equity*], and so must we !! - are we sacrificing this present world [our participation in the "kosmos", its gain] for a future that will never come ?? - our "faith" in Christ and the coming Kingdom of God must be strong !!

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Posted by caimbhriain myrddin at [1:19 PM](#) [0 comments](#) 

MM Book 1 Chapter 2-5

The "possession" of lust, emptying out; the conflict [war] of vested interests !! - the past and current increase of the military foot-print in Iraq and now Afghanistan [a bigger boot needed], with extended deployment(s), necessary for the continuing conflict [of occupation]; the US/UK were/are unprepared for the civil unrest, lawlessness, engendered by the war; civilian casualties, extreme hardships continue - the "lacking", the unpreparedness for "peace" is a war crime in-of-itself and belies the true reason(s) of this conflict: oil and the maintenance of the Mammon-systemic; if "liberation" and "democracy" were the actual impetus [for the war], immediate follow-up and implementation [plans] would have been present: they were/are NOT, nor will they be; creating a favorable "business" environment [a *compliant* regime] is the definition being imposed [by whatever means necessary] - the engendered tribal and religious conflicts released will not be controlled by secular business self-interest(s) under the heavy hand and boot of the US/UK [their systemic globalization] !! - conflicting "claim" will continue and deepen the horror; there are *NO* good guys here [complicity], this is a "corporate" war where "might is right" and benefactor claim takes precedence !!

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Posted by caimbhriain myrddin at [1:15 PM](#) [0 comments](#) 

MM Book 1 Chapter 2-6

An impartial witness(-ing) is *not* possible with a "dollar" in your pocket [held] or hand [used; instrument], no matter the source of funding !! - we either wield the Sword of God or the devils weapon(-ization) of [corporate] money; we either partake of the life-blood of Christ [liberty and truth], or the devil's blood of oppression [slavery and the error of claim] !! -- we must eventually become (through the Conversion process: growing in "grace and knowledge"; to the best of our situational ability) the strangers [without citizenship (complicity)] and sojourners [pilgrims] that a Christ-ian *is* [in *true* definition] within man's world [kosmos] !! - WE ARE *OF* CHRIST(-systemic), NOTHING ELSE, NO EXCEPTIONS !! - AS HE IS, SO ARE WE *IN* "THIS" WORLD [kosmos] [1 John 4:17; *PERFECT* LOVE (to fulfill; complete; maturity)] !! - the systemic has-and-will *deny* Christ, will deny our very Christ-ian-ity; we must remember GOD'S LAWS [of love] SUPERCEDE MAN'S [monied] LAWS [enforced selfishness, claim] !! - ** OUR ANCIENT FUTURE BEGINS NOW [now is the day; Salvation] !! ** - Lexicon H3072 Jehovah-Tsidkenu "Jehovah (is) our right" [root H6664 ** the right ** (natural, moral or legal); also equity or (fig.) prosperity; - even, (that which is altogether) just(-ice), right(-eous); righteousness, deliverance; root H6663 to be just; to have a just cause, be in the right; bring justice; to be justified; vindicate the cause of; save; to be (causatively make) right (in a moral sense); cleanse, clear self; (be, turn to) righteous(-ness)] !!

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Posted by caimbhriain myrddin at [1:09 PM](#) [0 comments](#) 

MM Book 1 Chapter 3-8

The Mind of God enables us to see through and beyond the Mammon-systemic !! -- mankind is to "steward" the resources of God, His resources, to supply the "needs" of humanity: the gifting of God and His blessings to all [by man in the physical and by Christ-ians in the spiritual (the God-need)] !! -- war imagined and declared against our fellow man is war imagined and declared against God !! - BLESSED ARE THE PEACE MAKERS; war is a human tragedy, it is a criminal act !! - WAR [its advocacy] MUST BE QUESTIONED, IT IS NOT AN ANSWER !! -- we are complicit in the "national prejudice" and the selfishness engendered, an evil selfishness considered as "right" of God: power, privilege, position and authority [God is NOT present when these are; they are NOT bestowed by God in His service]; 1 Cor 15:24 Christ will "put down" [make void; destroy] all rule and all authority and power when He returns !! -- SERVANT AUTHORITY IS THE POWER OF AGAPE LOVE !!

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Posted by caimbhriain myrddin at [12:51 PM](#) [0 comments](#) 

MM Book 1 Chapter 3-9

Our icons of success are actually icons of our failure; profit means someone else has less, and is in our debt [money = debt], and WE MUST FORGIVE OUR DEBTORS !! - politico-business representation is NOT of God -- look around, look around the world: the injustice, the inequity are "our" crimes, we are the cause, we are complicit !! -- we have constructed an "evil" God of "tough love" to excuse the evil "we do in His Name" for the "good" of mankind, the national interest of the US/UK being that "good", ** sharing the blessing(s) of God wrought [actuated; used; effected; performed; managed; influenced; prevailed on] by business !! ** - corporate business as concentrated ownership is a withholding NOT a sharing; private interest seen as "God-given" [God's gifts taken; iniquity, claim seen as sanctioned, blessed by God], "gain as godliness" exemplified !! - capitalization is "organized crime" against Mankind and against God.

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Posted by caimbhriain myrddin at [12:48 PM](#) [0 comments](#) 

MM Book 1 Chapter 3-10

The COG [Church of God] must be the "leading edge" of God's Sword, His Word; we must be sharp, a "keen" edge [a "critical" edge], able to slice through the confusion, the os-overlay [the operating systemic] of deception; this is so very essential in the "preparation" of the Gospel of Peace - WE MUST BECOME THE WORD; BEING AND DOING IN *ALL* THINGS !! - the COG Inc., is a dull, worn edge, the Body of Christ is no longer able to lift the Sword, the arm is withered; we must strengthen ourselves; the Sword is in Hand, we must pick the Sword up, clean it, polish and sharpen it, and go forth with it, TO APPLY GOD'S WORD IN LOVE !! -- THE CHRIST-SYSTEMIC IS OUR ONLY MEANS OF SURVIVAL; business is a destructive systemic that requires imposed "cost" extrication and profit [the imposed cost on others]; MAMMON, DEBT AS LIFE, the opposite of what God is: LIBERTY AS LIFE !! -- we are *saved* by Christ's life, Christ "living" in us [Gal 2:20]: AS WE LIVE AS CHRIST, BY FAITH *OF* THE SON OF GOD, WE ARE SAVED, ** our God-ing heals us !! ** - WE ARE SAVED/HEALED BY *OUR* APPLICATION OF GOD, ** GIFTING HIS AGAPE LOVE !! **

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Posted by caimbhriain myrddin at [12:46 PM](#) [0 comments](#) 

MM Book 1 Chapter 3-11

We "destroy the works of the devil" [our purpose] by our God-ing !! - our God-ing is God's Sword held, applied !! - God is NOT group-"personality" or use of the same: group-personality causes and excuses much evil - individuals with the "mind

of God" are sovereign agape-individuals with unique gifts to share - wisdom is the application of knowledge; evil is the application of sin [lack of knowledge, ignorance of God; SELFISHNESS] -- we are locked in a systemic prison; try to escape [plan; effect] and they will hunt you down; refuse to participate and they will abuse you, starve you; criticize and they will demean you, discredit you - media created "mass memory distortion" prevalent; news, talk show opinion discourse, interviews, waters muddied: shaping public view, opinion; fiction becomes fact when presented by accredited experts, even when proved false - systemic belief dissonance rejected by most [mentation surrender]; perception is fragile, relative, easily distorted -- social status, position, compared to God is irrelevant and non-existent; we are what we do [I AM]: our *being* determinant !! - family and friendship are an environment, a grace, a presence of God; the 10C jurisdiction, authority of love !! - we must reject our "State" imposed national identity(-ies), the imposed prejudice, the evil existent, and assume the identity of God, of Christ; we must "put on" the new man, the robes of [Christ's] righteousness and cast away the filthy rags - GOD'S PURE WORD IS LOVE !! - all selfish "self-identity" must be rejected in total.

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Posted by caimbhriain myrddin at [12:43 PM](#) [0 comments](#) 

Thursday, October 22, 2009

[Mammon or Messiah](#)

early and current research; unstructured open_notes; quotes; excerpts; definitions; comments past-and-present; comprehension illustrations; conjecture; links ... <http://mammonmessiah.blogspot.com>

Posted by caimbhriain myrddin at [5:05 PM](#) [0 comments](#) 

[Mammon or Messiah meta](#)

Metaphysics (Ontology, Society): Being and Knowing

Thursday, October 22, 2009


[MM Book 1 Chapter 4-12](#)

Only those who understand their tools can really control them and only if we understand the corporate tools that are used to control us can we fight back effectively [*money* is the most effective control mechanism ever developed by man; it is an evil instru-mentality] - by coming to understand the reality behind the current world economic system, we can learn to build a new operating system for ourselves, a new way of organizing our productive activities that will build community instead of destroying it, that will empower us as individuals rather than enslaving us and reducing us to cogs in an incomprehensible and uncontrollable machine; this is the *common purpose* [that we might destroy the works of the devil], the sense of common purpose, of community.

The "private" Federal Reserve Notes [FRNs] are stained and tainted with blood and oppression; they are separate from the love of God, indeed opposed to it - the use of the phrase "In God We Trust" inscribed on these instruments of evil is an affront to God and His righteousness: Ye shall not tempt the LORD your God ... Deuteronomy 6:16. -- the prophets for profit (both secular and religious) are responsible: Isaiah 9:15 The ancient and honourable, he [is] the head; and the prophet that teacheth lies, he [is] the tail. 16 For the leaders of this people cause [them] to err; and [they that are] led of them [are] destroyed. Psalm 62:10 *Trust not in oppression*, and become not vain in robbery: if riches increase, set not your heart [upon them].

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Posted by caimbhriain myrddin at [4:58 PM](#) [0 comments](#) 

MM Book 1 Chapter 4-13

Each FRN is contaminated with evil and the degree of our infection [the social control, the bondage], our social sickness, is determined by the degree [the intensity] of our contact with it - we must not only seek healing for ourselves, but by doing so, provide healing for the whole social organism - FRNs (and associate currencies, CDN Dollar/Pound/Euro) must be refused and rejected; God promises *true* liberty, FRNs are predicated upon usury [debt is the controlling factor, interest is the continuity factor] - Jesus did not carry Roman currency and neither should we [when challenged about paying tribute unto Caesar He had to ask his accusers for one of their coins] -- we must follow and emulate Christ and reduce and eventually eliminate our dependence on, and our utilization of, corrupt private currency - 1 Timothy 5:22 ... *neither be partaker [G2841] of other men's sins*: keep thyself pure [Strong's Concordance - be partaker; communicate; distribute 1a) to come into communion or fellowship with, to become a sharer, be made a partner 1b) to enter into fellowship, join one's self to an associate, make one's self a sharer or partner].

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Posted by caimbhriain myrddin at [4:55 PM](#) [0 comments](#) 

MM Book 1 Chapter 4-14

Supreme authority [as final, proud, arrogant, ultimate, highest in rank and power, the presumption of the merchant-State, and the corporate church] denies rights, but God is *servant authority*, an authority of service, example and design, a right way of life with its attendant benefits and blessings [supreme in regards to highest in quality, achievement, performance, etc., most excellent] - Human Rights are not privileges granted by God, but are *inherent rights* [not a thing given, established, or conferred], they are *ordained* of God, self-existent; these are God's *own* rights, the rights of His very Family !! - God is NOT privilege, nor does He confer the same -- those of claimed "Divine Right", those who back the governing powers, the "Self-Appointed Guardian Elite" [the SAGE, the very descendants of Charlemagne], those who rule this their world [they built it, they own it (kosmos); the "Crown-Corporate", "US-Corporate", "EU-Corporate", the "divine sanction" given/assumed; "private State" imposed over "public Nation" (the corporate Nation-State)], have taken the Rights of God and have made them privileges to be granted by themselves - these are privileges at the caprice of SAGE authority -- supremacy has *all* the rights; therefore their crimes against humanity are not wrongs in their view, for if you have no rights, you cannot be wronged; when rights are recognized, privilege is destroyed !! -- this is the secret, the solution, the recognition that leads to our withdrawal [our only weapon is our refusal] and our return to God; the power of the State becomes non-existent.

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Posted by caimbhriain myrddin at [4:51 PM](#) [0 comments](#) 

MM Book 1 Chapter 4-15

The SAGE, the Self-Appointed Guardian Elite:
(the modern variant of an ancient term derived from the following)


... the conviction has grown that the corporation has become a system of private government, structured along hierarchical lines very much like a totalitarian state - lacking constitutional guidelines, many threatened to become lawless - their economic power and strength, and the strength of the nation, rested in the hands of a few thousand men in control of the corporate bureaucracy ... in recent years a relatively small oligarchy from the same milieu, whose members deal almost exclusively with each other and possess no ownership relation of any sort, have come to represent the power center of the corporation ... large corporations had come to control a significant part of the economy and of society - indeed as society became increasingly dependent on the corporation, the latter's independence was correspondingly increased - corporate directives and decisions acquired the force of law, as accommodation to that law became the quintessence of adaptability - "self-appointed corporate guardians" emerged, responsible only to themselves - whatever motion they generated in their

capacity as corporate managers became the way of validating their own exercise of power. [Ben B. Seligman, essay THE SEVENTIES: Problems and Proposals, 1972]

... Keynes was one of the founding fathers of the Bretton Woods institutions - the World Bank and the IMF - he, I believe, was driven by the very best of interests - he was very concerned by what had happened during the depression and he was concerned about poverty, but he had no faith in people, in individuals to run their affairs and run the affairs of state - he believed in the need to have a "Guardian Elite" that would do the economic management and design industrial strategies, and so on, that would guide the economies of countries - and this is precisely what the World Bank turned out to be ... [CBC IDEAS, March 14, 1992, Business World, discussion; Economist Patricia Adams, author Third World "Odious Debt"]

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Posted by caimbhriain myrddin at 4:46 PM 0 comments 

MM Book 1 Chapter 5-19

God has NOT abandoned you and you most likely have NOT abandoned God - God has never been very far from you, he considers you a member of His church, not a church controlled by a few select men, but a church of equal brethren, guided by Him; and now, He would like to know if you are willing to reconsider Him ?? - He is extending an open invitation to you and your family to take your rightful place within His community; *God desires and needs you* in His Family !! - God is not self-interest, yet, you are in His interest, and in turn, He is in your interest, we *are* God together - God's Family is a sharing, a relationship of reciprocal interest [a belonging place; an open experience], not a self-interested taking, but an unselfish giving !! -- the high ground of truth is now to be made level, as originally; in diversity is truth, not confusion - reason and worship as way of life; pure religion and undefiled, without spot -- open dialogue is NOT confusion - we must come together and converse, amongst ourselves, and with God; we must reason and counsel together [a multitude, not just a select few] - dialogue and cointelligence -- we have been sermonized near to death [by men of good intentions, but caught in the grasp of the hierarchal error] !! - God's brethren, the ekklesia, are NOT passive spectators but active participants - let us start with our own households, then the common household of God, and then the fragmented household of man; a reciprocal sharing, a community of the *gift*, the FAMILY !! -- the work of God is active, living faith, the preaching and the witness -- the love of God in action speaks volumes, and touches hearts and minds in the full power of God; we are to share freely and openly what God has freely shared with us; this is God's storehouse !!

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Posted by caimbhriain myrddin at 4:33 PM 0 comments 

MM Book 1 Chapter 5-20

We understand, each of us, *together* with Christ all things taught [God provides the understanding; we are not just to accept another's teaching, another's understanding, even if presented in the Spirit; we must *share in*, with Christ, the understanding and application; we must prove all things, search the scriptures daily]; it is our *relationship* with God that enables us to understand and apply His truth - fellow-laborers with us provide insight, teaching, guidance and example, but it is *with* Christ that we understand, all of us, together !! -- free Christianity [free and open community] means we are free to accept the responsibility that comes with being a member of God's Family; it is spiritual liberty, the unencumbered, self-sufficient environment that is necessary for the Kingdom of God.

The application of God's Word is the *power* of God; the COG is NOT applying God's Word [worshipping in SPIRIT and TRUTH] - how we stand in *relation* to our fellow man [and his society] as his future judge [1 Cor 6:2, the saints shall judge the world, the angels] is paramount [we cannot partake of another's sin, or be the cause or occasion of the same] or our role as judge [the judgment to LIFE] is negated !! - the COG systemic must be *of God* NOT of man; we are under judgement NOW [under the same terms as those in the future]; how can we mete out judgement when we are *complicit* in the very sins being judged ?? - THIS AWARENESS MUST TRANSCEND ALL ELSE, AT THIS TIME, IN THE COG !!

-- Rev. 18:4 And I heard another voice from heaven, saying, Come out of her, **my* people*, that **ye be not partakers** of her sins, and that ye receive not of her plagues. 5 For her sins have **reached unto heaven** [the hierarchal Tower of Babel; the State/COG Inc.], and God hath remembered her iniquities -- the "nature of the beast" is directing the COG, NOT the nature of God !! - the **image of the beast**, the hierarchal systemic [business; the corporate as means/instrumentality] has to be **** REJECTED IN TOTAL ****, the absolute disestablishment [of the SAGE/Beast construct] **begins** at the House of God !!

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Posted by caimbhriain myrddin at [4:22 PM](#) [0 comments](#) 

MM Book 1 Chapter 5-21

The COG today is an arrested spiritual and social movement [carnal divisions, contentions; stopped in its tracks, progress along God's path impeded, delayed] - it is a corporate organization in which the natural spread of knowledge [the ministry of the anointed-brethren] is usurped by a hierarchy [the anti-Anointed] that gains relative advantage by forcing others to rely on its expertise to get what they want, what they need; the professional ministry, in effect, is standing in the way of God, obstructing Him [there is only one mediator between God and man], they are acting **in place of** our High Priest - the very existence of the COG depends upon vesting the power to choose between paradigms **in the members** of a very special kind of community, an **empowered community**, living purposefully and with an exalted spirit leading !! -- the re-establishment of God's **ministry of gifts**, the **ministry of tears** is not likely to happen without the exercise of those very same gifts [in deep prayer and repentance (we are **all** responsible) and proper fasting (exercising agape love; fasting from the systemic)]; the brethren/sisters must "impact" the COG with the "full weight" of God's Authority, and bring down the false altar, by initiating God's
**** Ministry of Reconciliation ****.

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Posted by caimbhriain myrddin at [4:19 PM](#) [0 comments](#) 

MM Book 1 Chapter 5-22

Worshipping God is the **application** of God; to WORSHIP God is to APPLY God, to freely SHARE God [overcoming evil with good] - worshipping in vain is the application of God using man's ways, man's means [the commandments of men]; it is a vain and voided exercise due to systemic negation !! -- a basic awareness of this BAAL systemic is enough to realize the horror of employing its means, in any context -- at its most simplistic, ownership [artificial scarcity] means someone else has nothing, no share at all !! - politics is the management of this ownership, and distribution, or lack thereof, of the same; a systemic of violence maintained by violence, and enforced by its threat !! - the corporation is an artificial concentration of advantage in a systemic where advantage is everything [based on the worst in human nature: competition, greed, lust (of power/wealth); SELF-INTEREST; the **** works of the flesh **** epitomized; corporate currency [FRNs as product; PRIVATE MEANS]; **** PURE EVIL INCARNATE ****; unrighteousness personified, made into a LIFE SYSTEMIC; the COMMONWEALTH NEGATED, TAKEN; AN ADVERSARIAL, PARASITIC PSYCHOSIS !!

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Posted by caimbhriain myrddin at [4:13 PM](#) [0 comments](#) 

MM Book 1 Chapter 5-23

Elijah has made objection to, has called into question, and has made a demand on, the COG/Nation - the call of the world-kosmos, or the call of God are our options; we **must** answer !! -- Christ wants us to accompany Him, in equity [in full capacity], with the promise of eternal life; the world's systemic wants us to follow it, in subservient inequity [in a subordinate capacity], with death as its promise; who we are will determine our choice !! -- we are **halted** in our progress

along the path of God; we have stumbled; God's hand is outstretched to help us, let us accept His help, let us walk with God once again and accept the challenge to restore all things !!

Elijah is speaking to us *now*, from the scriptures; the Elijah message is both a challenge, and an understanding necessary for the COG/Nation to truly restore all things, to be fully prepared for the return of Christ - the idea of an end-time Elijah in the person of a COG or National "leader" who has restored all things, when the very thrust of the message is against the BAAL systemic which has been employed, is mistaken - the COG in the 20th/21st century has NOT seen a full implementation of God's community [the Social-Gospel has NOT been fully preached; all things have NOT been restored]; what we have seen, and continue to see, is at best a partial preaching and witness, God's message usurped by selfish, deceived men and women standing in the way of Christ, blocking him [the anti-Anointed]; the "Way of Christ" [the very unleavened Community of God] negated, much to our shame - the Church of God is dying, it is near death and the public-Nation is completely enslaved !! - the restoration of God's Family is imperative if we are truly to be the *salt of the earth*, the preservative agency, the means by which we truly are, and will be, saviours to humanity !!

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Posted by caimbhriain myrddin at [4:08 PM](#) [0 comments](#) 


MM Book 1 Chapter 5-24

Matthew 20:25, Mark 10:42, and Luke 22:25 are clear definitions of, and a clear recognition that, there is an imposed systemic in operation here, ** in direct violation of Christ's instructions ** - we know that a hierarchy is the "image of the beast," and we know that Elijah was sent against the/this BAAL systemic - these testimonies clearly show that there is a very serious *error* within the COG/Nation which has caused and continues to cause extremely grievous repercussions !! - ["... For this *purpose* the Son of God was manifested, that he might *destroy* the works of the devil." 1 John 3:8], THIS IS THE PURPOSE, THE COMMISSION OF THE CHURCH/CHRIST-ANS, TO DESTROY THE *WORKS* OF THE DEVIL, NOT TO MIMIC AND EMPLOY HIS SYSTEMIC !!

The "determinant force" (the impulse, conviction, drive, conduct, association, fellowship, etc.) in your life is your religion; most of us are multi-religious torn between the antagonistic and complimentary "forces" acting within and without our "being and doing" - our spiritual conflict(s), ie., most profess spiritual values, yet practise Mammon; the consideration(s) of vested politics, the secular religion, and its war systemic, in maintaining our social "standing" (our privileged standard of living), etc. -- Mammon(-ism) is diametrically opposed to God(-ing) in every consideration; the coercive apparatus of the state is brought against the most principled members of society not against the conformed.

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Posted by caimbhriain myrddin at [4:04 PM](#) [0 comments](#) 

MM Book 1 Chapter 5-25

The state is an extension of ourselves - we have ceded our natural rights as sovereign individuals to it - the state becomes ourselves, our identity !! - we have placed our rights in the hands of a man-made sovereign power who now possesses sovereign right over us, our rights now in the hands of carnal men, our rights now in the service of vested interests !! -- the Kingdom of God is the sovereign power of God, in whose hands we have placed our natural rights, far better hands than man's, a servant authority built on justice and righteousness, a family relationship, freedom as relationship, responsibility to each other -- the preservation of the state is seen as a primary duty, for to preserve the state is to preserve self, and self-preservation is primal -- the Kingdom of God is not to pre-serve self but is first to serve the other and in effect post-serve self, for in serving the other, we in turn are served - reciprocal responsibility, a relationship with our fellow man and with God !!

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Posted by caimbhriain myrddin at [4:00 PM](#) [0 comments](#) 

MM Book 1 Chapter 5-26

Expressing *our definition* of our rights ceded [civil action] is NOT civil-disobedience but an expression against the disobedience of those in whose hands our rights rest; an expression of the misuse of ourselves -- the Corporate are not an expression of the people - the sovereign state is NOT in the Nation's interest as their natural rights, long ceded, no longer exist, and the power of the state now rests on the corporate, not the public will -- consulting or including the public was never a formality and sovereign power and interest has been, and is, absolutely corporate - vitality and reason are lost, forgotten, and vested interest has taken precedence; the hierarchy is governed by their own self-interest, NOT God !! - we must choose our conscience, NOT our fears; THE VERY NATURE OF OUR EXISTENCE MUST CHANGE !! - we must practise what we preach [God's community], so we can fully preach what we practise; we must say what we mean [the Gospel], and mean what we say [the Witness] !!

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Posted by caimbhriain myrddin at [3:57 PM](#) [0 comments](#) 

Wednesday, October 21, 2009

MM Book 1 Chapter 1-9

Being [convinced], Doing [conviction]: GOD BEING *IS* GOD-ING [Doing], *not* wanting and taking from each other, but contributing, gifting each other [the "return" on a love investment is love]; nothing [no thing] nor anybody or group is above the sanctity of a single human being !! -- we must be gifted in order to gift: love us, so that we may love ... teach us ... keep us ... WE HAVE TO BE HEALED TO HEAL, TAUGHT TO TEACH, LOVED TO LOVE, vs. the violation of God: the commodification of life [of God], the ersatz control mechanism, "the" crime against humanity; this is the "mark of the Beast" systemic, the identifying sign, the "self-definition", the eco-nomic social engagement !! - the "systemic" is self-defining: human beings are NOT commodities to be consumed [wasted, thrown away; used and abused]: A HUMAN BEING IS NOT A PRODUCT [to be bought, but a gift to be given: the return is love !!], NOT A RESOURCE FOR BUSINESS [human resources]; those who have "value" above their fellows must GIVE their value to those "under-valued" [a redefinition, an active and transitional re-defining into the God Family community (based on love)]; the "end-game" means of business [pillage, rape and abandonment (colonialism; the individual)] has nothing to do with God or community !! - the Holy Waters of God will be the "final liquidation" of business !!

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Posted by caimbhriain myrddin at [2:15 PM](#) [0 comments](#) 

MM Book 1 Chapter 1-10

The COG (Church of God) Inc., is changing [has changed; (ab)used] the Truth of God into a lie [Rom 1:25], causing their error [Amos 2:4], worshipping and serving Mammon [as master; Matt 6:24], *holding* the truth in unrighteousness [Rom 1:18]; they are deceived, the "lie in their right hand" is NOT recognized [Isa 44:20] - Mammon's "income" as determinant, as eligibility for life, vs. "outcome" [our God-ing] as our community contribution [reciprocity], gifting the gifts of God, freely [GOD GIVEN RIGHT OF LIFE] !! -- corporate media is NOT the truth of God, it is packaged information for a corporate culture, group prejudiced; it is mental [mentation] attrition [worn away], the erosion of the public mind [sand of the sea] - the COG must be God's House of Prayer [binding and loosening], *active* [being/doing] prayer, IN CONTACT WITH GOD, APPLYING GOD [not re-defining Him], *IN* CHRIST'S NAME [in-and-of "SALVATION" (Jesus) and the "ANOINTING" (Christ)]; we are to be the healers in all aspects of life !! - GOD(-ing) IS NOT A SIDE-SHOW OR THEATRE: humility and faith [conviction], a still, small voice of love [of power]; true power [sincere belief; mind of God] is *not* enslavement [or blindness] ... IT IS FREEDOM AND LIBERTY: PURE, AGAPE LOVE !!

Mammon or Messiah Book 1 (complete) or MM 01 (individual chapter)

<http://www.scribd.com/mammonmessiah>

Posted by caimbhriain myrddin at [2:11 PM](#) [0 comments](#) 


MM Book 1 Chapter 1-11

"A society that welcomes people of all races and social classes, that is characterized by love not polarization, that cares most for its weakest members, that stands for justice and righteousness in a world enamored with selfishness and decadence, a society in which members compete [SEEK, STRIVE] for the privilege of serving [GIFTING] one another - this is what Jesus meant by the Kingdom of God." [Philip Yancey, The Jesus I Never Knew (1995)] -- OUR PRESENT EVIL SOCIETY HAS *NO* "RIGHT TO EXIST", IT HAS NO LEGITIMACY IN THE SIGHT OF GOD; OUR SELFISHNESS HAS NO EXCUSE !!

"In any situation of oppression, especially in those oblique, indirect, and systemic ones where injustice wears a mask of normalcy or even of necessity, the only ones who are innocent or blessed [NON-COMPLICIT] are those squeezed out [OR WITHDRAW] deliberately as human junk [AS REFUSE, REDUNDANCY TERMINATED, OR AS "CRIMINAL" APOSTATES] from the system's own evil operations [KOSMOS]." [John Dominic Crossan, "Jesus: A Revolutionary Biography" (1994)]


Mammon or Messiah Book 1 (complete) or MM 01 (individual chapter)

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Posted by caimbhriain myrddin at [2:08 PM](#) [0 comments](#) 

Mammon or Messiah

early and current research; unstructured open_notes; quotes; excerpts; definitions; comments past-and-present; comprehension illustrations; conjecture; links ... <http://mammonmessiah.blogspot.com>


Posted by caimbhriain myrddin at [1:38 PM](#) [0 comments](#) 

MM Book 1 Chapter 2-19

The behavior of our society(-ies), of ourselves, is CRIMINAL INSANITY; all is claimed in "support" of our behavior, even God !! - God does NOT see, nor regard, our national identities, our systemic claims over each other; GOD SEES US *ALL* AS HUMAN BEINGS, MEMBERS [considered as] OF HIS VERY FAMILY !! -- those "begotten" NOW, must be *as* God NOW, amongst their unbegotten brothers and sisters, showing the Way of God, Christ's very "flesh and blood", His Ministry !! -- the laws of money and its lessons of life vs. the Law of God teaching us the lessons of Life [God]: WE MUST STAY "ALIVE" [SAVED], WE MUST *KEEP* "LIFE" !! -- for His "name's sake" God will correct us; GOD *IS*, WHAT WE ARE [I AM] !! - The Word became flesh: God became us *as* Christ [and we become Christ, His "flesh and blood"; we become the Word (the Gospel)], ONE WITH US, AND IN US, AND WE WITH, AND IN, THEM [the Father, and Christ]; WE *ARE* EACH OTHER, WE ARE ONE [FAMILY; NAME]; ** ONE LOVE ** !! - God's House of Prayer: we walk and talk, we ask, *in* Christ's Name -- at this time we "determine" God, our Being and Doing determines God's Name [His characteristics]: WE ARE THE GOD(-ing) DETERMINANT !! - GOD *IS* RECIPROCAL RELATIONSHIP [family relationship; *pure* agape love], yet we are NOT pure, but spotted, mixed [kosmos; selfishness], as a determiner !!

Mammon or Messiah Book 1 (complete) or MM 02 (individual chapter)

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Posted by caimbhriain myrddin at [1:34 PM](#) [0 comments](#) 


MM Book 1 Chapter 2-20

All "love" comes from God; we must recognize this - our personalities, our preferences color/flavor love [we prejudice love, we prejudice God]; WE MUST BE OPEN TO RECEIVE LOVE FROM ALL WHO ARE WILLING TO GIFT IT !! -

love is NOT selfish, either in the giving or in the receiving - love has no claim, nor can it be claimed: LOVE IS A RECIPROCAL GIFT(-ing), LOVE *IS* LIFE !! - WE HAVE NO RIGHT TO MISUSE LOVE, IN OUR LUST !! - the 10C of love [character; being and doing] vs. our group images; our response-ability *is* love !! - ** WE ARE PRIESTS OF LOVE !! ** - OUR MINISTRY OF RECONCILIATION IS ONLY OF-AND-BY GOD'S LOVE !! -- if your truth contains selfishness and/or claim, then it is a lie !! - our lawless (10C) society(-ies) is/are a lie; anonymous evil masked as truth !! - we must pull out the threads of error [cloak of deception], others will begin to unravel, our filthy rags will fall away !! -- our symbiotic relationship with God begins our healing, our "Christ-ian community", in symbiosis with the world, heals the world !! - our SYSTEMIC-BEING must be *of* God: WE HAVE MADE GOD IN THE DEVILS IMAGE [what you are, I AM, what I AM, you shall be]; WE *ARE* EACH OTHER !! - GOD IS MARRED [to hinder; spoil; to offend; make imperfect; impair; disfigure; spotted (blemished); injured; neglected] BY OUR BEING AND DOING [God *is* perfect/pure love, NOT an image made by selfish man] !!

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Posted by caimbhriain myrddin at [1:29 PM](#) [0 comments](#) 

MM Book 1 Chapter 2-21

The evil "knows" us, but we do NOT know it; the lies are so real, so seemingly truthful, so convincing !! - the evil is playing with us; we cannot cry the soul out of us, and we will cry [our soul makes it so]- words mean nothing coming out of the mouths of those with no meaning; empty words from empty beings [lusted out] !! -- don't have/know God, look to men !! - IF WE LOOK TO MEN, WE DO *NOT* HAVE GOD !! - loss of faith: misunderstanding, frustration, impatience etc., leads to substitution, self-gratification; WE HAVE TO *BELIEVE* GOD, WE MUST KEEP AND TRUST GOD !! -- NATIONALISM [a "mental weakness" that is easily exploited, the "identity" sought; military force, threat of war to enforce sovereignty (the claim)] IS MANKIND FAILING HIMSELF, FAILING GOD !! - SOVEREIGNTY IS GUARANTEED BY GIFTING THE OTHER [not taking for self], BY OUR *GOD-ING* !! - BLOOD-LETTING [war] AS CURATIVE [of disease] IS FALSE; ONLY GOD CAN HEAL [eradication of the disease: SALVATION AND PEACE] !! - any religious "definition" that supports power, rule, hierarchy, privilege, reputation, gender claim, etc., [vs. unleavened bread; pure equity] is NOT of God, whatever the "form" of Faith; again, GOD IS *NOT* CLAIM [of any sort], GOD IS *NOT* RIGID, "DICTATED" CONCLUSIONS !!

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Posted by caimbhriain myrddin at [1:25 PM](#) [0 comments](#) 

MM Book 1 Chapter 2-22

Christ-ian [KNOWLEDGE, Faith of Christ]; Christ-ian-ity [application of Christ; WISDOM(-ing), the Word of God]: DOES CHRIST-IAN-ITY EXIST IN THIS WORLD [kosmos] ?? - many claim, believe in Christ, but have NOT the knowledge of God, nor Faith *of* Christ [Hosea 4:6 "**My* people are destroyed for lack of knowledge (of *the* knowledge -Barnes Comm.)" ... knowledge *rejected* (wilful ignorance)]; REJECTION OF KNOWLEDGE MEANS NO APPLICATION OF THE SAME: WISDOM !! - WE ARE REJECTING OUR GOD(-ing) [1 Sam 2:3, for the LORD is a ** God of knowledge **, and by Him actions are weighed] !! - we are too busy making money [war currency], to make peace: Mammon has taken precedence !! - WAR IS *NOT* HEALING NOR STABILITY OF TIMES [Isa 33:6, wisdom and knowledge shall be the stability of thy times and *strength* of salvation] -- OUR WORLD IS SELF-DEFINED; TAKE A GOOD LOOK AROUND !!

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Posted by caimbhriain myrddin at [1:22 PM](#) [0 comments](#) 

Mammon or Messiah meta

Metaphysics (Ontology, Society): Being and Knowing

Wednesday, October 21, 2009

MM Book 1 Chapter 2-23

Corporate business is predatory, and WAR [*adversarial* claim] is its agency: BUSINESS *IS* WARFARE !! -- God is celebration, "soul discovery", expansion of life and peace, NOT suicide, ecocide, deicide: THE ATTEMPTED DESTRUCTION OF GOD(-ing) AND HIS/OUR CREATION !! - all forms of conflict is conflict against God(-ing) !! - LIFE IN THE MIDST OF GOD and GOD IN THE MIDST OF LIFE: to destroy life is to destroy God !! -- ** WAR IS CLAIM AGAINST GOD ** [domination NOT dominion (stewardship)] - God has taken responsibility for us, our decision(s) [our death], by-and-through Jesus Christ - COSMOLOGY [Book of Job], the experience of AWE, GOD FAMILY !! -- the US/UK are deeply entrenched in war [denial of family, of God]: those who were gifted with so much [to give], taking more, claiming all [future war] !! - sanitized "collateral damage" is NOT "innocent loss of life", the unavoidable war-death of [innocent] civilians is a crime [collateral damage = sacrificial deaths (idolatry)] and reason enough to avoid/stop conflict; ** WAR IS AN ATROCITY, IT IS *NOT* "SACRED" TERROR AND VENGEANCE AGAINST GOD'S ENEMIES: WAR IS *NOT* HOLY !! ** - Deut. 32 "To me belongeth vengeance and recompense", Nahum 1 "The Lord will take vengeance on His adversaries" [GOD'S JUSTICE OF LOVE]; those who conduct war [no matter the excuse] are the adversaries of God !!

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Posted by caimbhriain myrddin at [1:18 PM](#) [0 comments](#) 

MM Book 1 Chapter 2-24

An economy predicated upon endless consumption, where the other fellows well-being is dependent on another's irresponsibility [vs. stewardship] *to* him [reciprocal evil as reward], is insanity and cannot be maintained without [corporate] slavery; a consumer society can only include a small percentage of human-kind: infinite growth predicated upon finite resources is insane, an impossibility and requires the use of force to secure the increasingly scarce resources [CONSUMPTION IS A DISEASE]; mercenary [national] armed-forces in the service of the corporate is a crime against humanity [OUR ADVERSARIAL COVENANT "termed" peace, democracy, liberation] - the death of [our] human-ity to support and maintain an evil, idol systemic is a "crime against God" !! -- most social "voices" just parrot the loud corporate-media voice; God is "a still, small voice" that necessitates *pause* to hear, a "Sabbath of time" to comprehend - "peace protest" utilizing confrontation and violence is a contradiction in ideology: PEACE/GOD IS NOT ADVERSARIAL [of the adversary (opposed to God)] !! - our only weapon is our refusal [our "wisdoming" the Word of God] to participate: WITHDRAWAL FROM THE CORPORATE IN ALL ASPECTS OF OUR LIVES [the corporate definition: the MARK vs. our Being (Moses), our Doing (Elijah)] !!

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Posted by caimbhriain myrddin at [1:14 PM](#) [0 comments](#) 

MM Book 1 Chapter 2-25

The more money-wealth grows, the more all else dies !! - most do NOT want to know, they don't see the problem(s) [we see what we know]; if we know God, we will see through-and-by the Word of God [eyes as "flames of fire"] !! - WHAT *MIND* ARE WE, WHO OR WHAT IS "MIND-ING" US ?? - the "displacement" of God by our idols, our icons, whom we dedicate to Him !! - the corporate/business community of self-interest must be withdrawn from; predication upon "evil works" is NOT the Way of God !! - violence in any form is NOT a solution [to anything]; *weak* minds resort to violence:

VIOLENCE AND WAR ARE ACTS OF WEAKNESS !! - ** WAR MAKES VICTIMS OF US ALL: THE DEATH OF ONE IS THE DIMINISHMENT OF ALL !! ** -- each and every one of us is the "disguise" the devil wears !! -- "security" [of homeland] without addressing the root causes of the conflict, the terrorism, does NOT exist: the root cause being "corporate" [US/UK] foreign policy !! - ascribing evil to God [ie., group identity], and/or committing evil in the Name of God [ie., idol, systemic war; US/AMERICA AS INSTRUMENT OF GOD; PRESIDENT CHOSEN BY GOD] are monstrous SINS and CRIMES *AGAINST* GOD, a complete lack of knowledge about-and-of God(-ing) !!

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Posted by caimbhriain myrddin at [1:09 PM](#) [0 comments](#) 

MM Book 1 Chapter 2-26

God is NOT claimed by anyone, or any group: GOD IS NOT CLAIM, GOD IS A GIFT !! - a Christ-ian is also a gift [Christ-ian-ity], a God-ing, NOT a claim: GOD'S FAMILY IS A GIFT, ** AN ETERNAL GIFT-ING !! ** -- our security/peace is in fulfilling the other's need(s), in our God-ing [Proverbs 16:7 When a man's ways please the LORD, he maketh even his enemies to be at peace with him]; WHEN WE GIFT GOD'S GIFTS, WE GIFT GOD [as healers; peacemakers] !! -- the gift of being "loved" is a blessing, a response-ability to return the gift [the power of the love given enables its return; THE GOD RESPONSE]; UNSELFISH LOVE ALWAYS RETURNS TO THE SENDER !! - TO LIVE [** TO BE ALIVE **] IS TO GIFT !! -- we have assumed an alternative identity to avoid "intolerable conflict", an adolescent state to avoid making decisions; we are considered children by the systemic, and we act the part: others represent us, make our decisions, are deemed responsible - WE *ARE* THE ONES RESPONSIBLE FOR WHAT IS DONE IN OUR STEAD, "IN OUR NAME(S)", WHAT IS ALLOWED TO HAPPEN !!

Mammon or Messiah Book 1 (complete) or MM 02 (individual chapter)

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Posted by caimbhriain myrddin at [12:55 PM](#) [0 comments](#) 

Tuesday, October 20, 2009

MM Book 1 Chapter 3-5

WE MUST PERCEIVE ALL THINGS WITH GOD'S EYES, GOD'S DEFINITIONS - CHRIST HAS DEFINED GOD FOR US: ** GOD IS LOVE, PURE AGAPE LOVE !! ** -- God is Love, giving all, taking nothing: this must be our definition also !! - "taking" what does NOT belong to you (incl., God's Name; walking in self, in vain) is theft, a violation of God, of God's character [10C]; this includes position/office, authority/rule, reputation, etc., SERVANT AUTHORITY IS AN AGAPE GIFT !! -- corporate money is "worthless" to God [denominated in oppression], its business worth/value is predicated on, and maintained by, evil works: MAMMON -- we "bear *our* sins, *our* shame" as a resultant of our actions, even if we are ignorant of them [Lev 5:17]; "we shall bear the sins" of "our idols" also [we are responsible, we are complicit] [Ezek 23:49]; WE WILL BEAR THE INDIGNATION OF THE LORD, BECAUSE OUR SINS ARE AGAINST HIM !! [Micah 7:9]; Christ will "bear our sins" if we allow Him [Heb 9:28], He will "heal" us !! - we will experience the shame of our sins, we will feel/bear the hurt [physically, spiritually, emotionally] of our actions, what we have done [being/doing] to others [** OUR RESULTANT **], and we will feel, experience the joy of our righteousness [Christ's righteousness gifted to us]; THIS WILL ELICIT AND STRENGTHEN OUR EMPATHIC RESPONSE AS FAMILY !!

Mammon or Messiah Book 1 (complete) or MM 03 (individual chapter) <http://www.scribd.com/mammonmessiah>

Posted by caimbhriain myrddin at [2:53 PM](#) [0 comments](#) 


MM Book 1 Chapter 3-6

Christ took our infirmities, and bare our sicknesses [Matt 8:17]; He has borne our griefs, and carried our sorrows [Isa 53:4]; GOD FEELS OUR PAIN [incl., our infliction of the same] AND OUR JOY, AND SO WILL WE !! - Christ Jesus is the

propitiation [atonement; expiator] of our sins, for the sins of the whole world [Lexicon G2889 kosmos] [1 John 2:2]; if we keep His Commandments, if we keep His Word, WE KNOW GOD, WE PERFECT OUR LOVE [1 John 2:3,5], THE LOVE OF GOD; we walk as Christ walked [1 John 2:6]: "For this *is* the love of God, that we keep His Commandments [GOD'S AGAPE CHARACTER, the 10C]: and His Commandments are not grievous [burdensome (opposed to self; the self-conflict)]" [1 John 5:3]; "grieve not the Holy Spirit of God" [Eph 4:30] -- Mankind is physically and spiritually ill, each and every one of us; CHRIST WILL HEAL US; we will "bear our unrepented sins" but the "penalty" of those sins has and will be born by Christ: 2 Cor 5:19 "To wit, that God was in Christ, reconciling the world [CHRIST KOSMOS vs. the KOSMIC CHRIST (Christ reconciled to the world, the Inc.)] unto himself, ** not imputing their trespasses unto them ** and hath committed unto us the word of reconciliation"; the "pure" word of reconciliation vs. "dialect" groups, *prejudiced* definitions/interpretations: the COG Inc. - WE ARE THE "COMMON MINISTRANTS" OF JESUS CHRIST, THE MINISTRY OF RECONCILIATION, THE VERY FAMILY OF GOD !!

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Posted by caimbhriain myrddin at [2:49 PM](#) [0 comments](#) 

MM Book 1 Chapter 3-7

Baptism is a "betrothal" [considered married], a ** one flesh ** union with Christ; we are the Bride of Jesus Christ: ONE FLESH WITH CHRIST, HIS VERY FLESH AND BLOOD !! -- "increased in riches" results in self-satisfaction, an erosion of the God-need/awareness; God-ing empathy is lessened [money becomes the false "agency" of God]; ANYTHING ABOVE OUR NEED(S) MUST BE GIFTED TO MEET THE NEED OF OTHERS: our gratitude/awareness of God will grow by our God-ing, it is the *only* way to grow in the grace/knowledge of God; anything beyond need is "greed" -- do we request/demand SANCTUARY from the "systemic", do we demand RIGHT OF GOD, SABBATH COMMUNITY free from the "complicity of evil" or do we make community "within" the systemic and reduce our complicity by slowly withdrawing ?? - slowly withdrawing is the first step, but TOTAL WITHDRAWAL must eventually be realized, accomplished; the systemic "vested interest" will NOT relinquish what it has taken, a "request of withdrawal" will NOT be considered; we must pool the resources we have [give back to God what is His] and "come together" into a *PURE* SABBATH COMMUNITY [in this world (kosmos) but not *of* this world] utilizing Christ *as* Systemic, depending on the protection of God as we gift His Rights [vs. the commodification of life] [pure Apostolic Christ-ian-ity; ** EKKLESIAN COMMUNITY **] !! - WE BUILD A NEW WORLD BY GIFTING WHAT WE HAVE, minimizing the claim of others until the claim is negated by utility of alternative/sustainable means (ie. negative-interest community currencies): pure eco-nomy, A SOCIETY OF THE GIFT !!

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Posted by caimbhriain myrddin at [2:39 PM](#) [0 comments](#) 

MM Book 1 Chapter 4-7

Well done good and faithful servant; the application of God is our responsibility !! - the Kingdom of God cannot be built on man's foundations, the constructs existent - God provides the alternative, and His foundation is not the way of man - man's ways are NOT God's ways !! -- an adversarial covenant vs. the covenant of righteousness and judgement, the foundation of God's Throne - we must pull down the false alters, we must recover the Law of God -- wisdom is the *sense* of the world, of creation and our place and responsibility within it -- making sense out of the world *not* cents out of the world - money is a measure of worthlessness; the more money, the more worthless !! -- the Word of God is priceless; asking for money for God's truth, putting a price on the Gospel, is *cheapening* God's Word - God will provide His way; within the systemic: minimize, voluntary simplicity, withdrawal !! -- sharing in, reaping the benefits [false fruits] of monetary barbarism [ethics are arbitrary] is sin, a crime against ourselves and God; it makes us complicit in crimes against humanity !! -- we cannot in good conscience partake of a systemic derived from inhuman practises !! - the force of God's character and consciousness residing within compels us to change !!

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Posted by caimbhriain myrddin at [2:27 PM](#) [0 comments](#) 

MM Book 1 Chapter 4-8

God's words are to be applied to God's community, NOT in support of man's constructs, in support of man's carnal ways, using God as excuse and authority - we have to reach beyond man and extend into the God realm !! -- our society and its structures *deny* God - we deny God in our daily living, in our self-serving attitudes and machinations [to devise, plan, or plot artfully, esp. with evil intent; an artful or secret plot or scheme] - we deny God with our categorizing, our labelling of each other [labels negate humanity], we are all *one* in Christ Jesus -- our narrow views, our vested self-interest and protection of the same is opposed to the Kingdom of God !! - labels imply judgment, they imply a *lessening* - God's community is a community where each of us considers the other's well-being as primary, and she/he in turn, where there are no labels, only members of the God Family, where "mine and thine" [the artificial barriers] do not exist - labels, and their application is NOT loving your fellow man as yourself and as such deny God's Character [10C].

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Posted by caimbhriain myrddin at [2:23 PM](#) [0 comments](#) 

MM Book 1 Chapter 4-9

The crux of the matter is this: do you believe in the Word of God, or not ?? - what system of belief do you hold to: God's or Satan's ?? - if to Christ, then are you a hearer only, and not a doer of the word, hearing God but following the adversary, and if so, why? - we must break the yoke, the constraints of man's society [the systemic disregard of God], while at the same time build the alternative - God speaks of righteousness, the perfecting of Humanity; the whole Law of God is summed up by love towards God and love towards your fellow man; there is NO compromise !! -- faith presupposes works [the expression of character], as faith without works is dead - the strength of the Kingdom of God is measured in our duties to each other, not in our claims over each other; Israel [H3478 God prevails; He will rule as God, root: to prevail; have power (as a Prince); (the very Family of God)] is a *state of being* not a *state of non-being*, an impersonal entity over people; Israel is its people, freedom and security, servant government within, an ingress into God's community, true government, justice expressed -- CORE, Circle of Reliance, a circle of trust, the body of Christ NOT disembodied strangers; group consciousness !! - God's values *embodied* - small pools of trust, still waters; these pools grow and overlap to become a lake of trust [Word of God]; diffusion and multiple identities are our defense against diffuse and multiple threats.

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Posted by caimbhriain myrddin at [2:19 PM](#) [0 comments](#) 

MM Book 1 Chapter 4-10

Most "personal scripture" is prewritten by others and incorporated without question; who is the author of you ?? - God is the author of our salvation, He will rewrite us, renew us, if only we will invite Him in - our "scripture" has become flawed and only the original author can restore it !! -- a community of renewed mind, an altered state of consciousness; the Kingdom of God begins with God's consciousness -- the Holy Spirit of God is God's own Mind, His very consciousness, His knowledge and understanding from *within* - human spirit overlaid and permeated by God's Spirit [sub-conscience (subconscious), conscience, *over-conscience*] !! - God's Mind, His very consciousness, His intelligence(s) residing in us, His abilities, His very "being" a part of our own - He is expressed as our own mind becomes tuned into His mind [our mind truly becomes *our* mind] - the actualization becomes possible as we grow in grace and knowledge, as wisdom expands to fill our being, as we open the doors of our minds [doors, partitions, veils; light enters vs. shadow] to Christ and allow Him entrance to sup with us [to gather together for the common meal of bread, milk and meat; the spiritual manna], our capacity increases, we become nourished - Amos 3:3, can two walk together, except they be agreed? - God's mind will merge with

our mind as we become aware of, recognize, and conform with God's will, as His will becomes our will, when His objectives become ours - we will exist in a perfect and holy symbiotic, dependent and reciprocal relationship - we will assume the rights and responsibilities of the God Family -- we are the active agents in the design and creation of our own intelligence(s), in the service of the Family - the community *is* the congregation [not just the human community but the whole community of life]; we must be the elders at this time, those mature in the spirit, the servant example.

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Posted by caimbhriain myrddin at [2:12 PM](#) [0 comments](#) 

MM Book 1 Chapter 4-11

God's consciousness awakening in our minds, with the fruits of the Spirit [nine fruits, nine intelligences] drawing out and defining our natural abilities, sharpening our intellect [ennead mentation (multiple intelligence)], creating each of us as distinct, unique individuals in the God Family, each uniquely prepared for the responsibilities that await us; God's nature becomes our nature !! - the Spirit conveys to God an understanding of our thoughts and very being and in return gives us the attributes and nature of God Himself in harmony with our own and/or paired to correct - the Spirit gives to each person the attributes God desires in order to benefit the Body as outlined in 1 Corinthians 12:7-11; God gives us all different aspects of Himself, and puts us together for the benefit of all - every person in the Family has a particular strength that the others do not necessarily possess; we are all doing a job that we were given by God to do - the Body of Christ has been given people of varied gifts and talents and God does it for the greater glory of us all - the Body benefits by the operation of each one of us, but we can quench the operation of the Spirit; if we don't pull our weight individually, we can quench the Holy Spirit; we affect each other because we are all one Body, we affect God - the Spirit can be quenched (1 Thess 5:19) by being neglected or grieved (Eph 4:30); our capacity for growth and service is diminished - our understanding becomes darkened as the light fades, as God's consciousness withdraws from our unrepented sins, our unrepentant attitude; the withdrawal of God's consciousness, the vacuum of understanding, the absence of light and God's strength, draws in the adversary's consciousness which overwhelms our weakened carnal mind, grips our minds tightly in its grasp of error.

Mammon or Messiah Book 1 (complete) or MM 04 (individual chapter)


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Posted by caimbhriain myrddin at [2:03 PM](#) [0 comments](#) 

Monday, October 19, 2009

Mammon or Messiah

early and current research; unstructured open_notes; quotes; excerpts; definitions; comments past-and-present; comprehension illustrations; conjecture; links ... <http://mammonmessiah.blogspot.com>

Posted by caimbhriain myrddin at [6:04 PM](#) [0 comments](#) 


MM Book 1 Chapter 5-13

The very "Hierarchic" Systemic, no matter the flavor/persuasion, is of SAGE design (and purpose); even their most vehement opponents, utilizing "their" systemic, is in service to them (by systemic manipulation) -- MAMMON, the "Universal Nucleant", that onto which all others condense/join/attach, to exist (condensation nuclei; each individual droplet flowing/absorbed into the main-stream (of this world-kosmos; the open sewer) -- the forces of Mammon are political, religious and economic: (pre-)paring the world (all is within their purview; pare "to make, prepare; acquire; to trim off the excess, diminish, reduce") -- the "voluntary servitude" (indentured servant) and the "management" (the means) of the world's population and relations is the SAGE Agenda at this time (pre-packaged) - you can believe what you want (Religion as controlling mechanism) as long as you utilize the systemic; threaten the systemic and you will cease to exist.

SAGE funding ie., communism, nazism, socialism, etc., funding to maintain control, conflict, failure - selective paring of adversaries (in person and in ideology) -- the employment/use of the enemy, ultimately to his defeat; Agenda catalyst - conflict management and control, whether corporate business, politics, or armed force, etc., is systemically essential - "enemy" abuses are permitted (by extension; delay in response) to deeply scar the collective psyche, to demonize the opponent (any complicity in the abuse is denied, negated) and to provide justification for any actions taken against [the employment is covert, even to the enemy; the SAGE know what the enemy are capable of, and ensure that the capability is provided for] -- "False Flag" Operations to provide "enemy operations" where the enemy is deficient to ensure/secure the SAGE Agenda, ie., 9/11 and its resultant/perpetual "War on Terrorism" considered by many as such an example.

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Posted by caimbhriain myrddin at [5:56 PM](#) [0 comments](#) 

MM Book 1 Chapter 5-14

Africa was plundered and raped, then abandoned starving (in all aspects; suppression by starvation), left to internecine conflict and genocide, intentionally by the SAGE (benefit and cost analysis), who await their call for intervention as would-be-saviours to the holocaust that they are responsible for - the ultimate victimization (causation and consequence; the SAGE "Grimm" (Old High Ger., grimm "fierce"), savage in disposition and action, sinister in character, unyielding, forbidding in appearance; the "reapers", the "grimm reapers" - war as reaping machine (instrument)) -- 1990-2005 18B\$/yr., 300B\$ Africa Armed Conflicts cost; amount equal to Foreign Aid dollars [Oct. 2007 Oxfam Report] - the SACRED and the PROFANE; it is either one or the other in all things (individually and collective) !! - the "light of darkness" must be overcome; the SAGE darkness covering the Black African peoples, the very children of Moses, is not only in accord with their vehement aim of the diminishment of God's Light (Law; character) but also of this unknown tribe of Israel (unknown by the world but known to the SAGE), the very progeny of the Lawgiver (the man chosen by God to present His Law of Liberty, whose very children were enslaved by those who professed the Law given, their very relations); the Mosaic Children do-and-will stand most honored alongside of Christ within the Family !!

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Posted by caimbhriain myrddin at [5:45 PM](#) [0 comments](#) 

MM Book 1 Chapter 5-15

The "Nation" is considered by most as an "open hand of welcome" - but the "(Nation-)State" is actually a "closed fist" (ie., "America" and the "United States" are in reality two very different perceptions / actualities / entities, though the religion of "America, the Chosen" is utilized to give/take divine sanction to/by the US); the "divinization" of the National Epic/Narrative, the "divine sanction" -- War is being redefined in the public mind by "shallow" use (self-serving overt aggression) by "shallow" politicians, ie., the Iraq-Afghanistan War - evil begets evil; all sides fighting for their "God given rights" - the only innocents here are the non-combatants on both sides who are in-the-main the ones being killed; the SAGE seek conflict and unrest as a means of controlled exploitation; take a look around, their Agenda is everywhere -- War is Mammon's "consolidation mechanism"; naked overt aggression, not clothed in any accepted reason; non-justified (complicit) - WAR TO CREATE WAR !! -- the progression of war, engendered conflicts as means (the interrelated events, etc.) - the Grimm (the "forces of wealth" need to extricate for their own systemic maintenance/survival (predicated upon debt/profit; exploitation is essential)); wealth protection vs. the vulgaris (the common people) !!

The Nations are in effect a "business environment" conditioned by the "social temperament" -- the "elect" corporations are "economic entities" in-and-of themselves with the prerogatives once considered sanctioned by "States" only, ie., private armies and influence -- corporate interest is now national interest; the SAGE are the corporate "controlling interest(s)", the "progenitor wealth" -- war is a weapon of weakness and deep spiritual illness -- business as "mechanism of/for life", its "growth and profit" dynamic is a cancer on the social body -- the "secular church" is married to the State, the "Bride of Christ" has married the Devil instead; the concept of the separation of "Church and State" is for common consumption to ensure the State "as religion", the false, selfish and prejudiced idol-god of nationalism and patriotism -- "profit" based on

"debt-instruments" is systemic bondage to Mammon; business "growth" demanded to ensure "profit" of investment; Mammon's growth is a cancer on Humanity and will consume us !!

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Posted by caimbhriain myrddin at [5:34 PM](#) [0 comments](#) 


MM Book 1 Chapter 5-16

1 Cor 15:24, all rule, authority, power and establishment shall be put down: the "rape" of the earth - every human being has a sacred "being" in the eyes of God (not a "sacred being" as such, as yet, but a sacred "being") -- every Human Being has "divine rights" and anyone or anything that denies such is in "violation of God" -- SAGE-systemic design, development and implementation of Mammon = advocatus mamona diaboli = the satanic defender(s) of the "rights" of the FALLEN and their enslavement of mankind = their abrogation of God(-ing) as "Desposynic", their "descendant responsibility" - pre-Adamic "merchandise" systemic (Tree of Good and Evil); post-Adamic term:

Tyrean (King and Princes of Tyrus); open-revolt against God's "living" systemic (Tree of Life); defeat resultant "the FALLEN" and their systemic "establishment" (First Estate corruption; systemic of death) over mankind by their Edenic deception and rejection of God's systemic -- the End Times "spiritual flood" of Mammon (drowning all; Preachers of Unrighteousness), Mammon's "Corporate Giants" demanding and consuming all; Nation-States "false secular Eden's" seeking to impart "God's presence" (mimicry of; divine warrant claim) to a deceived/imprisoned populace -- our civilization-systemic is a mirror image of the pre-Genesis Angelic, the Tyrean systemic of Mammon.

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Posted by caimbhriain myrddin at [5:25 PM](#) [0 comments](#) 

MM Book 1 Chapter 5-17

The flow of money from private-rich to public-poor termed socialism/communism; the flow of money from public purse to private purse termed vital recapitalization -- Nation-State systemic enclosure, business environment, psychological social moulds - Mammon is about subjugation and conquest, war called "business competition", "competitive advantage", etc., and "national interest"; the wasting of humanity and the ecosystem by those willing to be possessed by the Mammon-corporate -- the public (present and future) disenfranchised in total to support the private -- the "faces of the devil" in the world; institutionalized evil overwhelming our shared humanity; the "State" is the "institutionalized nation" and we, as nation, are all complicit -- we must understand the "social encoding", the "framework" and those who occupy the positions we accept as "part of life", the "way things are", including the "encoded faith systemics", the "god-sanction", given to, and used by Mammon [Matt 23]; our "perceptual filter(s)" must be examined and understood -- the "world behind the world", the physical world is a reflection of the spiritual: Mammon, the "Faith of the Fallen", the "possession" of "spiritual wickedness"; the SAGE-Progenitors' "spiritual separation" from the rest of mankind -- inhuman animalistic behaviour denotes a "spiritual vacuum" created by lust and greed -- the "person" who preaches/brings "fear of God" knows nothing about God.

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Posted by caimbhriain myrddin at [5:20 PM](#) [0 comments](#) 

MM Book 1 Chapter 5-18


The "Devil" kills no man, men do; we actuate the Devil or we can actuate God -- the corporate "structure" of society, roles/professions; the "State" is all about "corporate wealth" and "national debt", the enforced "privatization of wealth/profit" and the "socialization of debt/cost"; the "public-Nation" pays for and supports the "private-State"; since the "debt" can never be repaid (as Money is Debt), "income tax" is a necessity to repay the Debt as it is essentially "already

issued debt" and it is regarded and collected by the corporate-State as a "franchise fee" for "public" State-Citizenship and Benefit; the Public must pay a "fee" to access some of their God-given "rights" usurped and taken by the State -- the State is "private-ownership" overriding/dismissing the Nation's "public stewardship" -- "religion" is the re-binding to the systemic; Mammon "is" the possession; the State is all about the controlled "structure" and "psychology" of the Nation (our "group think" and "conformity"); our physical "world view" and our spiritual "God-view"; the monetary "de-meaning" of a Human Being (in "violation of God"); defined in Mammon's terms: "worth" for life; how can one be "Lord and Master" if everyone actually had "equal rights" in all things.

The link between our "real" world and the "artificial" systemic is our consent whether known-or-unknown; every citizen has been "capitalized" monetarily and nominally as Nation-State debt-surety (the State-issued "Strawman", the "artificial you"); the SAGE Nation-State "owns" you and everything connected to you (your possessions, even children) -- the systemic manipulation of the Nation is pure evil: the very "forces" that assassinated ML King in 1968 selected/placed Barack Obama into the Presidency 40 years later - Mammon or Messiah: "sell your soul to the devil" (lust) or "give it unto God(-ing)" (love); no Human "Being" has "right" to wealth when so many are in poverty (anything above need is greed); the present "spiritual war" is about consciousness, against the "faces" and "masks" of death and corruption, the very "imagery"; negate the claim, take back your sovereignty vs. an artificial systemic evoking real and deadly repercussions; violence (in any form) is a betrayal of our God(-ing) and a failure of our humanity.

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Posted by caimbhriain myrddin at [5:11 PM](#) [0 comments](#) 

Sunday, October 18, 2009

[MM Book 1 Chapter 1-3](#)

We have been inured by a concept, a category of thought ... in our pockets is a weapon of war, a weapon of mass destruction, which cumulatively has killed more people, destroyed more lives, has wrought more environmental destruction than any other weapon ever devised by man - it is an ancient weapon, and it claims all: this weapon demands sacrifice [blood and sweat], it demands complete surrender and obedience, it demands "worship" - all life is equated with this weapon, its use *is* the "means" of life [all is acquired by violent use of this weapon]; all blessings and punishments are equated, peace and happiness are equated, status and "worth" for life are equated, mind [very thought] is equated [intellectual "property"], even God is equated with this weapon [the ultimate lie]; we are governed by this weapon, it is held over our heads and to our throats, lest we should think or speak against it - this weapon of war is regarded as a weapon of peace, as the very cure for the disease that "it" actually is - we [all of us], by *use* of this weapon *become* the enemy, our enemy, and by its use we are committing collective suicide; this weapon is an instrumentation of evil, and we personify evil by its use - this weapon is known by all, sought by all, and excused by all; all is done in its name and service: THIS WEAPON [OF EVIL] IS MONEY*, AND OUR USE OF IT !! - this weapon *is* absolute [idol] power and author-ity and conveys such to those who wield and control it !! *[as corporate debt-instrument]

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Posted by caimbhriain myrddin at [3:11 PM](#) [0 comments](#) 

Mammon or Messiah meta

Metaphysics (Ontology, Society): Being and Knowing

Sunday, October 18, 2009

MM Book 1 Chapter 1-4

There are writings thousands of years old warning about this weapon and its use; God's Word explains for us two "ways of life": a "society of the gift" [giving life (God) to us], or a "society of the take" [taking life from us]; all prophecy, as determinant [not prediction], lays out the choice for us [the blessings and cursings], and gives us the example of our ancestors [Israel], those chosen [small in number and in slavery] and called out of the world's systemic, to create the alternative, by introducing God to the world, and applying Him in the world, yet the Bible relates the story of Israel's failure, and the story remains the same today [physically and spiritually] !! - MAMMON [the "business" of] *or* MESSIAH continues as our choice !! - the equating of Mammon with Messiah is our present state of being: BABYLON [confusion by mixing (God is not the author(-ity) of confusion)], where money [corporatized as weapon] is *equated* with life !! - to give consideration or regard to its use, to be a friend or an associate [support and maintenance] of it, IS THE ROOT [cause] OF ALL EVIL !! - the corporate nation, society and church are wholly opposed to our God(-ing), and must be *withdrawn* from [Moses], we must *return* to our God [Elijah] !! - we must have a clean heart and washed hands [innocency]; we must behave wisely and in a perfect way; we must despise [hate] the evil [work] !! - we must recognize God as [our] enabler !!

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Posted by caimbhriain myrddin at 3:05 PM 0 comments 

MM Book 1 Chapter 1-5

The corporate, as "definition of life", must be rejected in total: GOD *IS* LIFE !! - OUR "SYSTEMIC MIND" MUST BE OF GOD !! - we must "exult" God [prepare the paths; remove the stumbling-blocks]; God has been made irrelevant - Hab. 3:17 systemic failure looming: our selfish mass coveting results in privation for all !! - the whole concept of "money" as we know it [mind it], is a contagion, DEEP SPIRITUAL ILLNESS !! - selfishness knows no bounds, it is a cancer, consuming all !! - the whole "business" concept of life [as means, as prejudiced claim (Nation-State, society, privilege, etc.), the adversarial competition] must be absolutely rejected, it is anti-God !! - each one of us is responsible for all aspects of our society, the privileged, monied pride, and the abject poverty [physically/spiritually]; it is easy to forsake others when our own human-ity [sodality (our fellowship, brotherhood)] has been abandoned - the specter [object of fear, of dread] of business [as mind] is God(-ing): all iniquity *purged* by mercy and truth !! -- the physical is a reflection of the spiritual, and our society fits the definition: monied privilege [in the physical; supported by massive debt of claim] existing in abject poverty [spiritually; including the COG Inc., Laodicean spiritual condition]; the debt burden oppresses and controls most; all claim and its social resultant "poverty" [the commodification of life] is a result of our collective spiritual poverty, our lack of God !!

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Posted by caimbhriain myrddin at 3:01 PM 0 comments 

MM Book 1 Chapter 1-6

We cannot exist alone [web of life; ethnos-sphere (culture; meaning; many versions of the human story, the rituals of living connection)], we are born to be connected, to be bound together, all life long [by love]; Mammon, predicated upon taking, is negated by love [pure unselfish love]: MAMMON DEPENDS UPON OUR DISCONNECTION, OUR SELFISH INDIVIDUALISM, TO SURVIVE AND "PROFIT" !! - man will be healed by love, re-connected to each other and to

God !! - LOVE [Christ; His creation] IS THE TOUCHSTONE OF GOD [ie., nature opens and reveals the depth of our nature (consideration; reverence); bio-philía (our innate love of life)] - the "instrument" of Mammon [its money] is the touchstone of evil [a psychological deficit; a mental illness]; our inner state [being] is a reflection of the world around us [eco-psychology]: WE TRULY ARE KOSMIC [kosmos], OUR PSYCHOLOGICAL DEFICIT IS PROFOUND, WE ARE DEEPLY OUT OF SACRED BALANCE; OUR RECIPROCAL BONDS HAVE BEEN BROKEN, AND/OR TORN !! [drawn from "Sacred Balance" (David Suzuki)] - we have *betrayed* ourselves [our potential] and God !!

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Posted by caimbhriain myrddin at [2:55 PM](#) [0 comments](#) 

MM Book 1 Chapter 2-12

WE MUST "TRANSFER" GOD [with God; His Spirit] INTO OUR BEING AND THEN INTO OUR DOING [*as* God is: CHRIST-IAN(-ITY)] !! - Christ-ian [BEING], our Christ-ian-ity [DOING] - when everything is claimed, organized and built around privilege, our God(-ing) is negated !! - we either take the name of the idol [consciousness of the idol; the whore's forehead; the national identity/citizenship, the mark of the beast systemic] or we take God's Name(s) [God's Mind and Consciousness] as sojourners in, and strangers of, this evil world [kosmos], our citizenship wholly conformed to the Gospel - we must de-leaven ourselves [as much as possible] and become sincerity and truth, as the very Ministry of Jesus Christ, *our* Ministry of Reconciliation [God-ing] -- our artificial "bright lights" are blocking out the light of the Universe; WE MUST DIM THE ARTIFICIAL TO SEE GOD !! - we must "prepare" ourselves, we must prepare the Gospel [we become/are the Word], we must "trim our wicks" [our way(s); lamp, oil, flame: light produced], WE MUST LIGHT THE WAY OUT OF THE ENVELOPING DARKNESS, THE COVERING OVER/UPON MANKIND: *REVELATION* !!

Mammon or Messiah Book 1 (complete) or MM 02 (individual chapter)

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Posted by caimbhriain myrddin at [2:17 PM](#) [0 comments](#) 

MM Book 1 Chapter 2-13

There is nothing "free" about free-enterprise; enormous costs are borne by society [private profits, socialized costs] !! - the rich are rich because everyone else paid/pays for them, are *in* "their debt" [money is debt] !! -- the world is an illusion, we must acquire, gain knowledge of the world to escape it [gnosticism: the world and its god(s) a lesser creation]; CHRIST IS THE BRINGER OF "THE KNOWLEDGE" - IGNORANCE vs. ENLIGHTENMENT [God *is* the LIGHT] - is violence part of the path to Peace(making) [our "violent" peace(maker) of compliance], does God's Peace(maker) engender violence and war [systemic] ?? - the answer is *NO* !! - WE *OVERCOME* EVIL WITH GOOD !! -- MONEY [corporate] IS THEFT, the lives of billions have been, and are, being stolen !! - the management/preservation of vested interest(s) denominated *in* currency [politics(-ians) nominated *by* currency; democratic-fascism], ungodly sums, extracting usury [human usury, slavery], rotting the fabric of society [our filthy rags] !! - WE MUST GIVE UP *ALL* AND ANY CLAIM, EVEN OF SELF, WE MUST *GIFT* ALL, ESPECIALLY OUR SELF [our God-ing; AS GOD IS] !!

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Posted by caimbhriain myrddin at [2:10 PM](#) [0 comments](#) 


MM Book 1 Chapter 2-14

JEHOVAH: Lexicon H3068 the *existent* One; H1961 to be, become; happen; "I AM", THAT I AM [I AM what I shall become] ... GOD IS, WHAT WE ARE ... WHAT YOU ARE, I AM, WHAT I AM, YOU SHALL BE ... the GOD FAMILY, we become God, God becomes us: we *determine* our God(-ing) at this time, the *existent* ONE [LOVE] !! - WE ARE THE CO-CREATORS OF "JEHOVAH" [Christ the "first-born" of many brethren/sisters, the beginning (G746 arche) of the "creation of God" (Theos) (ingenerate, sense 1; created in Christ Jesus), INTO THE *ONE* ETERNAL GOD (ingenerate,

sense 2)] ["ingenerate" sense 1 adj. (innate; inborn) -ated, -ating vt. (to produce or create within; engender); sense 2 adj. (not generated or produced, but originating and existing in itself); Jehovah] -- the only hope for the world is God's Anointed(-ing) [Christ-ian] !! - "His Name's Sake" must be our primary consideration, it has become our response-ability, GOD'S NAMES ARE OUR NAMES [characteristics] !! - JEHOVAH *IS* RIGHT OF EXISTENCE; CHRIST-IAN COMMUNITY-SANCTUARY, FAMILY !! -- life should NOT be a fixed game that plays you !! - we must reduce and finally eliminate our complicity with the Systemic; we eventually must refuse to even "touch" its corporate monies [its instrumentality of evil]; WE MUST EXIST IN SANCTUARY, AS RIGHT OF GOD, FOR HIS NAME'S SAKE [and ours] !! - man's "value" [debt and oppression (limiting life)] vs. God's value [gifting; unlimited life]; WE MUST SACRIFICE THE CORPORATE IDOL [its monies]; we must release its [systemic] hold on/over us !! - OUR EXISTENCE MUST *EXEMPLIFY* OUR GOD [WE ARE ONE] !!

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Posted by caimbhriain myrddin at [2:01 PM](#) [0 comments](#) 

MM Book 1 Chapter 2-15

"Making" money vs. making *persons* by gifting: our acknowledgement, our love of the other !! - our constant shedding of [life-] blood [real and figuratively], of the other [and of ourselves], is a DENIAL OF CHRIST, who shed His Blood, as GIFT, once-and-for-all [for *all*]; building Jerusalem by blood of oppression or by the Blood of Christ [shed in agape love] !! - we are human-(non)beings: we de-humanize each other for profit, for selfish gain [position; reputation; power; etc.] !! -- Christ is NOT, nor will He be, a SAVAGE MESSIAH, reflecting *our* image !! - God is NOT sanction for our [imposed] selfishness, in any form or application !! - where self is imposed, God is deposed; we are to minister (our)self(-selves), our gifts together [humility].

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Posted by caimbhriain myrddin at [1:56 PM](#) [0 comments](#) 

MM Book 1 Chapter 2-16

The Religion [re-binding] Industry, manufacturing God in the image of man, reconciled to the world; WE MUST GIVE UP *OUR* RELIGION TO FIND GOD (pure religion and undefiled)]; unholy "marauders of the mind", destroyers of men's souls [of God(-ing)] !! - "Systemic" roots go deep, they are hard to pull up, to root out !! - man chose his own fate [man as determinant], he rejected God, and still does [incl., those begotten]; THE GOD FAMILY [most after correction; their filthy robes washed] WILL SOON STEP IN AND SAVE MAN FROM HIMSELF !! - *every* human being [from conception] is "qualified" for life [love your neighbor as yourself; consider one another] vs. money qualification [= sin; able to buy], respect of persons [monied favoritism]; money governs us [monied governance] vs. the agape Kingdom of God !! - those who would claim God and sell Him [life commodified], active agents of the Systemic need deep repentance [this is all of us (complicity)].

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Posted by caimbhriain myrddin at [1:42 PM](#) [0 comments](#) 

Thursday, October 15, 2009

Mammon or Messiah

early and current research; unstructured open_notes; quotes; excerpts; definitions; comments past-and-present; comprehension illustrations; conjecture; links ...

<http://mammonmessiah.blogspot.com>


Posted by caimbhriain myrddin at [1:12 PM](#) [0 comments](#) 

MM Book 1 Chapter 3-12

Corporate freedom is the enslavement of mankind; motivated definitions, conclusions, dismissals of opposition and/or those of lesser regard [ideas; persons, etc.], as defined -- fruitful true conviction vs. fruitless affirmation; God is gifted, applied, experienced, not just believed in ... the Kingdom of God is the experience of God in the here-and-now vs. our God-less exploitation of vulnerability !! - GOD IS, IF WE ARE; THE "I AM" !! - being AT ONE with God, in mind, thought, deed; the AT-ONE-MENT: will, being and doing !! - mankind's ultimate survival instinct and impulse will be God: how much hurt will we cause, inflict on ourselves before we realize God ?? -- we must not only believe the truth we must be(ing) the truth, and do(ing) the truth; deep psychological lock *with* God, in union, the "one mind" ... THE MIND OF MIRACLES !! - OUR SIN IS OUR IGNORANCE OF GOD, the transgression of God's character/law(way) of being; we must know God - sin is the absence of God, evil is the purposeful negation of God, where God cannot enter [ie., our systemic evil]; God comes from the inside ["let this mind be in you"]; we don't move up in the Kingdom of God, we move in: deep humility, servanthood - the "revelation" of God will remove our ignorance, our sin: ** iniquity purged by mercy and truth ** !! - God-ing is not obligation, it is willingness, willing response-ability: unselfish, "agape" love.

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Posted by caimbhriain myrddin at [1:07 PM](#) [0 comments](#) 

MM Book 1 Chapter 3-13

The collective [God] embrace vs. usurpative private claim; stewardship eco-nomics vs. corporate economics, private profit as primary consideration; God-professed vs. the self-professed, the vested monied interest(s), claim -- the systemic "medium" must be withdrawn from: its instrumentality and layers of cost claimed and demanded, its use of corporate money as measurement of worth for life, its COMMODIFICATION OF LIFE - withdrawal [Moses] will initiate evocation of our God-ing [Elijah] -- we must wage peace not war, our weapons are food, clothing, the essentials of human need, not sanctions, the denial - "God-given" gifting: WITHOUT MONEY, WITHOUT PRICE -- the profit "motive" is a wasting of humanity: the vast majority of human consciousness/intellect denied, undiscovered, wasted, occupied/suppressed by vested claim and commodification [the daily struggle; the systemic slavery] - commonwealth motive vs. self-serving motive; ** intellect and resource claim in pursuit of private [incl. group] wealth is a crime against God's gifts, against God ** !! - life is a gift, it is not something to be earned, it is something to be gifted; earning a living implies claim: ONLY GOD HAS CLAIM; VESTED CLAIM AND COMMODIFICATION OF LIFE IS AN ABSOLUTE EVIL !! - slavery [privation demanded] is always good for profits !!

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Posted by caimbhriain myrddin at [1:04 PM](#) [0 comments](#) 


MM Book 1 Chapter 3-14

For many, excess is never enough -- we are responsible for "our" national crimes, done in "our" name(s), the nation's business, its evil, its demands: a re-evaluation is needed !! - the Gospel is DISCLOSURE, systemic disclosure: GOD IS A WAY OF LIFE, GOD *IS* LIFE [THOU SHALT HAVE NO OTHER GODS (WAYS OF LIFE) BEFORE ME], LOVE, not systemic lust, claim - money is not the cure, it is the disease -- the current of time/event flow, the situational systemic

current, the raging waves [foaming shame], the undertow, must be fought against, calm water must be reached for extrication/withdrawal - our systemic definition must be of God not the devil !! - WE ARE THE GOD-AGENCY IN THIS KOSMOS, THIS PHYSICAL WORLD, WE ARE THE ** HOUSE OF PRAYER ** [awareness and supplication], THE SPIRITUAL INJECTION [application], THE VERY ** ARM OF THE LORD ** DIRECTING THE HAND OF GOD (God's Spirit) !! - God's presence provides the healing - humility is accepting God's "gifts" as gifts to be gifted, not taken and claimed - LIFE IS GIFTING, DEATH IS TAKING !! - the erosion of God by the constant barrage [the sea], the waves, the storms, the seeming splendor of evil, the pull [lack of awareness; misuse] of lust ... the immersion, the drowning -- the "proof" of Christ is in each of us, look there ... - intrusive, psychological fracturing, the disposal, the demise of our common human-ity !! - MOST OF US ARE TOO EMPTY TO GIVE !! - OUR EMPTINESS IMPELS US TO TAKE !!

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Posted by caimbhriain myrddin at [1:00 PM](#) [0 comments](#) 

MM Book 1 Chapter 3-17

To be a future "judge" (of Righteousness) requires us to judge now, rightly discerning the Word of God, we must hate the evil and overcome the evil with good (evil purged by "mercy and truth" ONLY); WE MUST BE THE GOOD, THE APPLICATION OF CHRIST [the Word of God], WE MUST BE *AS* CHRIST, HIS VERY FLESH AND BLOOD, IN THE WORLD TODAY, NOW IS THE DAY OF SALVATION, NOW IS THE TIME OF HEALING; THE VERY POWER/WORK OF GOD *IS* US *AS* GOD IS: THIS IS OUR RESPONSE-ABILITY, THE VERY *REASON* WE WERE GIVEN GOD'S HOLY SPIRIT, WE ARE CONSIDERED BY GOD *AS* GOD FAMILY IN THIS WORLD, AND WE MUST REALIZE THIS AND DO THE WORK OF OUR FATHER BY-AND-THROUGH CHRIST !! - we must *prepare* the Gospel of Christ, we must walk the path [feet shod], WE MUST PREPARE THE WORLD FOR HEALING: we are the witness and the application; WE ARE THE GOSPEL, the preparation begins with us; WE ARE THE CURE AMIDST THE DISEASE !! - NOW IS THE DAY OF GOD-KIND, OUR GOD-ING [of Salvation] !! - WE MUST BE *AS* GOD IN THIS WORLD [G2889 kosmos], in it, yet unspotted, NOT complicit in its instrumentality and its crimes; we must be considered a new creation, a new birth of righteousness [our being and doing], in a systemic of evil: WE SHALL SIT AS *JUDGES* [condemning the evil and overcoming it, purging it with mercy and truth], WE SHALL BE SAVIORS TO HUMANITY (Oba. 1:21), WE SHALL HEAL THEM WITH CHRIST !! - if we are *as* God now, then we shall *be* God when Christ returns with our Salvation, a salvation to be shared; this is the "healing" work that is before Christ and His Bride !!

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Posted by caimbhriain myrddin at [12:54 PM](#) [0 comments](#) 

MM Book 1 Chapter 3-18

Only "peace of mind" makes, establishes PEACE !! - our complicity [war] negates any "neutrality" claim; neutrality is actually complicity: DOING NOTHING is "sanction of evil" !! - attacking and replacing brutality by-and-with brutality [of a different name] *ensures* a continued conflict and management of the same !! -- God's Holy Spirit initiates [a catalyst process] our God response; our "unholy" sin reduces our capacity for service [the reduction of our future role, and our present one (our human-ity; self-lust vs. love)], separates us from God's presence: God's illumination [the light] begins to fade !! - MIND *OF* SELF IS WAR !! - sentimentality and/or submission is NOT what God represents - the "wisdom of the world" talks-and-walks for most of us; most are *NOT* response-able [requires God's Spirit] vs. HARDENED LUST OF SELF !! - vendetta or mission, neither excuses brutality, violence !!

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Posted by caimbhriain myrddin at [12:49 PM](#) [0 comments](#) 

MM Book 1 Chapter 3-19

WAR *IS* TERRORISM, a "war on terrorism" is a contradiction, and belies our spiritual illness: fighting terror with terror reduces man-kind to beasts without conscience, lashing out in the/our darkness !! - war is a taking, it cannot "give" peace [as result], especially if sought "as lie" by a weaponizing of excuse or opportunity: THOSE WHO TAKE, WAR !! - the absence of external conflict is NOT evidence of peace; engendered hatred remains, held within: OUR GOD(-ing) IS PEACE, there is NO other definition !! - war in the service of privilege and claim; asking God to guard the troops while conducting war [a crime *against* God] is to ask amiss; GOD WILL NOT PARTICIPATE IN, OR SUPPORT, OUR SINS [deicide in the cause of Mammon] !! - those who conduct war [and those complicit] will be taken in war !! -- the Word of God is NOT a "Sword of Conquest" to be wielded in the selfish hands of mankind; God's "conquest" is a conquest of love NOT war and death !! - [Isa 1:4-5 "sinful nation ... the *whole* head is sick ..."] !! -- every war, every conflict is about us, no matter where it is, or whom is involved: HUMAN FAMILY !! - the *excuse* of the other "forcing our hand" into striking, violence/war, criminal acts is exactly that, an excuse; THERE IS *NO* EXCUSE FOR EVIL !! - our awareness of complicity demands our repentance; our "false" family is sacrificing its members: ** FRATRICIDE ** [the crime of "murdering" a brother] and DEICIDE [putting Christ to death; His Way of Love] !! -- the systemic APOTHEOSIS [n. of God; deification; consecration]: the Bush/Obama Admin., National Interest, etc., demanding sacrifice; AMERICA USED AS IDOL, "GOD BLESS AMERICA" !! - "America" (the people, their hopes and dreams) used as "divine sanction" by the Nation-State (US Inc.) to enslave the very same !! - America ceased in "being" many decades ago, usurped and misrepresented by the "State".

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Posted by caimbhriain myrddin at [12:45 PM](#) [0 comments](#) 

MM Book 1 Chapter 4-16

If you are a part of it, then you support it - repentance recognizes our rights; repentance is a return to God, an act of recognition, us of God, and God of us; it is an indication, an expression of violation(s) of conscience; we become conscientious objectors, a reclamation of our *common rights* with their responsibilities (not a seeking after, a self-serving acceptance of privilege); we enter the Family of God, an inherent right, not a privilege granted - God is not only a Family, God is Community; we denied our own rights by our actions, our selfish existence, we were opposing ourselves; our improper community hid God from us, denied God - our contrition [our remorse for having done wrong, our sorrow for having offended God; an understanding God will give us, if only we seek and ask] brings us to the attention of God, and upon true repentance, and our acceptance of Christ's death as payment for our past sins, the penalty incurred, pictured and accepted in Baptism, God imparts as promise, as right, His Holy Spirit [the Holy *Mind* of God, His Life, His very agency], enabling us to truly turn from, actively repent of this world's way to the acknowledging of the truth [as legal, binding authority; the warrant of scripture], to a lifetime of conversion, to grow in the *grace and knowledge* of our Lord Jesus Christ; to enter into the proper community of God - proper community discloses, reveals, demonstrates, manifests and expresses God; God becomes self-evident - community is apocalyptical, a revealing, a discovery, an unwrapping, an exposure, an acknowledgement, an avowal, a confessional, admissive not submissive; God's community is an incarnation [serving as the type or embodiment of a quality or concept], the manifestation of scripture; community is of Christ -- SAGE authority "over" or "upon" is the "suppression of" - no man, nor group of men, no artificial structure, institution or instrumentality can negate God's Rights; community is a re-definition of our needs and wants, a re-defining to overcome our instilled subjugation.

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Posted by caimbhriain myrddin at [12:39 PM](#) [0 comments](#) 

MM Book 1 Chapter 4-17

The communitarian values are inherent within the Gospel message; the spiritual and physical are inextricably intertwined together, they cannot be separated and must be lived and experienced together; there is only one way: to conquer others is to know power, *to conquer yourself is to know the way* [the physical is a reflection of the spiritual]; the spiritual focus in all aspects of life is primary, the spiritual nature in each of us -- cities thick with people need to be stirred; the begetting of physical society, a transformation from the ground up - truth planted, nurtured, harvested - conversion is a process; people seek to understand themselves [self-actualization and maturation] in terms of their social environment but our basic human needs for meaning and understanding are not being met; we are comfortably numb - a new mode of existence is needed, one that illuminates the nature of human existence and its ideal possibilities.

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Posted by caimbhriain myrddin at [12:35 PM](#) [0 comments](#) 

MM Book 1 Chapter 4-18

Socialism, environmentalism, all the ism's, organized church activity, NGO's, and other aspects of worldly life are inadequate patching on a social system that needs to be discarded and replaced - the promise of the corporate kingdom has replaced the promise of the Kingdom of God, the almighty dollar has replaced Almighty God in the affairs of men - each time we use a dollar [FRN/Canadian] we are distributing and contributing to the evil, the misery, the debt, the oppression, the sacrifice of others, etc., that it represents; denominated in intensity, we become complicit !! -- the alternative would be to contribute yourself, your energies, your talents and skills [gifts from God], represented in a community currency, within the communitarian context [give unto Caesar what is Caesar's but give unto God what is God's; no utilization within]- we must gradually withdraw from the federal system and implement alternative zero-interest, or negative-interest community and/or regional currencies rooted in community, "just balances, just weights" (Lev. 19:35-36); we have to stop demanding a bigger slice of the pie, and start making our own -- the conversion process is a disinvestment from the world system but a reinvestment in community, in ourselves; it represents trust, acceptance !! - it relies on your good word and deeds [backed by the Word of God]; we are environment specific but it must be the environment designed by the progenitor, expressed in family and community [not the conditions of life set by the SAGE]; true confidence in ourselves, not in an artificial, distant and removed construct - our inherent value is love, truth, and responsibility, the communitarian way, the Christ-systemic.

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Posted by caimbhriain myrddin at [12:31 PM](#) [0 comments](#) 

MM Book 1 Chapter 4-19

We must realize that our systemic physical values are diametrically opposed to our professed spiritual values; the contradictions are inherent in our social and private lives - we are negating the spiritual in our lives by our physical existence - we must *live* in the Spirit, but also must *walk* in the Spirit, that the righteousness of the law might be *fulfilled* in us - the pursuit of knowledge, including the spiritual, is a worthy endeavor, but it must elevate one - you cannot compromise on the physical and expect to properly reflect the spiritual - the physical reality must reflect the spiritual, and this is achieved by the communitarian gospel - this is imperative as a different form of existence is looming and humanity is not sufficiently mature against increased SAGE-Corporate manipulation -- the Gospel message (the social and spiritual) has been distorted; medium distortion (the corporate medium; the medium is the message); Matthew 24:14, and this gospel of the kingdom (communitarian; physical and spiritual) shall be *preached* in all the world for a *witness* unto all nations; and then shall the end come - equitable and humane community is a task we all must be committed to; our daily existence, ** our actions and commitments constitute the preaching and the witness ** - "I versus you," the growing distinction between the "haves" and the "have not's" and the "never will have's" (the mythology of scarcity promulgated by the corporate; the problem is one of corporate distribution, entitlement and profit NOT scarcity), and the abrogation of responsibility, must end.

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Posted by caimbhriain myrddin at [12:28 PM](#) [0 comments](#) 

MM Book 1 Chapter 4-20

Community must be made level (de-leavened); we are *all* made in the image and likeness of God - the cultural and power hierarchy is of man; reclaim yourself, take back what is rightfully yours (physically and spiritually); bring back meaning into your life and in the lives of those around you, those who *truly* make you who you are !! - our existence is God ordained, it is not something that has to be bought; we should not need a license to live (money) - the basic needs of life [food, water, shelter, clothing, health care, education, etc.] are NOT commodities for sale, but ordained human rights, and it is *our* responsibility to ensure equal distribution to all !! - the commodification of life for profit is *pure evil* -- our existence must be a contribution freely given and distributed !! - our choices in the next few years will determine our children's future; Matthew 6:33 But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you - this is a *promise* from God !! - Psalms 50:23 Whoso offereth praise glorifieth me: and to him that *ordereth* [his] conversation [G1870] [aright] will *I shew* the salvation of God [Strong's Concordance; 1) way, road, distance, journey, manner 1a) road, way, path 1b) journey 1c) direction 1d) manner, habit, way 1e) of course of life 1f) of moral character] - only man devalues man; God holds man as worthy to receive His Holy Spirit, His very life, the knowledge from within; *God will show us the way* !! - God regards man as priceless, potential members of His very Family, and so should we; that is the essence of the Sermon on the Mount, that message so foreign, so damning to the SAGE construct.

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Mammon or Messiah meta

Metaphysics (Ontology, Society): Being and Knowing

Thursday, October 15, 2009

MM Book 1 Chapter 4-21


"America" must return to herself (and by extension Canada and the UK) - the "mainstream" media is an open sewer; we have to return to the "streams of consciousness", the "rivers of truth", the pure waters; the source is *America*, the *ideal* is enshrined in her people, the collective consciousness, the social consciousness that must be manifested in the popular sovereignty that is the root of democracy [a reflection of the Bible and God's Constitution, the 10 Commandments]; we must wash ourselves, we must remove the stain of this oppressive society, we must become "unspotted from the world" - diminished values mean a diminished America; we must walk with God, we must live the "Sermon on the Mount," the ultimate strength is a society of the gift: "freely ye have received, freely give" - civil society must be primary, the foundation, where we live; free institutions, voluntary associations; where we learn citizenship, where we share interests, where we engage in community and association; citizens joined together; the *Spirit of Liberty* is local - America must be America, to herself and to the world (the world has only experienced "Corporate-America", a contradiction in terms and application) !!

Freedom is not something man has for himself but something he has for others; the freedom Christ has given us is not a possession, a presence, an object, but is a *relationship* between two persons; being *free* means *being free for the other*, because the other has bound me to him - only in relationship with the other am I free - the freedom to which we are called presupposes the going out of oneself, the breaking down of our selfishness and of all the structures that support our selfishness [the agencies and instrumentalities of control; the barriers and boundaries, be they territorial, social, or

perceptual, which artificially construct difference where difference does not exist; the foundation of this freedom is openness to others: the fullness of liberation, a *free gift* from Christ, is *communion* with God and with other men.

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Posted by caimbhriain myrddin at [12:18 PM](#) [0 comments](#) 


MM Book 1 Chapter 4-22

God will serve us if we are willing to do the same; reciprocal responsibility [a reciprocity, a relationship, mutual action, dependence (reliance, trust); if we take, we negate - the 10 Commandments are the template, the conditions of life, an environment, God's environment - we have the right of free entrance, free habitation; the 10 Commandments are the means, the agency, of entrance into God's Family; not blind progress, nor misguided regress, but an ingress, a turning within, an invitation to enter, to claim our inherent rights - God's Law of Liberty is a responsibility to God, to ourselves, and to those around us, the whole Family of God - they are an achievement [by skill, work, courage and the faith of God as gift], an accomplishment [to make complete, perfect, the true sense of success].

Freedom from the constraints of man begins with a NO !! - God's community is free-standing [resting on its own support, without attachment], and free-spoken [free in expressing ideas and opinions] - God invites study, discussion, reason, with freethinkers [free thought, free willed beings]; a Free Christian Community is one that refuses to consider, or treat, their fellowman and their environment as an adversary - the common embrace of God reveals worth as intrinsic and not dependent on success or power; God's community is open to *all*, its blessings are self-evident - the past, the present and the future exist as one, they breathe together, and we do not have the option not to care - "no see, no hear, no care" is an affront to God and a crime against ourselves; we have an obligation to care, to be aware, to learn, to be accountable; those who claim the *warrant of scripture* receive and utilize the instruction of wisdom, justice and judgment, and equity, with the realization that we are all *one being*, one existence, and that each of us is an integral [necessary for completeness; essential] member of the same !!

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Posted by caimbhriain myrddin at [12:14 PM](#) [0 comments](#) 


MM Book 1 Chapter 4-25

The Gospel is NOT a product, it is a way of life; the ekklesia, the church, is NOT a corporate structure, it is a social organism, a community of thought guided by God; we have been enslaved by a system, a category of thought (the hierarchical), the false way, the wrong (with its apparent evils all around us) vs. the true, the right, the community-congregation [our inherent right]; a simple, earnest, free Christianity based on *equality* [neither Jew nor Greek, neither bond nor free, neither male nor female - *all one* in Christ Jesus], eldership (servant example), personal zeal (sincerity), the teachings of Christ and the gifts of God [Galatians 4:31 So then, brethren, we are not children of the bondwoman, but of the *free*; 1 Peter 4:10 As every man hath received the gift, [even so] minister the same one to another, as *good stewards* of the manifold grace of God].

A strong appeal to the religious conscience of the individual enlightened by scripture; an exalted conscience and the Bible at the expense of clerical intercession [secular and religious; man in the way of God]; truth, love, and conduct; God's continuing creativity in our thoughts and deeds; God is the author of our salvation and of creation NOT man and his structures- the ekklesia strives to be worthy of the family name [for this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom *the whole family* in heaven and earth *is named*]; belief on His name carries with it all of the responsibilities and privileges of what His name(s) imply; we partake of the name(s), *they are our own* - the ekklesia is open and free, with a pure as crystal transparency that allows the Holy Spirit to shine through.

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Posted by caimbhriain myrddin at [12:10 PM](#) [0 comments](#) 

MM Book 1 Chapter 4-26


What fellowship, what communion, what concord, what possible agreement can we have with the unrighteousness of Mammon? - no man can serve two masters; we are instructed by God to come out from among this evil world, to separate, not touching the unclean thing [the corporate construct], not to be *unequally* yoked together; we are instructed to build *together* for an habitation of God through the Spirit, the household of God, fitly framed together as fellow citizens in the Kingdom of God, as sons and daughters in the very Family of God !! -- the physical is reflection of the spiritual, they are lived and experienced together; this evil world-kosmos is a reflection of our spiritual illness !! - the corporate construct offers us the world, freedom of trade, the promise of riches that are just waiting for us to share, "all shall be thine" - they claim possession by their offer, as one cannot offer what one does not own, "for that is delivered unto me; and to whomsoever I will I give it" - all that is required is our willing participation, our service; this offer of the world has been made once before:

Matthew 4:8 Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them; 9 And saith unto him, All these things will I give thee, if thou wilt fall down and worship me. 10 Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.

Luke 4:5 And the devil, taking him up into an high mountain, shewed unto him all the kingdoms of the world in a moment of time. 6 And the devil said unto him, All this power will I give thee, and the glory of them: for that is delivered unto me; and to whomsoever I will I give it. 7 If thou therefore wilt worship me, all shall be thine. 8 And Jesus answered and said unto him, Get thee behind me, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.

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Posted by caimbhriain myrddin at [12:05 PM](#) [0 comments](#) 

Tuesday, October 13, 2009

Mammon or Messiah

early and current research; unstructured open_notes; quotes; excerpts; definitions; comments past-and-present; comprehension illustrations; conjecture; links ...

<http://mammonmessiah.blogspot.com>

Posted by caimbhriain myrddin at [1:56 PM](#) [0 comments](#) 

MM Book 1 Chapter 5-3

PERSONAL GAIN AT THE EXPENSE OF ANOTHER IS EVIL, THAT IS THE DEFINITION, AND OUR EVIL SYSTEMIC OF MAMMON IS THE RESULTANT, IN VIOLATION OF GOD; Eph 6:12 Mammon is the "spiritual force of evil" in the world: MAMMON = BUSINESS = CORPORATE GOVERNANCE = THE NATION-STATE -- Structured (Code(-ified)) Society: Divine Authorship-Sanction-Steerage; DIVINE RIGHT(S) - Society underpinned by the Foundation of Mammon as motivation(-al) factor/purpose is by definition what we term "secular", commonly accepted as "without God", yet God is paramount as actuality, conformed to Mammon (Christ conformed to the world) giving/granting "Divine Right" to its proponents/elite; "all things" are in subjection to Mammon and its interests (primarily closed-source and legally protected (commodification of life)) -- the "identity" factor/equation is primary in our interactional behaviour, our "humanity" towards humanity, our rejection/acceptance of another's "identity(-ies)" - the OT/NT Scriptures are the underpinning, foundational "national narratives" of their very "descendant nations", the US/UK/EU, and are accepted and claimed as such by the SAGE, and are woven into the national fabric of each of their nation-states (their filthy robes) - "identity" and "vested-interest" are one-and-the-same in business, politics, social discourse, etc.

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Posted by caimbhriain myrddin at [1:45 PM](#) [0 comments](#) 

MM Book 1 Chapter 5-6

The State is enshrined over, upon, and within the Nation(s) by their various "Constitutions", the very privileged and prejudiced rights of the Nation guaranteed by the State; these "Constitutions" are in direct "violation of God" who has given "Divine-Rights" to each and every Human Being; these Nation-State Constitutions are the very usurpation of God's Rights given to all, they are in "mimicry" of God; they represent the evil-prejudice so necessary to the Adversarial Systemic -- the people comprise the Nation, they are the Nation, but they do not comprise the Nation-State, nor do they control it, they are controlled by it; the Nation-State is comprised of, and owned by, the SAGE-Corporate; the State binds by "ropes" (of debt) and restrains by "chains" (of wealth), the Nation becoming thus the "Nation-State" (the State supported and underpinned by the Nation; the State (the "private") cannot exist without the Nation (the "public")) - our "elected" governments are the selected interface between Nation and State (selected to be elected; SAGE authorized and sanctioned; private interest in public office); State "socialization" of costs onto the Nation imperative (private profits, public debt; the privatization of profits, the socialization of costs; WEALTH CREATES POVERTY) - the western-world Nation-State "interface" is "Democratic-Fascism" - as long as the "public" Nations utilize "State debt-based Monies" based upon "private" Corporate "business", they will be owned and controlled by the State (enslaved by debt-instruments) - MESSIAH (anarcho-communitarian non-profit cooperative society) or MAMMON (the Fascist Corporate-State).

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Posted by caimbhriain myrddin at [1:37 PM](#) [0 comments](#) 

MM Book 1 Chapter 5-7

Our "spiritual illness" is near absolute; our Nations are formed into Nation-States enforced by armed force without and within, to maintain national systemic and social order; "spiritual healing" is the only hope for mankind; the "spirit" of Mammon or the "spirit" of Messiah; business is the agency of Mammon, the "take", Messiah is the "give"; we are all near "spiritually dead", the contagion, the "spiritual leprosy" (the numbing; the deformation) of Mammon is consuming us (deformed to the point of near total incapacity; not able to grasp, carry or walk (spiritually/physically)); the "doctrine of devils" or the "doctrine of Christ"; in the "physical realm" human beings "manifest" the "spiritual realm", the "spiritual (light-)intelligences" (dark, occluded or pure)", whether of Satan or of God.

Each and every Human Being is a "Sacred Being" with "Divine Right(s)"; the Nation-State = National "State of Mammon" - "Is not the institution of the State, in its present form, a mere instrument of the privileged class, and must it not be supplanted by a cooperative commonwealth of collective ownership?" [Francis Greenwood Peabody 1900 Jesus Christ and the Social Question] - Jesus Christ = Heart and Mind = Salvation (Healing) and the Anointing (Spirit/Truth) = Healing of Heart and Anointing of Mind - the State is a systemic of corporate management/governance superimposed over/upon/within the Nation; the National superstructure is owned/controlled by the corporate; public society is framed by the private and public governance is maintained by the very same.

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Posted by caimbhriain myrddin at [1:20 PM](#) [0 comments](#) 

MM Book 1 Chapter 5-8

Our evil "confesses" God, makes confession of our lacking; Mammon is self-defined, its evil is everywhere; man "knows" good and evil, our "choice" is the determinant as "free moral agents"; the result engendered is our confession; WE MAKE CONFESSION TO GOD EACH AND EVERY MOMENT OF OUR EXISTENCE - we make confession as we are all subject to the Family of God, there are no exceptions whether spiritually or physically; EVIL IS THE RESULT OF EVIL, AND "THE EVIL" WILL BE TAKEN BY THEIR EVIL -- "... they shall utterly perish in their own corruption" (2 Peter 2:12) -- "... Thine own wickedness shall correct thee, and thy backslidings shall reprove thee: know therefore and see that [it is] an evil [thing] and bitter, that thou hast forsaken the LORD thy God, and that my fear [is] not in thee, saith the Lord

GOD of hosts" (Jer 2:19) -- "Then shall ye remember your own evil ways, and your doings that [were] not good, and shall lothe yourselves in your own sight for your iniquities and for your abominations" (Eze 36:31).

The "ministry(/ministration) of Evil" reveals/defines the Good, and the very ministry/intervention of love (mercy and truth) overcomes it - the false gods of our world override and redefine what is "good" as "self-serving propagation" and as such evil becomes as good and the profane as sacred; we know the evil because Satan "regained possession" by man's choice, and we experience the evil by his very "adversarial systemic" of Mammon; commodification is the withholding, the very denial of God(-ing), "personal gain at the expense of another" and thus defined as "evil"; systemic mimicry(/mockery) of God for the seeming benefit of the few (the Israelite Nation-States ruled and oversteered (by the SAGE) from Satan's Seat, his very Throne).

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Posted by caimbhriain myrddin at [1:13 PM](#) [0 comments](#) 


MM Book 1 Chapter 1-12

God(-ing) regards profit *as* "the other's benefit", NOT Mammon's self-definition; GOD IS NOT DEFINED BY MAMMON !! - wages [giving life] based on profits [taking life] are predicated upon the sacrifice of others [who have *no* share, only scraps (vs. fellowship; bread-fellows)]; Mammon's end-game of death [death must exceed life, to give life (to a chosen few)] !! - MAMMON BY ITS VERY NATURE TAKES LIFE, ONLY GOD IS GIVER OF LIFE !! - a CHRIST-IAN is one *in* the HOLY "name" of JESUS [my God is SALVATION] the CHRIST [the ANOINTED, the anointing (our response-ability); the HOLY SPIRIT]; EVERY THOUGHT MUST BE *OF* SALVATION [healing] *AS* THE ANOINTED OF GOD [our Being] unto RIGHTEOUSNESS [our Doing] !! - if we are part of the hurt [the disease of Mammon], then we are NOT the "healers" [of Salvation, of "Jesus"]; if our thoughts are *in* the world ["kosmos" systemic], then we are NOT acting as the Anointed [Body of "Christ"], we are grieving the *Holy* Spirit [the very mind(-ing) of God]; our "minds" must be Holy [the result of our being and doing (our conversion)]; 1 Peter 1:15-16 "But as he which hath called you is Holy, so be ye Holy in *all* manner of conversation (Lexicon G391, manner of life, conduct, behavior); Because it is written, Be ye Holy; for I am Holy." ... "as God is, so are we in the world [kosmos]" vs. Mammon's unholy psychosis [unrighteousness], negating our response-ability !!

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Posted by caimbhriain myrddin at [1:04 PM](#) [0 comments](#) 

MM Book 1 Chapter 1-13


Christian "resistance" *is* understanding NOT a "fighting with shadows, or imaginary enemies" ... we must understand NOT resist; resisting actually increases the evil; we have been fighting with shadows; we are fighting forces that are empowered by our *not* understanding their nature ... the "relationship of self" with these forces, our mindset: THE POWER OF EVIL IS DECEPTION, THE POWER OF GOD IS *TRUTH* !! - OUR FALSE DEFINITIONS EXIST BY, AND DEMAND THE EVIL, AND EVIL IS THE LACK OF UNDERSTANDING [a good understanding have all they who obey God's Commandments (our being and doing: character of God); KNOWLEDGE OF THE HOLY IS TO *DEPART* FROM EVIL (withdrawal and expatriation); our "relationship of self" with Mammon ("love" of money: profane "friendship, association" with the world; the unequal yoke; instru-mentality)] !! - WE MUST REALIZE [and understand] THAT THE OPPRESSOR CANNOT EXIST WITHOUT THE OPPRESSED !! - Our God is "self-existent" [Jehovah], "oppression in any form" has nothing to do with God !!

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Posted by caimbhriain myrddin at [12:50 PM](#) [0 comments](#) 

MM Book 1 Chapter 1-14


Corporate business is the exploitation of our human-ity, of our very "being" [and doing]; we [and God] have been usurped, profit is a "proceed from crime" and the crime *is* "business" [crime(s) against humanity: war and oppression, slavery] -

God will invoke forfeiture and seizure from us, *for* us: common-wealth will be instituted: corporate monies will be abolished, all claim will be terminated; MERCY AND TRUTH WILL COVER THE LAND [minds for God vs. minds for business] !! - a "society of the gift" is a society well *beyond* cooperation, it is a society of unselfish love, many "agape" communities considered as one, where well-being and enhancement of all [God's Way] is the primary principle and consideration [in all things] !! - the "self" stands opposed to God in our "being and doing", this is our adversary [the "adversary" personified]; everything done in service of self(-ishness) is evil [personal gain at the expense of another] - GOD IS A COMPLETE CHANGE OF MIND(-ing): PERFECT, PURE, ENCOMPASSING THOUGHT !! - we are to take care of each other: we are one in being and doing vs. monied privilege as selfish excuse ["money" replacing, opposed to, our God(-ing)], expressing our spiritual poverty [wealth creates poverty, needs poverty, *is*poverty, physically and spiritually; islands of wealth are dependent upon a sea of poverty to meet their needs and demands (our lusts and privileges are a demand on others, a taking); business (mind-ing) is a taking for "self"] !!

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Posted by caimbhriain myrddin at [12:48 PM](#) [0 comments](#) 


MM Book 1 Chapter 1-15

Mammon is the means and excuse of evil [individual and systemic]; you do not own or possess Mammon, Mammon owns and possesses you ... Mammon is cumulative, it requires our participation, MAMMON NEEDS US !! - the roots and tentacles of Mammon run deep and spread wide, yet Mammon is regarded as innocuous [harmless when governed], but its injury and harm is defined all around us [the banality of evil; Mammon governs us]; it is the ocean [the sea] we are enveloped in, the unquestioned paradigm, our ultimate truth and reality [and created as such]: MAMMON IS INIMICAL [in opposition; adverse; hostile] TO GOD(-ing) !! - Mammon is "service to the economy" [growth at any cost, regardless; Mammon requires, demands sacrifice from us]; God(-ing) is "eco-nomy in the service of community" in love [God has sacrificed for us] !! -- an indentured master/slave relationship is NOT the relationship of God, it is abrogation of God [Being: equity, love; Doing: righteousness, wisdom]; we must remove the corporate for an "organic", true definition !! - GOD IS A POSSIBILITY vs. THE OPPRESSING MIND OF MAMMON [the spirit of money]; full light vs. the darkness; agape love reveals God and makes God(-ing) possible !!

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MM Book 1 Chapter 1-16

Mammon is imposition, conflict and war; God is agape love, gifting and peace; 10C [character of God] vs. the way of Mammon: THOU SHALT NOT MAMMON !! - our SALVATION is the eradication [purpose: to destroy the works of the devil] of Mammon - who is mind-ing us, Mammon or Messiah ?? - our history, our laws [economic, business and legal], our social contracts are the record, the scripture and the covenants of Mammon: WE HAVE *NO* EXCUSE !! - THE PRIESTS AND CAPTAINS OF MAMMON MUST BE REPLACED BY THE PRIESTHOOD OF CHRIST, THE CAPTAIN OF OUR SALVATION [Heb 2:10] !! - we must understand [being] and know [doing] God: we give life to each other, we do *not* fund it, we give and share what God has given and shared with us !!- our identity must be the reality of Christ as Christ-ian *NOT* the false reality, the artificial identity of Mammon as American, Canadian, etc., the imposed corporate identity: GOD IS REAL [reality: truth and love], Mammon IS A FALSE WAY OF LIFE [by its very nature, rewards are few, hurts are many (psychological damage, scarring); adversarial adversity vs. love] !! - Mammon IS THE USURPATIVE [unlawful, violent seizure; without right; usurpation over and upon] AGENCY [active force; power; instrumentality] OF THE DEVIL: IF WE ARE MAMMON, THEN WE ARE THE DEVIL, THE ENEMY OF GOD [enmity with; opposed] !!

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MM Book 1 Chapter 1-17

Mammon [the "mind" of money] PREVENTS MOST GOD-ING [its "charity" does not fit the definition of God; filthy water does not clean our robes] !! - our selfish "definitions" [taking for self] do NOT give us "right of God", they are the purposeful negation of God(-ing), our evil defined clearly and distinctly before our God, WE WILL HAVE TO GIVE ANSWER TO HIM !! - MAMMON IS THE THEFT OF CHRIST-IAN RIGHT AND OPPORTUNITY TO GIFT !! - God(-ing) is outside of self [the others profit and well-being; EXPRESSION], Mammon is inside of self [POSSESSION (even of God); self-fulfillment] - self-designation [and claim] negates itself ["by their works you shall know them"], claimed "being" is nothing [faith without works is dead]; if our works are Mammon, then we are Mammon [the unrighteous claim of righteousness] !! - Mammon IS "CLAIM OF SELF" IN ALL THINGS, ELIJAH [our choice of God(-ing) (vs. Baal/Mammon)] WILL *RESTORE* ALL THINGS !!

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MM Book 1 Chapter 1-18

A "new" America exists, where supposed [monied] freedoms are subverted by those claiming to protect them; corporate-business as overriding concern necessitates an increasing concentration of wealth [globalization; warfare] engendering increasing violence and protection from the same - selfishness protected by greed and paranoia, the increasing power claimed as [proof of] [seeming] infallibility [the divine right of capital]: MAMMON AS TYRANT !! -- tax-"payer", share-"holder", the rights and benefits of corporatism [to the exclusion of all else, including God]; the exercise of Mammon [business], the destructive growth of its false, private eco-nomy by profit-"taking" [NOT by profit-"giving"] vs. holistic, cooperative, community stewardship, sharing all increase as gift - the "cost" of Mammon is too great for us [and the planet (life-support)] to bear: WE ARE TAKING, MURDERING LIFE [the death of God(-ing)] !! - MAMMON IS ENSLAVEMENT AND MURDER [physically and spiritually]: ITS CHAIN(S) AND WEAPON OF CHOICE IS ITS MONEY [debt and force; "funding" life equated as giving life] !!

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Friday, October 9, 2009

MM Book 1 Chapter 2-7


GOD IS UP-LIFTING, He casts none down to Hell !! - media induced stupor vs. the Nation-State as private enterprise [the public-nation ceased in being long ago]; our politics and policies are private interest in public office !! - CORPORATE BUSINESS IS THE DEVIL'S SCRIPTURE; Hell is of our own creation !! - "in the end" *all* of corporatism, its vested claim, privilege, wealth and instrumentation, etc., will be abolished; COMMON-WEALTH will be instituted as "right of God" for all within the Kingdom of God [Isa 23:18 "And her merchandise and her hire shall be holiness to the LORD: ** it shall not be treasured nor laid up **; for her merchandise shall be for them that dwell before the LORD, to eat sufficiently, and for durable clothing"] - GOD'S SOCIETY OF THE GIFT vs. COMMODIFICATION OF LIFE, including the COG INC. !! [Proverbs 28:8 He that by usury and unjust gain increaseth his substance, he shall gather it for him that will pity the poor.]

RADICAL [of or from the root or roots; going to the foundation, or source (of all); the extreme edge of truth; advocacy of fundamental social and eco-nomic change, a society of the gift; the establishment of community *by* the elimination of corporatism (its business, monies, nations, etc.) and its systemic claims] CHRIST-IAN-ITY WILL *DESTROY* THE WORKS OF THE DEVIL !!- the systemic punishment of poverty and homelessness; our life-blood must be the "anointed" [Christ], *NOT* the life-blood of the devil [money]; ** POVERTY IS THE CRIME, NOT THE PERSONS AFFECTED ** !! - poverty is the result of excess, avarice [claim by others; debt loading; systemic prejudice] !! - criminal-ity is a "product" of our society, people are not born criminals; behavioral problems and/or genetic defect can be identified and

"loved" out [healed]; WE ARE ALL RESPONSIBLE FOR EACH OTHER [*as* God: Christ assumed responsibility for us, and for our sins (our lack of God, our ignorance); evil is the product of our sins, our ignorant negation of our God(-ing), by selfishness] !!

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Posted by caimbhriain myrddin at 2:24 PM 0 comments 

MM Book 1 Chapter 2-8

Social activism is an art-form [an openness to the present; knowledge, footwork]; THE ART OF MENTORING - media is a part of the "everyday" curricula - history is buried in legend, mythology [mythmaking, ie., the nation]; media montages [compressed news] as the whole story - history is made by us: WE ARE ALL RESPONSIBLE FOR WHAT HAS BEEN DENIED, MYTHOLOGIZED, AND CREATED, WE ARE COMPLICIT !! - active activism is an "expressive" emotive vs. the consequence(s) of inaction [defeat by the systemic]; inactive [mentative] activism *must* impel us to "loving" action [expressive, yet, NOT of anger], including total resistance and withdrawal [complicity] from the systemic; we must *open* our hearts and minds to each other, WE MUST CONSIDER EACH OTHER !! - we do NOT recognize the evil because we *are* the evil, our very BEING and DOING [enemies of God *in* mind, by our evil works] define us [by their fruits you shall know them]; our systemic *is* us, we are self-defining, and God calls "what we are", evil [enmity vs. God] !! - YOU CANNOT WAKE SOMEONE PRETENDING TO BE ASLEEP !! - if we don't know, we should: OUR PRETENSION [pretext; assertion of claim, right] AND/OR IGNORANCE IS *NOT* AN EXCUSE, IT IS INEXCUSABLE [yet, God will pardon us] !! - again, "who we are" [our being] determines "what we are" [our doing], and vice versa [esp., the "doing" of others], in a "vicious" circle [given to, or characterized by vice; evil, corrupt, depraved; harmful; ruined by defects, flaws, or errors; full of faults; very intense, forceful, sharp] !! - there is NO solution to a "vicious circle", *only* withdrawal, mercy, and truth !!

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Posted by caimbhriain myrddin at 2:18 PM 0 comments 

MM Book 1 Chapter 2-9

When we "use" the weapon, we "become" the weapon [utilization of an evil instrumentality (instrument); causation >< effect]; WE *ARE* THE EVIL !! - our social "novel" [our kosmic fiction; our story] is being written in blood, its authority is NOT *of* God [God is NOT the author of confusion]; WE MUST BE WRITTEN INTO THE "BOOK OF LIFE" !! -- our "level" of comprehension must be deepened to new heights vs. selfish irresponsibility, surface interpretation(s) "denigrating" [to disparage (to lower in esteem; discredit; belittle; show disrespect for) the character of; defame] life itself [God Himself (COG Inc., "denigrator" of God)] !! - WE ARE ALL COMPLICIT IN THE SYSTEMIC DENIGRATION OF OUR GOD(-ing), OF OUR VERY SELF [yet, we remain inured (habituated)] !!

We do *not* want to see, nor we do want to know, each other or our very self(-ishness) !! - GOD WILL GIVE US BACK OUR LIVES IF WE LET HIM !! -- selfish (mis)use of another's hope and dream of God, of expectations [that remain unfulfilled]; Isa 23:18 [cf., JFB], Isa 24-27 vs. the COG Inc. !! - COG [Inc.] rejection of God due to an instilled "fear" of God, claimed [and imposed] by the self-ordained [the anti-anointed] for selfish gain and position/reputation [increased in riches; purloining the Gospel; image/mark of the Beast (systemic) vs. REVELATION] !!- the Body of Christ is *dying* at this time; a few will be barely "saved alive" [scarcely saved]; it seems that Christ will find little faith when He returns !! - our "second" death, necessitating Christ's return [to breathe life into us], is our collective shame; we should be *prepared* for the timely return of Christ, a vibrant, living body of faith, NOT a sinful, dead [lifeless] body of iniquity [the COG Inc.] !! - the "covering" cast over-and-upon the world [kosmos], and the COG [Inc.], is suffocating the life out of us [its weight of oppression; *complete* systemic envelopment] !!

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Posted by caimbhriain myrddin at [2:10 PM](#) [0 comments](#) 

MM Book 1 Chapter 2-10

The mythological imagery of demonology vs. the actual image: we are the disguise the devil wears; "business" *is* the face of evil, the merchandising of humanity, the commodification of life; the iniquitous image and likeness that took a third of the Angels, spreading even unto Heaven, in an attempt to commodify, to claim, even God and His creating agency, AN ADVERSARIAL NATURE OPPOSED TO GOD(-ing) !! -- man does not look, because he does not want to see, he does not want to know !! - self-involvement [self, group, nation, etc.] does NOT include God !! - the sociology of evil [encompassing a vast range of social phenomena (and ontology: the nature of being, reality), and cultural relativism], and our [seeming] indifference to it, and the banality of it, MUST BE EXAMINED AND UNDERSTOOD !! - we *are* the darkness, we must *become* the light !! - WE MUST ANNOUNCE LIFE vs. OUR MUTUAL SLAUGHTER !!

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Posted by caimbhriain myrddin at [1:53 PM](#) [0 comments](#) 

Mammon or Messiah meta

Metaphysics (Ontology, Society): Being and Knowing

Friday, October 9, 2009

MM Book 1 Chapter 2-11

Instilling fear, inflicting harm; those who climb over, up and on [upon] others, will have to face those "others" on the way down [hierarchy levelled; rule de-leavened] - "life" commodified [monied], weaponized and used for *privilege* of the few, [the wasting of humanity and our God(-ing): GOD IS LIFE] is the basis of the ADVERSARIAL COVENANT [all made merchandise; claim/price] - CORPORATE MONEY IS IDOL [systemic] CLAIM OVER GOD [Adonai], IT IS AN EVIL INSTRUMENT(-ation), IT IS A *WEAPON* OF WAR, NOT OF PEACEMAKING [of God(-ing)] !! - each and every Human Being has right *of* God and right *to* God [GOD *IS* EXISTENCE], yet, WE DENY GOD EVERY MOMENT OF OUR SELFISH LIVES [to ourselves and to others], WE BECOME DEATH [sin] NOT LIFE, WE DENY OUR EXISTENCE BY OUR CLAIM(S) !!

God's miracles happen when you are *in touch* with the miraculous [the vision and application of God]; COG: GOD'S HOUSE OF PRAYER !! - trying to get through this life with a good heart is ensured with God at your side, and you at His [by, through, and as, Christ(-systemic)] !! - WHAT IS THE "SPIRIT" OF THE [OUR] *MUSIC* [psalms; *persona* art(-ist)] ?? - Being *in* Love, in God: ARE WE *IN* LOVE OR HATE, OR JUST NUMB ?? - IF WE ARE *IN* LOVE, THEN WE ARE *IN* GOD: LOVE *IS* THE MIRACLE OF GOD; IF WE PERFORM LOVE [the work of God: BELIEVE], THEN WE PERFORM MIRACLES !! - our conversion as a *child* of God is a process of discovery [of love] !!

Mammon or Messiah Book 1 (complete) or MM 02 (individual Chapter)

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Posted by caimbhriain myrddin at [1:49 PM](#) [0 comments](#) 

Thursday, October 8, 2009

Mammon or Messiah

early and current research; unstructured open_notes; quotes; excerpts; definitions; comments past-and-present; comprehension illustrations; conjecture; links ...

<http://mammonmessiah.blogspot.com>


Posted by caimbhriain myrddin at [7:00 PM](#) [0 comments](#) 

MM Book 1 Chapter 3-21

The Inc., will destroy the man who seeks the truth and/or destroy the truth so that no man may seek it !! - liars do not fear the truth if there are enough liars surrounding it - THE TRUTH WANTS TO BE KNOWN, IT WILL COME TO YOU IF YOU ALLOW IT vs. the Inc., imposed, ensured futility of hopes and prayers: GOD UNREALIZED !! -- the DEEP THINGS OF GOD vs. our "surface" interpretations and definitions; our environments are volatile, unstable and so are we; we are suspicious, untrusting: by giving something away, by gifting, we show we mean no harm; by gifting/sharing *all*, we show our love !! - WE DEFEAT A SELFISH SYSTEMIC BY OUR UNSELFISHNESS; WE OVERCOME A GODLESS SOCIETY BY OUR GOD-ING !! - our society(-ies) is/are a prime example of God withheld: *WE* ARE WITHHOLDING GOD, IT IS *NOT* GOD'S DOING !! -- our society is extremely "shallow" in definition; business is shallow *by* definition as a means of interaction, its money [instrumentation] making shallow and hollowing out all things [vs. deep and hallowed of God] !! - EXTREMELY SHALLOW RELATIONSHIPS AND INTERACTIONS define our society(-ies) and ourselves [vs. depth of being] !! - WHAT DO WE "MEAN" TO EACH OTHER, WHAT IS *OUR* MEANING ?? - do we reflect hypocritical social standards, or do we reflect the Glory of God ??

Mammon or Messiah Book 1 (complete) or MM 03 (individual chapter)

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Posted by caimbhriain myrddin at [2:10 PM](#) [0 comments](#) 


MM Book 1 Chapter 3-22

God is NOT indoctrination by separation, isolation, submission; we are to remove ourselves [be ye separate] from the systemic, but be(-ing) *AS GOD* in the world [kosmos]; WE LEARN GOD BY BEING/DOING GOD !! - God is reason and mentation, "choosing" God's Mind and Will as our own !! - life is NOT a spectator sport just to be reported on and criticized; LIFE MUST BE GOD IN ACTION, ACTIVE PRAYER !! -- our minds reach out and touch, affect what we look at, think about; we have become de-sensitized by our selfish culture and have lost much of our empathy -- Christ was an iconoclast, iconoclastic vs. our icons, idols of wealth: a God-centered life vs. a self-centered life; our selfish identity(-ies) shall be (re)turned to the ONE IDENTITY OF GOD !!

We have been ENVISIONED of-and-by Christ into His Way of Life [business is NOT the systemic envisioned by Christ; it is the evil we all know and employ] !! -- our "cultural" mind and mindset must be recognized and overcome; our expectations must be brought to God's Will and fulfilled by God's Way; we are part of life, we are *in* life [God] - our "cultural mind" is our systemic programming, the "hidden hand" that guides us, directs us vs. God's guidance, His hand !! - "deep-seated" psychological dependence, mind-"lock(-ed)" - the covering, the systemic "mask" that hides the evil will be *revealed*, this is the REVELATION !! -- "at their mercy" [power of life and death, the fear threat] is NOT the "mercy" [promise of life] of God - our psychological "recovery" from the imposed/implanted identity, considered and claimed as God "ordained" [Mammon-systemic], is only possible by-and-through Christ: A NEW MIND [being and doing] !!

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Posted by caimbhriain myrddin at [2:05 PM](#) [0 comments](#) 

MM Book 1 Chapter 3-23

The primary manifestation of evil on this planet today is the corporate form, its systemic - it is evil incarnate, where evil is called good, highly valued, and highly esteemed !! -- you cannot build a common and caring citizenship when the underpinning systemic is anything but common or caring !! - if we don't decide the world we live in, then, WHO DOES ?? -- the hierarchical State is an evil and carnal instrumentality maintained by force and violence and is therefore opposed to, and in violation of, God(-ing) -- the meaning is in the journey, the walk with God - the journey **is** the meaning !! -- a different mind [God's mind], a different attitude [Holy, righteous, spiritual character] and a different purpose in life [to destroy the works of the Devil] - walking a new path, guided by God's MAP [mind, attitude, purpose] and spiritual compass [the Holy Spirit showing us the way, leading us to God] - God measures us by His Word [Christ], His truth and freedom; man measures us by his money, his iniquity and bondage !!

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Posted by caimbhriain myrddin at [2:01 PM](#) [0 comments](#) 

MM Book 1 Chapter 3-25

A spiritually begotten Christ-ian is no longer a citizen [in all respects], a participant in this world's systemic - **our roles have changed**; we are now citizens of Spiritual Israel, our citizenship **becoming** wholly conformed to the Gospel [over time; God understands the systemic **owns** everything; much is out of our control, we have to survive, yet we must begin to form the "community" that enables withdrawal (Moses) and return to God-ing (Elijah), where needs are met, not greed, to bring our "hearts and minds" to Christ, to **prepare** the Gospel of Peace; our family/community God-ing] -- we are no longer American or Canadian citizens, etc. [considered as], the corporate label, we are now no longer corporate, neither employing its means and instrumentalities [disinvestment and disestablishment; Mammon replaced by Christ], neither participants in the national mythic !! -- what a shame it is that we need God's help and love in order to love Him and each other, and yet, we fail at the first instance of inconvenience or trouble, we turn on God and reject Him; we return to our idols !! -- our "conversion process", a life-time of learning and growing, enables us to withdraw **as much as is possible** from the Mammon-systemic, especially as at this time the "Ekklesian Community" barely exists [the COG is dying, near death]; your family and circle of friends are the starting Community for you; enlarge the circle as you grow in grace and knowledge; you are the very Church and the Ministration of Christ, each-and-every one of you a "Common Ministrant", ministering the very spiritual/physical gifts given to you (freely received, freely given), in a reciprocal relationship with the other and with God; no man/woman nor any organization stands between you and God; Christ is the only mediator between you and God the Father !! - when Christ returns will we hear "well done, good and faithful servant" ??

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Posted by caimbhriain myrddin at [1:55 PM](#) [0 comments](#) 

MM Book 1 Chapter 3-26

Those in positions of power are selected [to be elected; chosen to be "our" choice] to represent specific agenda's - most do not contemplate that one person's ideals or personality cannot shift the direction of a nation without the approval of those backing the governing powers [those of claimed "Divine Right"], and the media "manufactured character and consent" of the nation closely follows [the distanced others (the victims of crime, war, etc.) are in reality ourselves; this is not happening "over there", how far away is our tv, radio, computer ??] -- we are complicit in the willful neglect of truth and/or self-interested deliberate ignorance !! - the COG Inc., employs the same systemic of manufactured character and consent, which in effect, is the attempted eradication of God, of His Way, by His very own Family !! - we are committing physical and spiritual suicide and engendering Holocaust !! - we are not "a blessing," we are "a curse" -- there is no spiritual component or intention within Mammon's currency and investment schemes - the rewards of evil will not be present in the Kingdom of God and should not be present in the world/COG today !! - who will we listen to and obey, the Word of God or the god of this world ?? - which systemic shall we abide in and do the will of ?? - you cannot obey both righteous God and unrighteous Mammon (BUSINESS) !! - we must achieve spiritual emancipation and systemic withdrawal !!

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Posted by caimbhriain myrddin at [1:51 PM](#) [0 comments](#) 

Wednesday, October 7, 2009


MM Book 1 Chapter 4-3

The Kingdom of God is not only the future utopia that is a promise from God, but is also a physical and spiritual blueprint, the communitarian model propounded in the Bible; it is the form of society that Christ Jesus and the apostolic era Christians practised; it is the model that we are encouraged to practise today; the Kingdom of God is the libertarian Government of God, an anarcho-communitarian federation of communities; the Constitution is the 10C; the Declaration of Independence is the Sermon on the Mount [the non-systemic doctrine that is so foreign to man's corporate construct]; the communitarian Church of God, a movement not an organization - the good book instructs us to regard the ants, their industriousness as a model [an ant colony = anarcho-symbiosis(sys); coordinated behavior; interaction of components (without hierarchical government)]; Proverbs 6:6 Go to the ant ... consider her ways [a living system], and be wise [the application of knowledge]; God represents many things to many people, but no matter your definition, the common meaning is *reason* and dialogue; "come now, and let us reason together..." [Isaiah 1:18] [Christ/Messiah is that "common definition" no matter your spiritual profession, your "religion"; many paths (the social definition/expression) leading to the one God, all "common sourced"; many avowed atheists are better Christ-ians than many who profess; many do not believe, yet "know" God in their daily interactions] - the dominant force for the future must be cooperation not corporate exclusivity; human-scale *living stones* not unyielding corporate monoliths.

Micah 4:3 And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up a sword against nation, neither shall they learn war any more. 4:4 But they shall sit every man under his vine and under his fig tree; and none shall make [them] afraid: for the mouth of the LORD of hosts hath spoken [it]. 4:5 ** For all people will walk every one in the name of his god, and we will walk in the name of the LORD our God for ever and ever. **

Mammon or Messiah Book 1 (complete) or MM 04 (individual chapter)

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Posted by caimbhriain myrddin at [12:48 PM](#) [0 comments](#) 

MM Book 1 Chapter 4-4

Conversion is a process - the communitarian path will lead us back to God; the present system is guilty of "crimes against humanity", nay, "crimes against the future of humanity" - real spiritual joy, the joy that flows from God is also co-dependent on physical joy, the joy made possible by a right way of life; God has provided the blueprint, the plan of action for us to follow that will mesh with our genetic potential, that will unleash mankind to fulfill its potential within the God Family; our way of life is the determinant; let us begin !! - it begins within the individual, within each of us - the system is psychological, we must break the barrier; we must turn from [repent] the Mammon-construct - when we read the scriptures we are entering into a dialogue with God [Christ is the Word; the definition]; some things are written in stone [ie., the 10C; we are the *living stones*, the active living law, the living example to all, the witness] but God is seeking those willing to dialogue, to reason with him; the benefit is for ourselves; there is a direction existent that is a perfect match for our human design, all else will lead to design fatigue, failure and collapse; the prophetic determinants are a testament to this, history does repeat itself; our world-systemic [G2889 kosmos] is a cancer !!

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Posted by caimbhriain myrddin at [12:44 PM](#) [0 comments](#) 

MM Book 1 Chapter 4-5


Those within the hierarchy are guilty of "obstruction of justice", the *chain* of command vs. the liberation of humankind -- we are all complicit; this is the first step, the realization that leads to the conversion process:

- * awareness, realization, alternatives;
- * humility, a contrite heart [Isa. 66, "to this man will I look"];
- * seeking [unselfish] truth, the beginning of conscientious objection;
- * a comprehensive critique of society; a process of refusals and developing critique; changing one's personal life, "everyday life", is ultimately the motivation for changing society;
- * if we're to come to grips with transforming this world, then we'd better get used, not to living with contradictions, but to striving with and against them, and make sure that we make the optimal use of our creative capacities to overcome them;
- * seeking solutions, dialogue, co-intelligence, a shared experience, Circles Of Reliance [CORE] group(s);
- * expatriation and repudiation; we cannot serve two masters, it is either God or Mammon !!
- * the communitarian way of Christ.

The Gospel message is a message of *action* - God is a verb NOT a noun - a living faith; an alternative to this world's system - "come out of her, my people, and be ye separate" [in all aspects of life; if you use the government's economy, you serve the economy's government], "be ye perfect", not friends [associates] of this evil world [James 4:4]; give unto God what is God's [incl., His people; the government issue]; God will lead the converted and unconverted and will collapse the Mammon-construct by His common Liberty, the communitarian way, the living Gospel and witness; the manifestation of this world's evil is its *money*, the "graven" image and the invented, controlled, fluctuating markets, the "molten" image; the "unrighteousness of Mammon" the personification.

Mammon or Messiah Book 1 (complete) or MM 04 (individual chapter)

<http://www.scribd.com/mammonmessiah>

Posted by caimbhriain myrddin at [12:36 PM](#) [0 comments](#) 


MM Book 1 Chapter 4-6

Self-interest [personal gain at the expense of another], the definition of evil, man's way, the "-ism's", usury of others; RIGHTEOUSNESS is the recognition and resultant conduct away from self-interest, recognition beyond oneself, God's way [true love the determinant: God's faith as gift; righteousness is obedience to the commandments through faith; God's *nature of interaction* for His Family]; each of us is dependent on the interests of others; a society of the gift - diminished credibility [each act of self-interest in whatever form expressed]; Christianity is *the path away from self-interest* -- the *national interest* of America, the people [separate from the national interest of the US, the Mammon-construct] is NOT served by the murder of any [of one or of many], whatever the label applied, whatever the context [all have the potential of adoption into the God Family no matter how misguided, self-serving they are today, and must be treated as such]; no killing is justified, and neither is the *use* of human beings as commodities or tools for the purpose of profit, the slavery of the many for the benefit of the few !!

The sacrifice to the systemic construct, the false altar; the rule of unrighteous law should not and cannot be endured and justified by a *civilized* society; civil-realization based on righteous law and social practise is a must, indeed a prerequisite to the Kingdom of God; the misery experienced around the world, around each of us, is a tragedy, and our turning of our backs, the indifference expressed, is a tragedy in itself; unexamined privilege is a crime !! - it is what we *don't do* with the gift of privilege, *our* privilege; God is watching !! - we have to stop asking "why does God allow this, the pain, the hurt, the suffering?"; instead we must ask "why do *we* allow this?" - we *are* the active agents of God, we *are* members of the Family of God, God has given *us* the responsibility [response-ability; the ability to respond (the Holy Spirit)] !!

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Posted by caimbhriain myrddin at [12:30 PM](#) [0 comments](#) 


Monday, October 5, 2009

MM Book 1 Chapter 5-9

"Heaven" and "Hell" are conditions of being; we exists today in a "Hell" of our own making; willing "subjection" (full consent) or forced "subjugation" (against consent), very few are Mammon's Subjects as very few "know" Mammon for an informed "full consent"; even those most willing are but subjugated (not response-able), but the SAGE are Subjects, subject to their Master; the FALLEN are incorporated within their Corporations, THEY ARE EMBODIED, the FAITH OF THE FALLEN being Mammon itself; SATAN IS IN FULL POSSESSION OF THE CORPORATE -- the "Light of Darkness", the "Faith of the Fallen" - existing within/under the shadow -- the "hidden hand" is in reality a "hidden fist" !! -- most don't see the oppression, held down, no vantage point, pressed into the mould, the social image -- Mammon's "social construction" - people as nails, hammered into place; the social framework -- feeding the claim, sacrificing our children on the altar of Mammon; ravenous, tearing in pieces; we feed the claim and in turn are consumed by Mammon -- secular-Christianity = synthetic (synthesis) understanding; man-made definitions; wearing synthetic robes -- provision systemics (Adonai usurpation) -- SAGE dystopian world (nightmare; opposite of utopian) -- basic Human Rights (mandated by God) include food, housing, medical care, clothing, education, all the necessities of life, basic needs, to be provided without money (commodification) and without price (claim); we either "give" life or "take" life; as givers we all win, as takers, only a few win -- under SAGE control life is mandated by Mammon, with debt and wealth servitude the controlling mechanisms; most cannot even conceive of life without Mammon and its definitions.

Mammon or Messiah Book 1 (complete) or MM 05 (individual chapter)

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Posted by caimbhriain myrddin at [10:12 AM](#) [0 comments](#) 

MM Book 1 Chapter 5-10

The seeds of a hierarchical government were planted very early - the Hebrew and English Lexicon of the Old Testament [by Brown, Driver, and Briggs] states that "baal" means owner or lord - it comes from another Hebrew word that means to possess in marriage - the false god Baal's very name shows its purpose: ** to rule over, exercise authority, and to have possession ** of others! -- but this is not God's purpose; notice what our Savior said in Matthew 20:25-28: "But Jesus called them unto him, and said, Ye know that the princes of the Gentiles exercise *dominion over them*, and they that are great exercise *authority upon them*. But ** it shall not be so among you **: but whosoever will be great among you, let him be your minister [Common Ministrant in humility; a verb not a noun]; And whosoever will be chief among you, let him be your ** servant **: Even as the Son of man came not to be ministered unto, but ** to minister **, and to give his life a ransom for many."

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Posted by caimbhriain myrddin at [10:09 AM](#) [0 comments](#) 


MM Book 1 Chapter 5-11

Christ expressly instructed that His family is not to operate like gentile nations [the CARNAL SYSTEMIC], using a system of hierarchical government !! - in God's family, the greatest is known by his willingness to submit to others and serve them -- in Luke 12:13-14, our Savior had a perfect opportunity to exercise authoritarian rulership over one of His followers - notice what He did: "And one of the company said unto him, Master, speak to my brother, that he divide the inheritance with me. And he said unto him, Man, ** who made me a judge or a divider over you?" ** - we must understand that God does NOT desire to exercise lordship over us - it is Satan's desire to exercise domination over others; God's purpose, desire, is the exact opposite: ** it is to serve His creation !! ** IN RELATIONSHIP, and this, our relationship, *is* the GOVERNMENT of GOD !!

A confederation of congregations [a loose confederation; not an organization, but an organism], each congregation *a* living work of God, NOT *the* work of God [unfruitful; the corporate pyramid; the COG Inc.]; each *knowing* God our Father, and our High Priest Jesus Christ, and acknowledging our total dependence on them, and on ourselves, in relationship *as one*, as co-rulers -- how we lead our life is our work, the path of forgiveness, how we relate to those around us, our relationship *with* each other [living with *meaning*]; every one of our thoughts and actions impacts others and it's our work to act in a way that brings peace and love into the world - as we serve others, we are also changed; through selfless service we develop compassion and learn to trust in God's willingness to provide us with what we need at any moment; benefiting others benefits ourselves - work isn't an end, it's a means, a tool that helps us to develop in consciousness - as we are transformed, we transform others !!

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Posted by caimbhriain myrddin at [10:03 AM](#) [0 comments](#) 

MM Book 1 Chapter 5-12

Walking the world amongst minds devoid of God; some of these minds are in control of us; we as Family *must* separate !! - who and/or what occupies your mind ?? - the challenge of God is to claim your liberty -- in contemplation of life without corporate money [the false idol; Mammon] the need for God becomes apparent [enslaved by our thoughts, fears, prejudices, traditions]; God gives us freedom and the *strength* to exercise it vs. the manufactured and imposed *consensus reality* [the world, society], the illusion - *separation* leads to disillusion in/for many, yet, it is a refocus of reality, a recognition of ability; a shifting, an extension of perception, consciousness, with the hand of God [Christ] holding ours; an extension of God Himself [the Holy Spirit; *in relationship*]; the creating Spirit Being entering the created !! - the Creator touches, *enters into* His creation and the creation becomes one with the Creator, and the Creator becomes one with the creation, now made into His Family - such unselfishness, such love is beyond human understanding; the *mystery* of God -- the world's systemic is adversarial, hierarchical, while God's systemic is *relational*, communitarian !! - unholy adversarial means cannot be employed to produce *the* holy relationship [there is only *one* holy relationship, and all of us are partakers, and constituent parts, of it] - we must remain loyal to God and His/our Family [loyalty untested is loyalty unproven], the COG must disinvest itself from its "business" and return to God's Way; we must *provide* for ourselves; the public-nation must be re-realized !!

Mammon or Messiah Book 1 (complete) or MM 05 (individual chapter)


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Posted by caimbhriain myrddin at [9:58 AM](#) [0 comments](#) 

Saturday, October 3, 2009

Mammon or Messiah: Early Imprint:

[Mammon or Messiah: Early Imprint:](#)

Posted by caimbhriain myrddin at [9:41 PM](#) [0 comments](#) 


MM Book 1 Chapter 1-7

Customs, habits, rituals: why are we the way we are ?? - you cannot resist something that you are an active part of; we must be a NEW CREATION vs. the purity aspect removed - business reduces man to an animal, survival of the fittest mentality, carnality, baseness [buy, lie, sell high] - GOD IS *HOLY* BECAUSE GOD IS A GIFT OF LOVE ... AS GOD IS !! - we are a product of the environment we surround ourselves with, or are surrounded by; very few resist, most just acquiesce [to agree or consent quietly without protest, but without enthusiasm (gradually conditioned; inured)]: LIFE IS MORE VALUABLE THAN MONEY, we must withdraw !! - our "job" [work] is God-ing [agape community] vs. Mammon/business definitions [methods] as excuse [vs. the character of God (10C), our 10 character traits]: "nothing

personal ... it's just business" is evil, the over-riding "evil" character of Mammon - GOD(-ing) IS THE ENHANCEMENT OF OUR HUMAN-ITY, WHAT WE WERE DESIGNED FOR ... we were designed for, and to be, God Family !!

Mammon or Messiah Book 1 (complete) or MM 01 (individual chapter)

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Posted by caimbhriain myrddin at [10:48 AM](#) [0 comments](#) 

MM Book 1 Chapter 1-8

ONE FATHER [progenitor], ONE FAMILY, ONE FLESH, ONE LOVE ... !! -- privilege through money, or servant through Christ: Christ-ian-ity is a re-definition of life vs. Mammon's evil, corporate definitions, perspectives; CHANGE YOUR DEFINITION AND YOU WILL CHANGE YOUR LIFE: A NEW MIND !! - Christ is *not* Mammon: power is not money [corporate money is "worthless" to God(-ing)] - "bystander" attitudes must be changed; we must be the healers vs. business [the illness; the disease]; THE "POWER" OF GOD, OF LOVE, IS JUST THAT: "LOVE" [love moves mountains, love heals all] !! - MAMMON/BUSINESS IS THE SACRIFICE OF OTHERS, CHRIST-IAN-ITY IS THE SACRIFICE OF SELF !! - commonwealth and stewardship vs. private wealth and consumption [comfort and security at the expense (the sacrifice) of others] !! - THE KINGDOM OF GOD IS THE KINGDOM OF *LOVE*: THE RULE OF LOVE [entering a new realm; a paradigm of love] !! - WHAT RIGHT DO WE HAVE TO SACRIFICE OTHERS TO OURSELVES, TO DEMAND FROM THEM THEIR LIVES, GIVEN TO THEM BY GOD ?? - MAMMON IS CLAIM, OUR EXCUSE, OUR EVIL: MAMMON MAKES US IDOL(S) DEMANDING SACRIFICE, WE CLAIM "RIGHT OF GOD" INDIVIDUALLY AND AS GROUP [nation] !!

Mammon or Messiah Book 1 (complete) or MM 01 (individual chapter)

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Posted by caimbhriain myrddin at [10:44 AM](#) [0 comments](#) 

MM Book 1 Chapter 2-17

If our ideas/ideology comes between any of us as "beings" or excludes any, then we are a "false, partial, selfish witness" !! -- our IGNORANCE of ourselves is astounding, our SELFISHNESS is the result; we take and expect to be given more; INSTITUTIONALIZED IGNORANCE AND SELFISHNESS IS OUR EVIL, OUR CONTINUING LEGACY: THE IGNOBLE ENSLAVEMENT OF OURSELVES !! - our ignominy [disgraceful, shameful, dishonorable quality, behavior or act; ignominious (degrading, humiliating)], and chosen ignorance [the condition or quality of *being* ignorant (lack of knowledge; experience of God)] continues unabated [my people are destroyed for lack of knowledge (our chosen ignorance and unawareness), the love (agape) of God rejected], even lauded as pinnacle of achievement [of character; business "success"] -- we are destroying our future: WE MUST REBUILD OUR FUTURE BY REBUILDING OUR HEARTS AND MINDS !! - we are *from* God, and we will return to Him [God has promised us] !! -- the "privilege of ignorance" [being served] vs. the privilege of God [serving (as) being]; our "being determinant" is corporate monies NOT our God(-ing) !! - God's Law(s) is/are a violation of man's selfish laws [of money] !! - MAN STANDS IN VIOLATION OF GOD, IN VIOLATION EVEN OF HIMSELF !! - human-"kind" seems to have no meaning for the means of our society; our meaning, the application of our means, is selfish, evil to the extreme: the commodification of life !!

Mammon or Messiah Book 1 (complete) or MM 02 (individual Chapter)

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Posted by caimbhriain myrddin at [10:12 AM](#) [0 comments](#) 

MM Book 1 Chapter 2-18


Feeding off of each other [flesh; to feel]; our consuming consumption of each other !! - we must regard the deeper social commentary vs. the script(-ing) of ourselves by ourselves, our acquiescence [by our selfishness; our self regard; our complicity] to the evil !! - our use and disposal of each other [of God], our wasting [used; obsolete; invalid], must be realized !! - systemic "fear and discipline", as way of life, is SLAVERY !! - everybody and everything has significance [of God], is significant; fighting for life, living off the avails of war(-systemic), is NOT of God !! - success for most is not

climbing up, it is "not falling down" [ie., self-medication; crime] in the struggle for life [money], in the brutality of poverty, held in a limited life !! - we are either Christ or Systemic [Messiah or Mammon] - our national/corporate identities [etc.] are just different versions of the same overriding Systemic: we are all "Systemic", no matter our label(s); our "nature of interaction" is Business [systemic claim] NOT God(-ing) !!

Our suppression of God [of His innate love], of our God-ing, in the "cause" of selfishness [systemic] is defined all around us: WE HAVE TAKEN [to carry; bear] GOD'S NAME IN VAIN !! - we are, we see, what we know [being and doing]; our chosen ignorance of God(-ing) [our rejecting of God's love, of what it produces] results in our ignominy !! - our sense of "reward" is centered around "self" [physically and spiritually], our "claim" [even of God]; OUR REWARD *IS* THE OTHERS BENEFIT, GIFTING GOD [this is true reward]; WE *ARE* EACH OTHER !! - the more we enrich "ourselves", the more impoverished we become !! - our evil rewards itself by "taking", vs. God as reward, by "gifting" mercy and truth [God *is* the reward !!] - ** CHRIST *IS* OUR COLLECTIVE RIGHT OF EXISTENCE ** vs. our money psychosis [as determinant], Christ is negated by our claim, our taking, our selective [prejudiced] application of our god-ing [no corporate value, NO application] !!

Mammon or Messiah Book 1 (complete) or MM 02 (individual chapter)

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Posted by caimbhriain myrddin at [10:05 AM](#) [0 comments](#) 

Mammon or Messiah meta

Metaphysics (Ontology, Society): Being and Knowing


Saturday, October 3, 2009

MM Book 1 Chapter 3-15

What we *do* unto "our fellow man" we *do* unto God [our being and doing], and what we do unto ourselves we do unto God also: selfishness is an evil that must be overcome, our self-prejudice, individually and group !! - family, marriage and parenthood are a sacrifice of self (and by thus, we understand God): God sacrificed for us, and we must do the same: we are all one human family, soon to be God-family !! -- social support, affiliative behaviour begins with family and friends - we must be more befriending, more Christ-like; who we are is indicated by the quality of our friends and friendships - we must be an unselfish gift, freely giving at all times: support/edification - what you are, I AM, what I AM, you shall be [Isa 45:7 "I form the light, and create darkness: I make peace, and create evil: I the LORD (JEHOVAH, "the *existing* One") do all these things"] - ** WE WORSHIP GOD BY LOVING OUR FELLOW MAN ** - our future is not in our selfish groupings, it is *in* God, "being" within HIS *EXISTING* ONE FAMILY !! - our "being and doing" must be *as* God, NOW IS THE DAY OF SALVATION, OF OUR HEALING !! - GOD WILL HEAL OUR SPIRITUAL ILLNESS AND THE SPIRITUAL DAMAGE WE HAVE INFLICTED !!

Mammon or Messiah Book 1 (complete) or MM 03 (individual chapter)

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Posted by caimbhriain myrddin at [9:43 AM](#) [0 comments](#) 


MM Book 1 Chapter 3-16

Genocide: a problem from hell, a creation of it [the eradication of the other, an absolute negation] - "genocide" word origin 1944, in answer to Churchill's "we are in the presence of a crime without a name" - the penalty, cost for "bystanding" must be increased: we have a moral obligation to stop genocide, to intervene even in the face of adversity - our selfish interests should not come into consideration, our "national and self-prejudices" must be overcome [the slow death of non-systemic, expendable humanity, and of our humanity defines "genocide" also (between 30-50 million needless deaths per year worldwide: deaths of poverty, preventable disease, pollution, conflict, etc., 20,000 die of chronic malnutrition alone, each-and-every day, that's over seven million deaths every year)]; the genocidal politico-business systemic that enables our

selfishness, that enforces and excuses it, even expects and demands it !! - this world must be stopped; war is murder, you cannot legalize it, war is criminal, especially war as excuse; WE HAVE NO RIGHT !! - we are a war society, our whole systemic-being is adversarial, every aspect of "our"-selves !! - MONEY IS THE DEVIL'S WEAPON, OUR FALSE GOD, and we bow down to it every moment of our lives; it is our excuse, selfishness manifested; we are immersed in the evil, we wallow in the filth; we don't grasp it, it grasps us, holds us; the store is open 24/7 and we are satiated !! -- this is all we know, we need a new teacher [Christ]; words of blood and thunder or the Word of God, a still, small voice - our lives are in each other, we *are* each other; WE DO NOT EXIST ALONE !! - WE MUST OVERCOME; IT IS NOT A MATTER OF BRAVERY, WE HAVE NO CHOICE - WE WILL CEASE TO EXIST OTHERWISE !!

Mammon or Messiah Book 1 (complete) or MM 03 (individual chapter)

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Posted by caimbhriain myrddin at [9:38 AM](#) [0 comments](#) 

Thursday, October 1, 2009

MM Book 1 Chapter 3-20

WAR IS *NOT* MORALLY JUST; lack of morality "builds" war - traditional Christian "Just War Theory", "just cause" determinations, sense of "imminent threat", "social [corporate] obligations", etc., all *excuse* mass slaughter in the cause of group selfishness - WAR IS BUILT, DEVELOPED - the US/UK seen as the "messianic" nation(s), in God's service [generally held public view]; WAR IS *NOT* AN AGENCY OF GOD, MAN DOES *NOT* HAVE JUST AUTHORITY TO WAR !! - God is NOT (self)propaganda, GOD IS TRUTH; developed sin, imposed evil must be overcome by good !! - AGAPE TRUTH, PURE MOTIVE vs. self-serving propaganda of any variant; the LIE told, claimed for benefit/deception; even God's Word taken/used for LIES !! - using Christ [in vain (in self)], and "being and doing" Christ are NOT the same !! -- WAR IS BIG BUSINESS [business is war; cause/effect; resultant] !! -- OUR COLLECTIVE SINS/EVIL MUST BE LAID BARE, REALIZED AND REPENTED OF, WE MUST (RE)TURN TO GOD !! -- State imposed legality is NOT God's legality !! -- war does NOT ennoble a generation, it does NOT give it meaning; violence is NOT a means of communication; WAR IS NOT ENDURING, ONLY LOVE IS ENDURING !! - war "media" is complicit in the myth making, the excuses for dehumanization: human beings turned into objects - the CARNAL LUST OF/FOR WAR vs. the *ugly* truth about ourselves: WAR IS ORGANIZED DEATH !! - WAR DOES NOT UNIFY, IT DOES NOT GIVE US VALUES vs. State exaltation, heroic idolation - WAR *PERVERTS* SOCIETY AND INDIVIDUALS: PATRIOTISM IS SELF-GLORIFICATION, IT IS PREJUDICE vs. THE OTHER - WAR IS *NOT* SELF-PRESERVATION, IT IS SUICIDE !! - VIOLENCE BEGETS VIOLENCE UNTIL SOMEONE SAYS ENOUGH, STOP !! - the COURAGE of FORGIVENESS, a GOD-LEVEL AWARENESS is evidenced when the "strongest" surrenders to PEACE !!

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Posted by caimbhriain myrddin at [1:24 PM](#) [0 comments](#) 


MM Book 1 Chapter 3-24

Salvation was introduced by Christ giving up His power and authority but not the responsibility, and salvation will be, and is, sustained and maintained by this same method !! -- no man owns God's truth, yet it belongs to us all, it is God's gift and we hold it in trust, sharing freely with others in the humility that God entreats !! -- once God entrusts you with His truth you are honor bound to be prepared to share it, you *owe* an answer to anyone who asks !! - God's truth is not to be restricted in any way !! -- we are all called to be students, disciples of Christ, "learners" who in turn are educated to teach others, who *deliver* and *freely share* the truth !! - people need an introduction to the Family of God, they need an introduction to themselves, their potential !! -- to reason is to be pliable; to bend with the wind(s) and not snap; to grow and be strengthened, rooted in the good ground !! -- God is *relationship* and so is His Family; everything about God and His Family Law [10C] is relationship [to God and to each other; our love of/to God, and our love of/to our fellow man] - the conversion process is *building relationship*, intimate and personal on the *God-level* - in order to honor and obey God we create the relationship [the agape environment] with Him, *together*; this makes it possible for us and others to do so

[when we honor God we in turn honor ourselves and each other] !! --secular/religious governmental and institutional relationships replace God; hierarchy is NOT God-level !! - the God-level relationship [in *all* aspects of life] is face-to-face and human-scale, grounded in our day-to-day learning experiences, where God's agape love can freely flow !!

Mammon or Messiah Book 1 (complete) or MM 03 (individual chapter)

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Posted by caimbhriain myrddin at [1:14 PM](#) [0 comments](#) 

Tuesday, September 29, 2009

[MM Book 1 Chapter 4-23](#)

God is NOT "principal" as generally understood and *used* by man [first in rank, authority, importance, degree, etc., a chief, head, governing or presiding officer, a person who employs another to act as his agent, rule over or upon]; God is a FATHER, and His SON is His express image - God is *servant authority* and mankind has ingress as sons and daughters of the Father, brothers and sisters of Christ, the firstfruits [the active Church, the foundational ekklesia, the *preaching and the witness*, the living Gospel of the Kingdom, the preparatory servant community] considered the very Bride of Christ, His helpmeet; the GOD FAMILY - God is the *principium* [a beginning, a principle; first principles, fundamentals] and as such is the ultimate source, the origin, the cause; God is the natural or original tendency, faculty, or endowment; God is fundamental truth, law, doctrine and motivating force, upon which others are based, ie., moral principles; God is rule of conduct, especially righteousness [adherence to God; integrity; uprightness]; God is an essential element, constituent, or quality, one that produces a specific effect [the active ingredient]; God is scientific law [the scripture of creation, the code of life, intelligent design (this term now co-opted by a fundamentalist definition)]; God is creator and upholds His creation - the universe is God's tabernacle and the promise is man's - the God Family is guided by the *high knowledge*, God's own, within.

Mammon or Messiah Book 1 (complete) or MM 04 (individual chapter) <http://www.scribd.com/mammonmessiah>

Posted by caimbhriain myrddin at [1:07 PM](#) [0 comments](#) 


[MM Book 1 Chapter 4-24](#)

God is *ONE*, Man is ONE, of one blood, of one nation, ISRAEL [all peoples will eventually become "spiritual Israel" and receive Salvation: "And if ye [be] Christ's, then are ye Abraham's seed, and heirs according to the promise" Gal. 3:29]- all of mankind shall be born into the Family of God, ONE COMMON FAMILY; God is NOT a respecter of persons, all are made in the image and likeness of God - there is one bread, one body, one spirit, one hope, one heart, one way, one soul, one mind, one mouth, one accord, one Lord, one Father, one faith, one baptism, one lawgiver, one law, one manner, one sacrifice, one offering, one mediator, one brethren, one in Jesus Christ, one image and likeness; God is the PRIMARY, the ONE !! - GOD the FATHER is the progenitor of ALL mankind !! - the human consanguinity [blood kinship]: ONENESS !!

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Ephesians 3:14. For this cause I bow my knees unto the Father of our Lord Jesus Christ, 15 Of whom the whole *family* [G3965] in heaven and earth is named. [Strong's Concordance, patria; lineage - kindred - family 1) lineage running back to some progenitor, ancestry 2) a race or tribe, ie., a group of families, all those who in a given people lay claim to a common origin. The Israelites which distributed into twelve tribes, descended from the twelve sons of Jacob; these were divided into families which were divided into houses 3) family, in a wider sense, nation, people.]

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Posted by caimbhriain myrddin at [1:02 PM](#) [0 comments](#) 

Sunday, September 27, 2009

MM Book 1 Chapter 5-4

"Messiah" is a category of thought just as "Mammon" is; it is a "social concept", a "way of life", a "determinant", a "social structure", a "society of the gift" -- we are forced into systemic participation due to "claim" and "coercion" - Human-kind is the "Family of God", that is the "meaning" of life (being and doing, mind and heart, spiritual and physical); Mammon is the opposite/opposed to the family(-relationship); God(-ing) is family relationship - "private agenda" is often in conflict with "public need" - Mammon's incorporation vs. Messiah's incarnation (corporate vs. incarnate) - Messiah is the "well-being of the other", Mammon is the "well-being of self" -- the SAGE are a separate "entity", a "private-Society" above the common entities of "nation-states", the enclosures of the common, the encapsulation for business purposes (claim and commodification); the "national policies" of the various nation-states are governed/steered by the SAGE, who in effect are "over, upon and within" the various governmental bodies -- re-ligion is the binding of "faith" with "politics" (the "God sanction").


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Posted by caimbhriain myrddin at [3:10 PM](#) [0 comments](#) 

MM Book 1 Chapter 5-5

We comprise the systemic, we are the evil - we are consuming each other; we will consume until cessation of existence, the mortality of selfishness; what we do for the other is immortality -- the divine rights of the people vs. the divine right(s) of capital -- Business (our Being and Doing) is the "evil" that we have become - the nation-state(s) "internal-affairs" are mostly determined by national-politics, by the business-parties, but the "external-affairs" are wholly determined by the SAGE-Corporate -- society determined by "money", the artificial-wealth(debt) created by the SAGE, the owners of the real-wealth(value), the Nation-State Systemic which encloses/encapsulates/imprisons society; power-control determinant; Masters "need" dependents and slaves; we comprise their power, their claimed-wealth (the pseudo-messianic positions and real(estate)-holdings), their management of sustainable slavery, their management of us (our social environment; the usurpation of our God-given Divine-Rights, God's true-wealth(life)); God-given, SAGE-taken: the very "means of life" (the commodification of).

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